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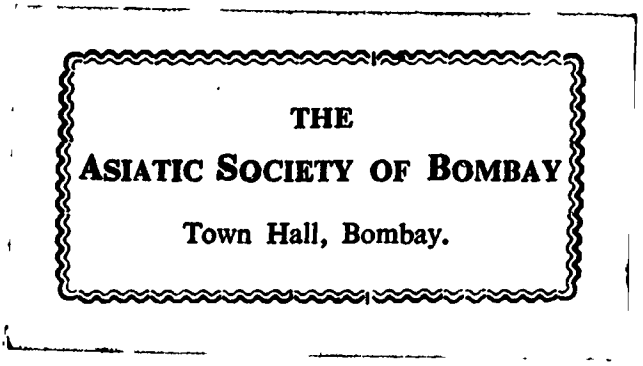


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# THE BOOK

OF

# THE PATRIARCH JOB,

TRANSLATED FROM THE ORIGINAL HEBREW,

AS NEARLY AS POSSIBLE IN THE

TERMS AND STYLE OF THE AUTHORISED ENGLISH VERSION,

TO WHICH IS PREFIXED

## AN INTRODUCTION,

ON THE

HISTORY, TIMES, COUNTRY, FRIENDS, AND BOOK OF THE PATRIARCH;

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WITH SOME

STRICTURES ON THE STATEMENTS OF BISHOP WARBURTON, AND OF THE RATIONALISTS OF GERMANY, ON THE SAME SUBJECTS.

AND TO WHICH IS APPENDED

## A COMMENTARY,

Critical and Exegetical,

CONTAINING ELUCIDATIONS OF MANY OTHER PASSAGES OF HOLY WRIT.

INSCRIBED, BY PERMISSION, TO

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

BY SAMUEL LEE, D.D.

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TO

HIS ROYAL HIGHNESS

PRINCE AUGUSTUS FREDERICK,

DUKE OF SUSSEX,

K.G. K.T. G.C.H. D.C.L. ETC. ETC.

IS ENDEAVOUR TO TRANSLATE AND ELUCIDATE THE MOST ANCIENT COMPLETE DOCTRINAL PORTION OF SCRIPTURE NOW EXISTING:

NAMELY,

E BOOK OF THE PRINCE AND PATRIARCH JOB,

IN GRATEFUL AND LASTING TESTIMONY OF THE MANY AND GREAT ADVANTAGES DERIVED FROM A FREE USE OF THE SPLENDID BIBLICAL AND THEOLOGICAL LIBRARY COLLECTED BY HIS ROYAL HIGHNESS;

OF THE VERY MANY SIGNAL INSTANCES OF ENCOURAGING CONDESCENSION AND REAL KINDNESS EXPERIENCED AT A TIME AND UNDER CIRCUMSTANCES WHICH GAVE THEM A PECULIAR INTEREST AND VALUE,

IS,

BY PERMISSION OF HIS ROYAL HIGHNESS,

MOST RESPECTFULLY INSCRIBED

BY

THE TRANSLATOR AND AUTHOR.

# CONTENTS.

## INTRODUCTION.


PAGE

PRELIMINARY Remarks ..... 1–6

SECTION I.

On the question, Whether Job was a real Person or not? 6–12

SECTION II.

The Objections of Bishop Warburton and others, to the strictly historical Character of the Book of Job, examined ..... 12–28

SECTION III.

On the questions, Where, and at what Period, Job lived? 28–35

SECTION IV.

On the question, As to Who committed this Book to writing? ..... 36–48

SECTION V.

On the Language, Usages, and general Contents of the Book of Job ..... 48–56

SECTION VI.

On the Doctrines found in this Book ..... 57–65

SECTION VII.

On the Quotations, &c. found in this Book, as made from former Revelations, or pointing to them respectively; and also on those found in subsequent Scriptures, as taken from this Book, or alluding to it 65–89

## SECTION VIII.

PAGE

On the Translation and Interpretation of Scripture generally, and of this Book in particular, as adopted in this Work ..... 90–111

## SECTION IX.

On the Scope and Object of this Book ..... 111–113

---

## TRANSLATION.

On Job's place of residence, his children, origin, and cause of his trials; visit of his Friends. Chh. i. ii... 117–120

Job reviles his day, laments his existence, and wishes for death. Ch. iii. ..... 120–121

Eliphaz replies, setting forth God's providence, and the blessedness of afflictions sent by him on good men. Chh. iv. v. ..... 121–124

Job rejoins, lamenting his afflictions, and the want of sympathy in his friends. Chh. vi. vii. ..... 124–127

Bildad rebukes Job, and vindicates the justice of God from various considerations. Ch. viii. ..... 127–128

Job rejoins, allowing his own sinfulness and God's justice, laments the unprofitableness of his days, and the severity of his afflictions. Chh. ix. x. ..... 129–132

Zophar the Naamathite replies; he accuses Job of folly, and vindicates the wisdom of God. Ch. xi. ..... 132–134

Job rejoins, allowing the justness of his Friends' remarks, but affirms that they are inapplicable to his case, &c. Chh. xii. xiii. xiv. ..... 134–138

Eliphaz replies a second time, retorting Job's arguments on himself, &c. Ch. xv. ..... 138–140

Job again answers Eliphaz; reproaches him with a want of sympathy, &c. Chh. xvi. xvii. ..... 140–142

Bildad offers a second reply; complains of the length of the dispute, &c. Ch. xviii. ..... 142–143

Job replies a second time to Bildad, complaining of contemptuous treatment, &c. Ch. xix. ..... 144–145

PAGE

Zophar's second reply; dwells on the vanity of wickedness as before, ch. xi. &c. Ch. xx. ..... 145–147

Job's second reply to Zophar; confesses his astonishment at the prosperity of the wicked, &c. Ch. xxi. ..... 147–149

Eliphaz commences a third series of replies; dilates on man's unprofitableness to God, &c. Ch. xxii. .... 149–151

Job answers; complains of the weight of his afflictions, &c. Chh. xxiii. xxiv. ..... 151–153

Bildad offers a third reply, asserting the all-comprehensive power, wisdom of God, &c. Ch. xxv. ..... 153–154

Job answers Bildad; objects to his want of charity, wisdom, &c. Chh. xxvi–xxxi. ..... 155–162

Elihu, observing that Job's Friends had failed, apologises for offering his opinions, declares his sincerity, &c. Chh. xxxii–xxxvii. ..... 163–171

Jehovah appears and speaks from the whirlwind, calling into question Job's knowledge on various grounds. Chh. xxxviii–xli. ..... 171–177

Job answers, ascribing all power to God, and confessing his own ignorance, weakness, &c. intercedes with sacrifices for his Friends, and returns to double his former prosperity, &c. Ch. xlii. ..... 178–179

## COMMENTARY.

PASSAGES OF SCRIPTURE GENERALLY ELUCIDATED.

| | PAGE | | PAGE |
|---|---|---|---|
| Gen. i. 16 ..... | 433, 4 | 1 Kings, xviii. 21 .... | 339 |
| ii. 2 ..... | 184 | xxi. 10, 13 .. | 185 |
| vi. 1–5 ..... | 187, 301 | Isa. xvii. 4 ..... | 413 |
| ix. 27 .. ..... | 434 | xxi. 12 ..... | 318 |
| xvi. 12 ..... | 374 | xxvi. 19 ..... | 413 |
| xxxvii. 2 ..... | 289 | liv. 2 ..... | 304 |
| Exod. x. 21 ..... | 280, 1 | Jer. v. 28 ..... | 271 |
| xvi. 12..... | 214 | Ezek. xiii. 10, 11–14.. | 281 |
| xvii. 6..... | 274 | xxvii. 19 ..... | 271 |
| xvii. 12 ..... | 367 | Amos, xi. 3 ..... | 277 |
| xxii. 27 ..... | 185 | Jonah, i. 6..... | 271 |

| | PAGE | | PAGE |
|---|---|---|---|
| Ps. i. 3 | 343 | Ps. ci. 5 | 250 |
| xvi. 11 | 304 | civ. 26 | 534 |
| xlix. | 283 | cx. 3 | 413 |
| lxvi. 11 | 227 | cxxxix. 14 | 258 |
| lxviii. 13 | 367 | cxlvi. 4 | 271 |
| lxviii. 15 | 226 | Prov. xvi. 4 | 456 |
| lxxi. 5, 17 | 432 | Cant. iv. 12 | 240 |
| lxxii. 17 | 326 | iv. 14 | 271 |
| lxxvii. 3 | 367 | Dan. vi. 4 | 271 |
| lxxviii. 57 | 346 | Luke, xxi. 24 | 291 |
| xc. 10 | 271 | 2 Pet. iii. 8 | 454 |

# PREFACE.

THE object of the present undertaking has been, to present to the public as literal a Translation of the Book of Job as the idiom of our language would allow, together with such explanatory matter as seemed necessary. In the first case, the style and language of the Authorised Version have been adopted as far as practicable; because these were deemed the best, both on account of their simplicity and purely English character; and because they had, from long usage, established a sort of claim to preference. And, in the second, as to the explanatory matter offered, a translator would hardly be justified in presenting a new translation of any book to the public, without giving at the same time his reasons for the renderings which he may have had to propose. In the Book of Job this would be particularly requisite, as well on account of its acknowledged difficulty, as of the doubts found to rest on the history of Job himself.

The former of these will, it is hoped, be found sufficiently provided for in the Commentary appended to the Translation; the latter, in the Introduction prefixed to it. In both cases, indeed, much might have been added, which to some might have seemed no more than necessary: while to others, what is now given will probably appear too much. I have, therefore, kept within these extremes to the best of

my judgment; endeavouring to give no more than was necessary to the due understanding of my author, and the justification of my translation of him. But on this subject, on the style adopted, the rules observed in making the Translation, the parallelism, and other such matters, more will be found in the Introduction.

One question appeared to me of the greatest importance here. It was this: There has perhaps been no period in which much doubt has not existed, whether Job was or was not a real character. Since the times of Bishop Warburton, however, and since *Rationalism* or *Neologianism*, as it has been called, has made so great a progress in Germany, this question has—on one side at least—received all the help that learning and ingenuity could bestow upon it: and this was the side of doubt and infidelity. I say, doubt and infidelity; because I hold, that every thing which tends to deprive this book, and such books as this, of their real historical character, cannot but administer to infidelity in the end; and because I am convinced that the views both of Bishop Warburton and of his followers, are, in this case, perfectly groundless and false. I therefore considered it my duty to investigate this question in all its essential bearings; and, in doing so, I soon found that every thing necessary to its determination was at hand. I found, as I thought, the family of Job — those of his friends generally — the parts in which he and they resided — as well as the times in which they lived, all determinable in Holy Writ, in a manner never found in cases of parable; and to an

extent quite sufficient to prove that the whole was real history, and intended to be received as such.[1] The particular objections of Bishop Warburton, Rosenmüller, and others, I have considered; and have found that they universally rest on some mistaken view, translation, or application, of the passages on which they treat. The truth seems to be, Bishop Warburton,—great as he was in other respects,—was not mighty in the Scriptures; and it may be doubted whether his followers, to whom allusion has been made, are gifted with any thing like his ability and honesty; although it may fairly be allowed that they are not less ingenious, theoretical, and fanciful, than he was.

One consideration, which has appeared to me of great moment, presented itself during this investigation; it was this:—If I have rightly ascertained the period in which Job lived; the allusions so often made in his Book to God's Will, Commands, Ways, and Judgments, must be allusions to revelations existing before the times of Moses; and, as I find many of them made in the very words of the Book of Genesis, it should follow that this Book was in existence, and generally known, before the times of Job: those not to be found in this Book might have been taken from others, which Divine Providence has not deemed it necessary should be preserved: and of such we have some intimations elsewhere in the Old Testament,

1. See also F. Spanhemii Historia Jobi, Lugd. Batav. 1694; to which I have occasionally referred in the Introduction. I had, however, arrived at my conclusions before I consulted the valuable little book of Mr. Spanheim.

and in the Epistle general of Jude in the New. But, what appeared to me the most important and remarkable was, the real citations made in considerable numbers from the Book of Job, by subsequent writers of the Old Testament, as well as by those of the New; and these, together with allusions less direct, existing to a very great extent. Job is not, therefore, merely cited by name, but his Book is quoted verbally and literally, in very many cases: in many more it is manifestly imitated, or else alluded to. If this, therefore, can be relied on,—and my own conviction is that it can, and is, moreover, indisputable,—nothing farther can be wanted to complete the proof, that the Book of Job is strictly historical and canonically true; the sacred penmen themselves of the subsequent Scriptures having both considered and treated it as such, and as being of paramount Divine authority.

On this question, therefore, I have bestowed considerable labour and care in the Introduction, the marginal references attached to the Text, and the Commentary; because I thought it a most important one, both as it respects the canonical authority of this book, and the doctrines which it inculcates: and also, because both this canonical authority, and these doctrines, must have had their influence on the Jews throughout the whole period of the theocracy. And, if this be the case, we need no longer doubt, with Grotius and Warburton, as to the religious knowledge and expectations of the Jews during the whole period of their commonwealth, as we have the very document now in our hands from which most of

these must have been drawn; a document affording in the richness and pithiness of its details, matter abundantly sufficient for all these purposes.

Out of this consideration, moreover, will issue others of considerable importance; for it will now appear, that even the patriarchs were much more enlightened on the subject of revealed religion than has been usually believed: which cannot fail to throw much light and interest on their histories as recorded in the Old Testament, and appealed to in the New; as also on the state and expectations of believers generally in their days. It will also be seen, that the Bible really contains within itself much more, that is calculated to supply the best elucidation of its own contents, than many have supposed. For, if it be true that the Book of Genesis, as above remarked, is actually quoted and commented on in the Book of Job, and that the Book of Job is, in like manner, in subsequent portions of Holy Writ; it must also follow that, from a careful comparison of the same doctrines, events, phraseology, &c. thus occurring in several places, considerable light will be elicited, and may be thrown upon them in all. This consideration struck me very forcibly in my late endeavour to throw some light on the declarations of prophecy.[1] For then, I found —or thought I found—the Old and New Testament so intimately connected and interwoven as it were together, as it also appeared to be the case with all the books of the Old; and, at the same time, so much interpreted and applied in the New, that, in

1 See my Sermons and Dissertations. London, 1830.

fact, nothing now remained to be done beyond a careful examination of the several passages so connected together, interpreted, and applied, and then to draw the necessary conclusion; which was, that the whole was completely fulfilled!

This consideration, moreover, may be fairly reckoned upon, as supplying in every case a most powerful argument in favour of the Divine authority and inspiration of the Scriptures. For, if there does exist the most perfect agreement in all, and every one, of the most minute particulars of this sort — which certainly could never have been effected by human means,— and this I will affirm is the fact, and that it will every day become more and more apparent, as we become more familiar with the original Scriptures: and again, if it should also appear — which I will likewise affirm it eventually will — that not a jot or tittle of prophecy has failed, but that all has been fulfilled;—then, I say, we shall have such a twofold cord of evidence as never can, and never will, be broken: and, what is best of all, this will be obtained by means the most unexceptionable,— the just and natural method of arriving at the intentions of the great Author of Holy Writ,—namely, a minute but comprehensive investigation of its own details.

As to the Notes or Commentary generally, my aim has been, at once to supply the wants of the student of the Hebrew Bible, and of the theologian and general reader. The appeals to the Hebrew Grammar,[1] the dialects of the Hebrew, and other

[1] In these cases, the second edition of my own, printed in 1832, is constantly referred to. The Hebrew Bible used, is that printed by Mr. Duncan in 1833.

Oriental usages, I considered as necessary to the student; both for the purpose of pointing out to him a most ample and valuable stock of materials for the cultivation of Biblical literature, and also to justify the renderings here offered to his notice. The exegetical, or generally explanatory, part, I deemed indispensable; because, after all, the intention of the Writer is the main thing to be had in view; and because this is always found to influence even the grammatical construction of passages, and the sense of single words, in a very great degree, as is shewn more at length in the Introduction.

I will now add, that it is my intention — should Divine Providence graciously continue to me my health, and should the public approve of this present endeavour — in like manner also to translate and explain all the other Books of the Old Testament. I am well aware of the weight and responsibility of such an undertaking, and of my inability duly to execute it; yet, I feel that the endeavour ought to be made, and, — as this must begin somewhere — that, occupying the station which I do in the University of Cambridge, I should be doing no more than my duty, in attempting to supply the little in my power towards so desirable a work. I may perhaps assume, that my labours have hitherto been crowned with some small degree of success; and that, with these views before me, if I cannot do all I may wish, or may be wanted, I may, nevertheless, with the aid of Divine Providence, contribute something in this way towards serving the public.

I ought, perhaps, to apologise here for the time

which has elapsed since this work was promised. The truth is, some things have occurred, demanding a considerable portion of my time, over which I had no control: others again, which struck me as duties not to be neglected, and which necessarily consumed some time. Add to this the fact, that the more I saw of my author, the more I felt the necessity of thoroughly investigating every difficulty which fell in my way; and, in many cases, of instituting fresh inquiries into the precise force of very many of the single words, and phrases, with which I had to do, as it will be seen in the Notes appended to the Translation.

The duties, too, of the several offices which I have the honour to fill, have necessarily occupied much time not calculated upon when I first undertook this work: and an important part of these as necessarily fixed my residence, for the greater part of the year, in a village far removed from every public library, as well as from the press; which has had the effect both of delaying the work, and of increasing the expenses of printing it. This, too—which I trust the reader's kindness will indulge—will probably have had the further effect of diminishing the accuracy of the references, which are indeed very numerous. To all of which I can only say, I have done the best which my measure of ability, joined with unceasing labour, could effect. And I am not without hopes, that I have so far succeeded as to make my work acceptable, and generally as accurate as works of a similar nature are found to be.

# INTRODUCTION.

## PRELIMINARY REMARKS.

It is, I believe, universally admitted, that, when we wish to make ourselves well acquainted with any writer of antiquity, the first step to be taken is, thoroughly to study his history; and, in doing this, to familiarise ourselves as much as possible with every thing connected with him: viz. his language, style, manner; his opinions and views, religious, moral, political, and philosophical; the country, and times, in which he lived: and, in short, every thing—such as collateral history, and the like,—which may tend, either directly or indirectly, to throw light on the subjects touched on by him. This, I say, is universally admitted: and it is no more than what the nature of the case requires. It must also be admitted, I think, that the further any such writer is removed from our own times and country, the more difficult will this task become, and the probabilities of mistake be the greater; especially if the language in which he has written has long ceased to be vernacular, and is, at the same time, in its character altogether different from our own. Now, in no composition, with which I am acquainted, do all these properties so fully concur as in the Book of Job. It was committed to writing, in all probability, not later than three thousand five hundred years ago. Its author resided in the deserts of Arabia, not far from the Euphrates, and spoke a language the most unlike possible to that cultivated among us. The customs, laws, manners, politics, husbandry, commerce, art, science, &c., with which he was conversant, necessarily differed very widely from those prevailing among ourselves; and hence, the language used, and the allusions made, by him, cannot but be liable to misapprehension.

Now, whether it has arisen from any one or more, or from all, of these considerations taken together, I will not

pretend to say; but I safely may, that no work of antiquity which has come down to our times has been so frequently, or so grossly, misunderstood as this Book of Job. When I say this, however, it is not my intention to impugn either the good faith, the good intentions, or the abilities, of those who have preceded me in this inquiry. On the contrary, I most highly respect them all on the score of good faith, and good intention at least, and confess myself, moreover, very greatly their debtor. Yet I must say, I know of but few instances, in which sufficient time has been spent in the preparatory studies necessary for such an undertaking, or in which a range has been occupied in prosecuting them so extensive as it requires.

In the early Christian church, for example, Hebrew literature was scarcely known. Commentators extended their inquiries and labours no farther than the text of the Greek Septuagint, the Latin Vulgate, or the Syriac Peschito. Whatever, therefore, had been either misunderstood, or not understood at all, by the translators whom they followed, could hardly be corrected by them, however good, wise, or skilled in their own literature they might have been; and, to this, all their Commentaries, Homilies, and Tracts, will bear the amplest testimony.

From the times of the Reformation up to our own, the same has in a great degree been the case, if we make one exception in favour of Hebrew Rabbinical literature under the teaching of Jews.—And let me ask any honest man, who has attentively considered this sort of learning, Whether Biblical literature has, or has not, been really benefited by it? I am far from denying that the works of Lightfoot, and of others who followed him in his method of elucidation, are valuable. I hold directly the reverse: and so far I am thankful for their labours. But, I say, let any one consider the state of the Old Testament—even as it now exists among us, and throughout Europe—and let him ask himself fairly the question, Whether Jewish literature, Jewish Grammars, Commentaries, and Jewish principles of Scriptural interpretation, have not done more towards obscuring the text and context of that Book, than all the other causes, viz. negligence, want of encouragement, &c. put together, have done? And, again, whether the Old

Testament was not better understood before the Council of Nice from the text of the Septuagint, and Vulgate only, than it has been generally with us, even since the Reformation? And, once more, Whether the novelties, cultivated, indeed, with so much industry and profound learning by the Neologian school of Germany, have not been derived from the same dark, miserable, and heathenish source? For myself I will say, that of this I have no doubt. I have for a considerable time had my attention fixed on this subject. I have attentively studied its principles; and, I think, I have universally found their results to be obscurity, darkness, and pure heathenism.[1]

In our Walton, Castell, Pococke, and others of the same period, we had, indeed, orientalists of the first celebrity,—men who, by the efforts of their mighty minds and almost incredible labours, left behind them monuments of industry and learning never to be excelled. I think it must be confessed, nevertheless, that it was not perceived in their day, that Rabbinism was only another name for ignorance and hatred to Christian truth; and, that they had in their own hands means of illustrating Holy Writ infinitely superior to those of that wretched school, which had been allowed to make such large inroads upon their valuable time, and so materially to darken their views. No one, I am sure, can read Pococke's Commentaries on Hosea and Micah, without lamenting at every step the trash which he had been induced to insert from the Rabbins, as illustrative of the text before him. Nor are Walton and Castell free in this respect; although it must be granted, they were less profuse in the use they made of these *blind leaders of the blind.* One lesson of value, however, may here be learned. It is this: Rare, indeed, is the penetration, and much more rare the power, which is able to discover the existence of error in fashionable opinions, and to free itself from their thraldom.

After their day, indeed, biblical and oriental literature greatly declined in this country. The unhappy events which took place in the days of the first Charles, and continued for some time after to harass the country, had the

[1] See my Sermons and Dissertations.

effect of bringing the study of the Bible into disrepute: which, aided by the ribaldry of a vicious court, succeeded in completing the lamentable declension in this literature just now noticed. This, as it was likely, influenced our seats of learning. Professorships consequently became sinecures; and the only branches of learning cultivated, were those which were exclusively secular. Occasionally, perhaps, a Warburton, Horsly, or Lowth, turned their attention to the Hebrew Bible; or a Sir William Jones, to the general literature of the East. But, unhappily, in the former, the want of an early and extensive acquaintance with the subjects on which they wrote, rendered their labours almost useless, and rarely to be trusted: in the latter, as secular learning only was had in view, the student of the Bible could receive but little assistance from his successful and elegant labours.

Nor was the case widely different on the Continent. Before the times of Michaelis, oriental literature was almost unknown in Germany: and, even in his days, it received but small additions. In like manner, before the times of the Baron de Sacy, the French were not orientalists. D'Herbelot, or De Guignes, might have done something; but it was more of a popular nature than applicable to the purposes of criticism: and, even in the former sense, not always challenging the highest degree of credit. Michaelis was certainly a good Syriac scholar, probably the best in his day in Germany. In the other dialects he never ranked high. And, that he never turned what he knew to the best account, is perhaps evident enough from his large work entitled "a Supplement to the Hebrew Lexicon." One valuable property attended the writings of this extraordinary man, which, had it been duly acted upon, would have raised Germany to a most distinguished height in biblical literature. It was this: Michaelis thought for himself. He had learned from his favourite writer, Richard Simon, that implicit reliance was not to be placed on the *dicta* of his predecessors in this line of study. Michaelis, therefore, inquired for himself: and had he been blessed with as great a share of judgment as he was of ingenuity and industry, he might would have so materially benefited mankind, or have risen to so high a point of literary fame. But, unhappily, what

Father Simon wanted in honesty, Michaelis wanted in judgment. He therefore rejected much, conjectured more, and established but little, if we except the disposition to doubt, and the never-ending desire—as it was likely would be the case—of something new.

To this succeeded the school of Eichorn, Semler, and others; and, to these, those of Bertholdt, Gesenius, Ammon, De Wette, Paulus, Rosenmüller, Ewald, &c. &c., who can claim no higher a ground for their theological system than the long-exploded farrago of Spinoza. In oriental literature many of these gentlemen have made considerable progress, particularly Ewald. Yet, in no instance, as far as I have seen, has any one of them applied either the native grammar of the orientals, or their antiquities, to the illustration of the Hebrew text. In this respect they seldom proceed beyond the Lexicons of Golius or Castell, or, it may be, the "Grammaire Arabe" of the Baron de Sacy, although materials innumerable of genuine oriental grammar and antiquities are within their reach. But what is worst of all is, the meagre, false, and miserable system of theology to which they have attached themselves. Under this, it can avail but little what their philology is; for, a system being previously determined upon which will necessarily ride over all subordinate considerations of this sort, conjecture alone—in other words, human ingenuity,—will supply both root and branch, and these necessarily of a piece with the theory previously received, and set up as arbiter.

In Germany, therefore, where we find much to admire and to venerate, we also find much, very much, to deplore. A never-ending desire for something new is on the alert, which alone—were there no shallow and mischievous principles already adopted—could not but be ruinous to every inquiry after revealed truth. That such are the actual results of these principles and views, every one who has looked into the writings of the persons named above, abundantly knows: which is proof sufficient of the sentiments now advanced.

After what has now been said, no one will, perhaps, affirm, that abundant reason has not still been left for attempting a new translation, or, at least, an amended one, of the Book of Job; and, therefore, that the endeavour to supply this does not imply in me an unpardonable degree

of assumption. The book is confessedly the most difficult one in the Hebrew Bible. It certainly is one of the most ancient. It was written in a country and in times altogether unlike those in which we live. Its matter and its language are of the most exalted and splendid description; while the influence which it has exerted on the whole Hebrew Bible, and the connexion which its doctrines evidently have with those of the New Testament, cannot but strike the Christian theologian as most interesting and valuable considerations.

I have now only to state, that the subjects which I have deemed it right to discuss here, for the purpose of introducing my reader to the history of, and circumstances connected with, our patriarch, will be found under the following heads:—viz. Section I. On the question whether Job was a real character, or not.—II. Objections to the reality of Job's character examined.—III. The times and place in which he appears to have lived.—IV. As to who wrote the book bearing his name.—V. The language and style of the book considered.—VI. On the doctrines contained in it.—VII. On the quotations found in it from former revelations, and also made from it in subsequent ones.—VIII. On the translation and interpretation of the Scriptures generally, and particularly as adopted in this work.—IX. On the scope and object of the Book of Job.

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## SECTION I.

### ON THE QUESTION, WHETHER JOB WAS A REAL PERSON, OR NOT?

I NEED not now stop to shew, that the Scriptures are capable of being misunderstood, or that this book, in particular, has come in for its full share in this respect. These are positions which stand in no need of proof. Our business will now rather be, to shew how the sacred writers have provided against mistake, with reference to the question now before us, which is this, whether Job was or was not a real character. Now, if we are to take the language in which this book is written in its literal and direct acceptation, we

can have no doubt that Job was a real character: but, if we are to suppose that the whole is to be considered as *a case proposed*, i. e. as a *parable*, or *allegory*, for the mere purpose of inculcating some religious truth, or truths; then we shall conclude, that Job was not a real, but a fictitious, character: and, as men of very considerable learning have been found to take each of these sides of the question, the inquiry becomes the more important, and deserving of the greater attention.

The first question, then, which seems to claim our consideration in this case is, whether any real difference is discoverable in the modes of expression adopted by the sacred writers, when treating of fictitious, or of real, history, respectively? If there is, then, in what this is found to consist. For, if we can determine this, we shall have discovered a rule by which we shall be able to judge in all similar cases, whether we have before us real or fictitious history:—whether we have accounts of events as they actually happened; or, only a representation of them, given for the purpose of enabling us to draw certain conclusions: and, lastly, whether the Book of Job is of the former, or latter, sort.

In the first place, then, *Parables* are necessarily short: when lengthened out, they are termed *Allegories:* and, as the characters introduced, in each case, are brought forward for some specific purpose, no more is usually said of them than is absolutely necessary to this end. We never have, for example, in this sort of writing, the genealogy, the circumstances of family, the particular recital of children, friends, wealth, age, &c. of the parties concerned, dwelt upon. The events immediately connected with the doctrine to be enforced are solely mentioned: and, as the narrative must be short, in the case of parable, the conclusion is soon drawn; and the narrative itself is never after referred to, although the doctrine, which it was intended to illustrate and enforce, may, and often is.

The reason of such omissions is obvious. If a teacher were to dwell on circumstances and events unconnected with his *main* object, the force of his doctrine would evaporate under them. If, for example, in the parable of Lazarus and the rich man, we had the pedigree, the places of abode, the age, &c. of either, or both, of these characters, minutely detailed, we should have a mass of information which would be

perfectly useless; and, what is worse, the point intended by the parable would be greatly obscured. The same is necessarily true of all parables: they are short, and unencumbered; because their object is to enforce some one simple truth: and, because their illustrations are intended to be striking, and to have a permanent effect on the mind, they can contain nothing more than what is absolutely necessary for this purpose.

But we may have lengthened *parables*, or *allegories;* and, in these, the descriptions may be more lengthy, and more minute. In these cases, therefore, should such exist, all the particulars just adverted to might possibly enter. It is the fact, however, that Holy Scripture contains no such things as *allegories*, unless we allow this Book of Job—which contains such details—to be one: which would be to take for granted something unknown generally to the sacred writers; and, consequently, would be to beg the question—as it has been termed—in this particular instance. These considerations, therefore, afford us no grounds for concluding that this book is fictitious; and, so far, its history would seem to be that of real life.

The Book of Job then, cannot be *a parable;* and we have no right to conclude that it is *an allegory*. Let us now inquire, in the second place, how far its statements, and the allusions made to it by other writers, will bear us out in the opinion that it is real history. In the first place, then, it is particular and full on circumstances, which have nothing whatever to do with the doctrines inculcated by its declarations. We are told, for example, in its very outset, that Job dwelt "*in the land of Uz;*" which, at the same time, intimates, that he must have been a descendant from a progenitor of that name, as will presently be shewn. But why, it may be asked, are we told this, if the book, with all its declarations, was intended to teach the single virtue of patience, grounded on faith? And, again, why are we told that Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, were his friends, if nothing more than the doctrine just mentioned was intended to be illustrated and enforced? Surely, these designations, *Temanite*, *Shuhite*, and *Naamathite*, might have been spared, as they certainly ought, unless they were intended to intimate that these persons really

had "a local habitation and a name." And, if it should turn out, that some traces of them are to be found in the genealogies of the Bible (which we shall presently shew is the fact), it will become more than probable that they were real characters; and, if this be true, their common friend, Job, can hardly be supposed to have been a fictitious one.

We have, moreover, mention made of the Sabeans, the Chaldeans, and the Wilderness: the two former of which need not have been mentioned, as the word *robbers* would have much better suited the context, had the subject been merely parabolic; but, the introduction of the latter, in conjunction with the names of these people, gives the whole not more the air of historical narration, than it does of geographical accuracy.

Again, the feasting of the sons and daughters of Job, each on his day; that is, during the period of a week: these sons being seven in number:[1] Job's sending for, and admonishing them; his offering up a sacrifice, at the same time, for each of them,—seems overdone and unnecessary, if all that was wanting was, merely to illustrate the doctrine, that patience was a virtue acceptable to God. For here we are led into particulars, which were not only not Jewish, and which never could have been countenanced by that nation, much less have recommended any doctrine; but, which had nothing whatever to do with the lesson principally taught in this book: and, what is most remarkable, which appear strictly to be historical truths, as it regards the customs of the times in which this work appears to have been written. These customs will be considered hereafter, as will also the arguments usually adduced to shew, that this portion of Scripture is parabolical.

So far, then, this book contains neither parable nor allegory; but is, in all probability, real history. Let us now consider, in the next place, how it has been treated by the sacred writers themselves. We are told in Ezekiel, chap. xiv., more than once, that, *though Noah, Daniel, and Job, were in such a place, they should deliver but their own souls by their righteousness.* As far as we can judge from the manner and context in which this is introduced, all the

[1] See the notes on this place.

characters mentioned seem intended to be taken as real. For, first, Job is joined with Noah and Daniel; who were, beyond all doubt, real characters. In the next place, they are all spoken of as real and living men; for it is said, "they should deliver *but their own souls* by their righteousness." And, in another place (ver. 18), "they shall deliver neither *sons nor daughters*, but they only shall be delivered themselves." We hear nothing, indeed, in the Scriptures, of the sons or daughters of Daniel: but we are told of the sons of Noah, and of the sons and daughters of Job. In this last place, therefore, allusion was perhaps made to the daughters of Job only: and, this is made as of real, and not of fictitious, characters. Besides, had either the book, or the character, of Job been parabolic, no such allusion could have been made at all: it would have been vain and futile, and, therefore, what never is done in the Sacred Scriptures.

We have another direct allusion to the character of Job in the Scriptures, and this is in the Epistle of St. James. The words are these (chap. v. 11): "Ye have heard of the patience of Job, and have seen the end of the Lord." No doubt can be entertained on the point, that Job is here cited as a real person; that the patience mentioned is as much the patience of a *real* man, as the sufferings also mentioned are those of our blessed Lord, and not of any imaginary being.[1]

From these considerations, we cannot but conclude that Job was a real person. The circumstances of the narrative are such as are incompatible with the enunciation of parable; and such, therefore, as never can, and never do, accompany

[1] We are told by Bishop Warburton, however (*Divine Legation*, vol. v. p. 26), that Ezekiel and St. James, although citing the name of Job expressly, "do not refer to the BOOK OF JOB at all." It is very true, they do not mention the book by name: but, it may be asked, Where was the righteousness of Job to be found in the times of Ezekiel, or the patience, in those of St. James, if it was not in the book which went under his name? That the book was in circulation in the times of St. James, there can be no doubt, from the circumstance that the Greek translation of the LXX. was then well known, and also from St. Paul's citation of this book. And, if so, it would be an unnecessary, and certainly an unlikely, supposition, that the passage in Ezekiel rested upon the authority of tradition. It is true, indeed, neither St. James, St. Paul, nor Ezekiel, enters into any discussion respecting the character of the Book of Job; but, as they evidently refer to it, or cite it, the book itself must have been considered as truly detailing the circumstances relating to the patriarch.

it. Of allegories the Sacred Scriptures know nothing. The Book of Job, therefore, cannot be an allegory, unless it be supposed to form a very remarkable exception to all the other books of the Bible. But this would be to suppose too much; unless, indeed, we had either very good authority for the supposition, or else very strong arguments for its support. Neither, however, has hitherto been produced; and I presume cannot; and consequently never will.

There is, however, an opinion held by some,—and it has been particularly defended by Bishop Warburton,—which goes to maintain that, although Job himself might have been a real character, still the book bearing his name, and professing to detail the circumstances of his life, might be fictitious and dramatical: in other words, it might, like the tragedies of Æschylus or Shakespeare, contain much of true history, mixed up with other matter of a purely poetical nature, added for the sole purpose of recommending the virtues principally intended to be taught. On this point Bishop Warburton[1] is very earnest and full. The rules given by Aristotle and Horace, for judging of such poetry, are quoted as decisions from which there is no appeal: and, therefore, as all-convincing on this question.

I cannot help thinking, nevertheless, that the whole of this is extremely unhappy: because, we are now judging of a book which, as to style, sentiment, subject, language, and date, is as far removed from every thing of Greek or Latin origin and character, as it is possible to imagine. But this may be got over, could it be shewn that the drama was common to both the East and the West. No such thing, however, can be shewn. Neither the Hebrews, Chaldeans, Syrians, nor Arabians, as far as we know, ever yet entertained any thing like the drama of Greece, or, in the least degree assimilated, either to its dramatic or epic composition.

[1] *Divine Legation*, ed. 1765, vol. v. pp. 18–25; and, after him, the critics of modern Germany. So Doederlein, as cited by Rosenmüller, *Proleg. in Job*, p. 8: "Equidem si quid verum video, Jobi memoriam diu conservavit traditio, populare historiarum inter orientales promptuarium, quam scriptor sacer arreptam expolivit .... velut de Ulysse Homerus, de Æneâ Virgilius; multa autem adderet de ingenio suo," &c. And M. Rosenmüller: "Quod Homerus, Epopœæ parens et tragici apud Græcos olim poetæ factitarunt .... Quæ vero poetæ ingenio, quæ veræ historiæ sint deputanda, nemo hodie nostrum unquam conficiat."

To attempt, therefore, to judge of the writings of one nation by the laws set up by the writers of another, differing from the former in language, modes of thinking, customs, origin, and date, as widely as can be supposed, appears to me to be an effort as far removed from sound criticism, as it is from the requirements of common sense: and yet, this is the sort of argument most earnestly pressed by Bishop Warburton against the historical character of the Book of Job, and most frequently brought forward by the very learned critics of modern Germany for the same purpose. All I shall now say of this mode of arguing is, that it cannot be relied upon. The particular objections urged, both by the bishop and this school of divines, will be more particularly noticed in the next section.

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## SECTION II.

### THE OBJECTIONS OF BISHOP WARBURTON, AND OTHERS, TO THE STRICTLY HISTORICAL CHARACTER OF THE BOOK OF JOB, EXAMINED.

These objections may all be arranged under one head or class, as they consist entirely of passages taken from this book, which, it is said, will not admit of a strictly historical interpretation: and, the inference is, that, as these are not historical in the true sense of the term, neither can the book be which contains them. To this inference, however, even if we allow the premises, very serious objections may be made. For, although we may allow that certain parts of any book may be parabolic, or otherwise figurative, still, we are not at liberty to affirm, that, therefore, the whole work is so. We have parables, for instance, in the gospels: but, are we hence to conclude, that the whole of these books are parabolic; and that nothing like real history is to be found in them? We have, too, in the Book of Judges, Jotham's fable of the trees. Are we, therefore, to conclude that this book contains no true history, but is either totally parabolic, or else written upon the model of the drama of Greece or Rome? The man would be considered scarcely in his senses, who should make such an assertion as this; and yet he would do

neither more nor less than what has been done by Bishop Warburton, and his followers, with this Book of Job. But let us come to the particulars, and consider the objections themselves in detail.

The first, and perhaps the most formidable, passage of this sort is found in the first chapter of the Book of Job, and is repeated in the second. It is to this effect: On a certain day the sons of God presented themselves before Jehovah: at the same time, and in the same place, *Satan*[1] also presented himself. A dialogue took place between God and the accusing spirit, in which the latter is said to have been walking up and down in the earth, &c. All of which, it is affirmed, must be fictitious and parabolical.

My reply to this is: It is very far from certain, that even this must be fictitious. It is, I am well aware, extremely easy to say that any thing which may appear strange or unintelligible to us, must be either fictitious or poetical; and, hence to conclude, that every thing connected with it must be fictitious likewise: because, forsooth, certain portions of the Greek and Latin authors can be made out in no other way! It becomes us, however, carefully to inquire, whether

[1] It is a favourite notion with the divines of modern Germany that, because this word (Satan) does not occur in this sense in the earliest books of the Bible, it must have been adopted by the Jews when in Babylon, in imitation of the Chaldean theology; and then to argue that, because this is the case, every book in which it is found is of a date subsequent to the captivity: which clearly is a mere assumption. So Winer (*Lex. Simon.*) and Gesenius, *sub voce*, "In libris post exilium Babylonicum scriptis."—"Genius malus in recentiorum Judæorum theologia," &c. Michaelis, however, has well remarked that, although this word does not appear in those elder books, it cannot thence be argued that it was not in use. (See Rosenmüller, *in loc.*) The argument is, therefore, good for nothing. I remark, although the word (שָׂטָן) does not occur in this sense, the doctrine on which it is founded does; and this, among the very earliest of scriptural declarations. For, in Gen. iii. 15, it is said, "I will put *enmity* (אֵיבָה) between thee and the woman," &c.: which virtually constituted the Tempter an *enemy* (אוֹיֵב, a term synonymous with שָׂטָן, and occasionally used in the same sense). We are then told, that the woman's seed (which, St. Paul tells us, is Christ) should bruise the serpent's, that is, this *enemy's* head; and the author of the book of the Revelation expressly tells us, that this serpent is, the Devil and Satan. We need not, therefore, be sent to Chaldea for the notion included in this term: and, if we were, it is more than any one of these very learned men can do to prove, that this notion was conveyed under the term שָׂטָן by the Chaldean philosophers. The whole, therefore, of this very erudite matter rests on assumptions which have no foundation.

this is the case; because, should we happen to be wrong, it will avail but little to urge in excuse, that the classic authors can be viewed in no other light. In the present case, there certainly is enough in our hands to enable us to take a different, and, perhaps, a more correct, view of this question; and this we now proceed to consider.

The objections to the passage alluded to, seem to be grounded on the assumption, that the events mentioned could not have really taken place. I am inclined to believe, however, that, in whatever light we view these events, the objections themselves will have no weight. For, in the first place, it is no new thing with the sacred writers, even in these early days, to speak of revelations of the Almighty, of angels, and of the tempter of mankind, in terms the most simple and positive. Take, for example, the instances in which God is said to have conversed with the father of mankind, and, on one occasion, in the presence of the tempter.[1] On another, He appeared to Cain; and, on several others, He either appeared, or made revelations to Noah, Abraham, Isaac, and Jacob: and, in one instance, apparently accompanied by angels.[2] Rebekah too, we read, went to inquire of the Lord:[3] and the revelation given to Jacob at Bethel, afforded a *vision* of the Almighty attended by his angels.[4] It might be added, the account of the Creation, given in the early part of Genesis, must have been matter of Divine revelation, at what period soever we suppose it to have been given. My own opinion is, that it was given as such to the patriarchs: my reasons will appear hereafter. And, if this be the case, we need not be surprised at revelations of this sort being made before the times of Job; and the doctrine respecting angels, both good and bad, being known long before the captivity.

If, then, we suppose the first two chapters of this book to have been written as early as the times of Job (and these times we shall presently fix), their contents will present no difficulty whatever, if we suppose them to contain matter of revelation given for the purpose of affording a key to the whole work. It is true we are not told in so many words, *when*, or in *what particular way*, this revelation was given;

[1] Gen. iii. 9–20. [2] Ib. xviii. [3] Ib. xxv. 22. [4] Ib. xxviii. 12, &c.

but the same might be said of the revelations made to Cain, to Noah, to Abram, and, on some occasions, to Isaac and Jacob. If it was here given by *vision*, as happened on one occasion to Abraham,[1] to Abimelech,[2] to Laban,[3] and to Jacob,[4] all will be easy and obvious. And, as we can see why this revelation was made, viz. to enable the reader to ascribe the events occurring in the history to their just causes; and thence to see, as he went on, what the mistakes of Job's friends were, we need no more wonder at what has been termed the extraordinary matter occurring in this portion of the book.

I am of opinion, however (and for this my reasons will presently be given), that this portion of the book, together with the last chapter, was written after the times of Job, and that it was the production of Moses. In his days, we are told more than once, that God appeared and made revelations to him, and to the whole people of Israel, either by open declarations, or by means of the Urim and Thummim, in whatever way this last was effected. I am inclined, moreover, to believe, that the revelation now alluded to, was given by *vision*, detailing the matter just as we find it recorded. Of this sort was the vision of Jacob at Bethel,[5] and of Micaiah the son of Imlah.[6] In this last, too, we have the agency of an evil spirit adverted to, just as we have in the Book of Job; and this spirit likewise engaged in converse with the Almighty: and all before the Babylonian captivity!

Whether these visions exhibited what *actually took place*, or only afforded a representation of something intended to be taught, is another question, and one on which I have already stated my opinion.[7] All that was necessary on this, or any other similar occasion, was, that something should be held up to the mind of the person so favoured, sufficient to impart the truths intended to be recorded; which, when recorded,

[1] Gen. xv. 1–12. [2] Ib. xx. 3. [3] Ib. xxxi. 24.

[4] Ib. xxviii. 12–17. We have moreover a vision mentioned in Job, iv. 12–21, and probably again in chap. vii. 14. In ch. xxxviii. 1, &c. we have the appearance of Jehovah in the whirlwind; which exhibits a revelation in no way more wonderful or incredible than any of the preceding, or of the revelation afforded to Moses more than once on Mount Sinai.

[5] Gen. xxviii. 12. [6] 1 Kings, xxii. 17–23.

[7] My Sermons and Dissertations, p. 232, and note on ch. i. 6, below.

would be real history; that is, of such things as composed the vision, and not parable or allegory: and such were the visions[1] of Moses and the elders, Exod. xxiv. 10, of Isa. vi. 1, Ezek. i., &c. Zech. i. 8, Rev. i. &c. given, as it should seem, for the purpose of stamping those scriptures with authority.

If, then, this be the case, the exhibition alluded to can in no way injure the historical character of the Book of Job, no more than the *visions* and *revelations* just noticed do the historical character of the books in which they are found. And if this portion was committed to writing some time after the body of the work itself was, and for the purpose of affording a key to its scope and meaning; and if this was done by an inspired person; so far will it be from adding any thing obscure or fictitious to the character of the work, that, on the contrary, it will constitute one of its most instructive and valuable portions. The language used, indeed, may seem to savour of the marvellous, and appear strange to persons unaccustomed to such statements; it ought, however, to be remembered, that Holy Writ universally takes its stand on superhuman agency. From its first to its last verse it argues from this as from a point not to be disputed; and, whether it propose mercies, or denounce vengeance, these, as they take their rise, so do they their

[1] Of this sort of *vision*, I think the account of the creation of Eve presents an instance, Gen. ii. 21, where we are told that God caused a deep sleep (rather *an ecstasy*, תַּרְדֵּמָה LXX. ἔκστασιν) to fall upon Adam. It is added, וַיִּישָׁן *and he slept*; which taken *prægnanti sensu*, may signify, *and he dreamt*. (Compare 1 Kings, xix. 5, and Job, iv. 13, where Eliphaz has a similar vision.) The account goes on, "And he took one of his ribs," &c. *i. e.* so the affair appeared to Adam, whether in fact it was so or not. And, accordingly, we are told in the next verse, that "*Adam said, This is now bone of my bone. . . . . Therefore shall a man leave his father and his mother . . . . and they shall be one flesh.*" Adam, it should seem, had in his ecstasy witnessed this process; and hence, as soon as Eve was brought to him, he made this declaration, and for the obvious end of ratifying marriage as a rite instituted by God himself, in which the persons joined should for ever be considered as inseparably one. (C. . Matt. xix. 5–9; Mark, x. 6–10; 1 Cor. vi. 16.) If this may be relied on, this contract, considered as a mere civil rite, is heathenish, and in direct opposition to God's revealed word.—Ephrem Syrus, speaking of the appearance of Satan here, says, [illegible] Just as he stood at the right hand of Joshua the son of [illegible] certainly was in a vision. [illegible]

fulfilment, from the exertion of powers in every respect superhuman.

Another objection usually brought against the consideration of this book's being historical is, that it is not only written in measured verse, but also partakes of all that fervour and feeling which constitute real poetry.[1] With regard to the first of these objections it may be said, that hitherto no one has been able to shew that this book, or, indeed, any other in the Hebrew Bible, is written in *measured verse*. Jerome, it is true, makes the assertion that this is the case;[2] but then he does not confine the remark to the Book of Job; he extends it to the Psalms, Lamentations, and some other parts of the Hebrew Scriptures. Still, the assertion is worth nothing, as neither Jerome nor any other person could, or can to this very day, give proof of its truth. The whole must, therefore, stand for nothing.

[1] Warburton's Divine Legation, vol. v. p. 15. Rosenmülleri Prolegomena in Jobum. 1824, p. 6, &c. The words of Rosenmüller are: "Num tibi credibile fiat, miserum hominem, mœrore confectum, ac morbo superincumbente jam absumptum et seminecem, eum inquam, velut pro concione diceret, sermones adeo longos tanto apparatu, tanta copia, tot figurarum luminibus distinctos, *quin et metri legibus adstrictos*, cum familiaribus habuisse?" But, at page 900 of the very same work, we have: "Veterum autem Hebræorum metricam restituendi conatum quod attinet, meum facio Roberti Lowthi judicium. . . . . Quod ad veros versuum Hebraïcorum numeros, et rhythmum et modulationem attinet, *id omne et penitus ignotum esse, et nulla unquam arte aut industria humana investigari posse, ex ipsa rei natura satis apparet. Manifestum est, antiquam et veram Hebraïca pronuntiandi rationem omnino esse ignotam*," &c. Although, therefore, the versification of Job is sufficient, in the Preface, to rank the book among fictitious productions; yet, when the question about Hebrew poetry comes to be mooted, it turns out that M. Rosenmüller believes in the existence of no such thing!

[2] "Jób, exemplar patientiæ, quæ non mysteria suo sermone complectitur? Prosa incipit, versu labitur, pedestri sermone finitur."—Epist. ad Paulinum. And again, in his Preface to the Book of Job: "A principio itaque voluminis usque ad verba Job, apud Hebræos prosa oratio est. Porro a verbis Job, in quibus ait: Pereat dies . . . , usque ad eum locum, ubi ante finem voluminis scriptum est: idcirco me reprehendo. . . . hexametri versus sunt dactylo spondæoque currentes, et propter linguæ idioma crebro recipientes et alios . . . s, non earundem syllabarum, sed eorundem temporum, &c." . . . . "Quod si cui videtur incredulum, metra scilicet esse apud Hebræos, et in morem nostri Flacci, Græcique Pindari, et Alcæi, et Sapphus, vel Psalterium, vel Lamentationes Hieremiæ, vel omni ferme scripturarum cantica comprehendi, legat Philonem, Josephum, Origenem, Cæsariensem Eusebium, et eorum testimonio me verum dicere comprobabit." Is it not a pity that Jerome did not give his own proof?

As to the other assertion, viz. that the style of the book is lofty and full of pathos, this cannot be adduced to prove that the whole must be fictitious, unless it can also be shewn, that representations of real life can never partake of feeling and lofty sentiment; which is absurd. But, why it should at all be supposed that bold and masterly writing must necessarily be fictitious, is to me utterly unaccountable; for, if revelation was given to raise and refine the mind of man, Why, I want to know, might it not partake of the loftiest flights which genius, co-operating with inspiration, could supply? Is it necessary that truth be dull, vapid, and insipid; while falsehood or fiction alone shall boast of the nobler properties of elegance, sublimity, and strength? I must confess I can see no necessity whatever for such a supposition as this; and when I find the Hebrew Bible exhibiting the finest specimens both of the sublime and beautiful ever witnessed, without at all affecting the truth of its narratives, or the justness of its sentiments, I am compelled to conclude that the objection alluded to is founded on ignorance and folly of the grossest sort.

I shall pass over the objection grounded on the seven days' silence of Job and his friends, as mentioned upon their first meeting, because the expression *seven days* seems to have been intended to signify nothing more than a considerable length of time; and the *silence*, only that no particular inquiries had yet been made on the subject; and both to have been introduced to mark the general surprise and sorrow felt by these three friends, at seeing Job in so miserable a condition.[1] But, when I am told that the conduct of these friends is inexplicable upon the supposition that this book is real history, but allowable if we suppose it to be dramatical, I am bound to ask, How can this be made to appear?

The answer is, that they entirely forget their errand, and, instead of mourning with him "in the bitterness of his soul, they wrangle and contradict him in every word he speaks; and this without the least softening of friendship, but with all the fierceness and acrimony of angry disputants contending for a victory.[2] But," it is added, "suppose now the

work to be *dramatical*, and we immediately see the reason of their behaviour. For, had they not been indulged in their strange captious humour, the author never could have produced a piece of that integrity of action which a scenic representation demanded." And again, "We shall shew, when we come to examine the *moral* of the poem, that nature is exactly followed; for, that under these three *miserable comforters*, how true friends soever in the *fable*, certain false friends were intended to be shadowed out in the *moral*."[1]

I have been the more particular in giving these objections in their author's own words, because since his times they have been repeated again and again as incontrovertible. Let us now consider them in the order in which they are given. In the first place, then, we are told that these friends seem entirely to have forgotten their errand, and to have commenced a system of wrangling and contradiction, such as to shew, that they were far more intent upon victory than upon consoling their afflicted friend. I would only ask here, Is not this a little overdone? These friends do, indeed, dispute with Job on the cause of his calamity; but are the terms used of so acrimonious and unfeeling a character, as to warrant the conclusion here arrived at? I doubt this. Again, as these three friends were manifestly believers in God's sovereignty and goodness; Was it, I would ask, incompatible with the office of true friendship, to endeavour to ascertain, and thence to remove, the causes which might have led to Job's calamities? Their endeavour appears to me to have been a most rational one, and well timed. That they laboured under considerable mistake, is certain from the words of the Almighty himself: but then, it was a mistake to which all men are liable; and, if we only consider the little light afforded in those early days on subjects so very abstruse as this is, we shall not wonder, perhaps, to find these men so much mistaken. Besides, although their error is pointed out and reprobated, their evil dispositions

words are: "Quis interea locus perditissimorum nebulonum, misera viri sanctissimi clade exsultantium, sannis, triumphis, contumeliis, quibus se undique, nec semel impetitum queritur?" I would merely ask, would M. Rosenmüller have so readily taken all this upon trust, had it not tended materially to advance the views of his school?

[1] Warburton, lib. cit. pp. 18-21; Rosenmüller, jb. p. 8.

and conduct are never so much as once mentioned, or even hinted at. I am disposed, therefore, to view their characters in a light a little different from that mentioned above; and to believe that, however they erred in word or deed, their intentions were good and sincere; and, farther, that their conduct was strictly in unison with the sentiment delivered by the Psalmist: "*Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head.*"[1] True friendship does not necessarily consist in the use of none but smooth words; and, if it be supposed that a friend is suffering through ignorance or error, it will not, perhaps, be amiss to use a little sharpness,[2] for the purpose of relieving him from his sufferings. In the case before us, no such acrimony can be shewn to have been evinced, as the extract above made would imply. All that can be said is, that these friends are importunate and in earnest in framing and urging arguments, which, it appears, are not well founded.

We may now examine the remaining statements just cited. It is implied, then, that these characters are unnatural, if we suppose the work to be historical; but natural, if we suppose it to be dramatical: that these men may be considered friends, as far as the *fable* is concerned; but false, that is, really foes, as far as the *moral* is. I am inclined to think, that we have a little misapprehension here, which has grown out of distinctions no where really existing. We are told, that it would be unnatural *in history*

[1] Psalm cxli. 5: compare Prov. ix. 8; xix. 25; xxv. 12; Eccles. vii. 5. Nothing is more common than sentiments of this sort among the Arabian moralists. Elnawabig, for example, edit. H. A. Schultens, 1772, has the following:

وجد قرينًا يناصحه وظن قرنًا يناطحه

"*Invenit socium, qui sincere admoneat; putavitque esse cornu, quod eum impeteret.*"

And again:

ما منع قول الناصح ان يروقك وهو الذي ينصح خروقك

"*Quid impedit dictum sincere monentis, quo minus placeat tibi?*
*Quum is utique sit, qui consuat laceras vestes tuas.*"

[2] [illegible] Titus, i. 13. Mr. Good carries the matter here much farther. He tells us (p. xxvi. of his Dissertation), that "the patriarch's friends, *stimulated* [illegible] by the secret impulse of Satan, have agreed, [illegible] and so make Job's cup of [illegible] brimful."

to find persons pretending to be friends, who really were enemies; but that, *in the drama*, this would be both natural, and calculated to keep up integrity in the action: which, we are to infer, constitutes a considerable part of the decorum, the τὸ πρέπον of Aristotle, &c. Surely it might have occurred to Bishop Warburton, that nothing is more common *in real life* than the fact of pretended friendship, offered by persons who are real enemies; and that *real history* abounds with relations of this sort. And again, that the drama, poetical fiction, and the like, are interesting and good, only in proportion as they represent the incidences of real life, or the occurrences of real history. How this very ingenious writer could have allowed himself to argue in this absurd way, or how his very learned admirers of the Neologian school of Germany, could have adopted reasoning so obviously weak and foolish, I leave it to others to determine.

Let us now see how this matter is managed under the *moral* intended. We are told, then, that "these things are very discordant, if understood of one and the same person; and can never be reconciled but on the supposition of an *allegorical* reference to another character: and on that," it is added, "all will be right."[1] In addition, then, to the *drama*, with which we originally set out, we now have *allegory* to deal with! and a more slippery and fugitive thing, perhaps, could not have been thought of. In this, Job, although allowed to be a real personage, is made to sustain the character of the Jewish people; his wife, that of the heathen; his daughters, that of the daughters of Ismael; and his three friends, those of SANBALLAT, TOBIAH, and GESHEM.[2] And we are then told, that "the marks of resemblance between the *allegorical* and *real* persons, are many and strong."[3] In order, therefore, to reconcile these characters to the decorum necessary, and to good writing, we are now, not to have recourse to the *drama* only, as taught and exhibited among the Greeks and Latins, but to

[1] Divine Legation, ib. p. 68, &c.

[2] Nehem. ii. 10, 19, &c.

[3] Divine Legation, lib. cit. p. 85. I would ask, if these resemblances are many and strong, as here affirmed, how does it happen that the *patience* and *piety* of Job, which this book so evidently teaches, are never to be found in the history of the Jewish people at all? One would have supposed, that the *great character* sustained by Job would have found a *strong resemblance* in

an *allegorical drama*, — a new thing in the earth, such as eye hath not seen, nor ear hitherto heard of! And all for the purpose of recommending an hypothesis, palpably at war with the text, and, indeed, with every sentiment delivered in this ancient and venerable book! It certainly would be a waste of words, to set about refuting the many and extraordinary puerilities here advanced for the support of this hypothesis; as it also would, to consider the *many and strong resemblances* said to mark respectively these real and allegorical characters. I will spare myself the pains, therefore, and my readers the mortification which they could not but experience, in being dragged through an exposure of the failings of this very able, but whimsical man.—I will only remark, that all this is perfectly accountable on the supposition (which is, indeed, the fact), that the principles of Scriptural interpretation were but ill understood during the times of this bold and highly theoretic popular writer; and, that to this circumstance must all the extraordinary positions just adverted to be ascribed.

There are, moreover, some other things, which it is thought could never have occurred in real history; such as the *round* and *doubled* numbers found in the several accounts of Job's children, his sheep, camels, oxen, his she-asses, and the years of his own life. His sons, we are told, are *seven;* his daughters *three*, which are *sacred numbers:* these cannot, therefore, be considered as real. Again, his sheep are *seven* thousand in number; his camels, *three* thousand; his oxen are *one* thousand; his she-asses are five hundred, just *the one-half* of his oxen! These, again, in the days of his last prosperity, are all *doubled;* and, what is still less likely, he is favoured with *seven* other sons, and *three* daughters, by the wife who had been mother of the first, who must now have been an old woman, and who was, at best, far from being a blessing to her husband.[1]

this case at least. The truth is, however, there is nothing like a resemblance to be found. And again, if the history of the Jews was thus to be portrayed, how is it to be accounted for, that not so much as one notice, no, nor even allusion, to that people is to be found throughout the whole work? Once more, if we are to go on interpreting the Holy Scriptures by fancied resemblances [illegible] it likely we shall end, particularly if we can satisfy ourselves with such resemblances as these just noticed.

[1] Rosenmüller, Prolog. in Job, p. 5.

This is, indeed, a large list of objections, and seems at first sight a very formidable one. Upon a little consideration, however, we shall find that it only *seems* so; the fact being, that this is nothing more than what is constantly found in real history. In the first place, then, as to the *round* numbers found in these several statements. It would be a work of supererogation, certainly, to prove that historians do universally use *round* numbers in their details of armies, population, and the like. But suppose we had, in these enumerations, instead of *seven* thousand sheep, seven thousand four hundred and fifty-three, of which two thousand three hundred and twenty-six were lambs, and so on of the rest; Would the account have now appeared more truly historical, and less fictitious, than it does at present? I think not. Besides, the objection would now have been, that all this was too precise to savour of truth; that there was a particularity about it, which was sufficient to shew that the whole was false. In this case, therefore, we have just what might have been expected, and indeed what we always have in real history; and, so far, we have nothing to dread from these statements.

In the next place, we are told that the numbers *seven* and *three* are *sacred*, or *mysterious;* and, therefore, it is unlikely that the relation is strictly historical. My reply is, the number *seven* is certainly used by the Hebrews to signify *many* indefinitely, in perhaps more cases than any other. But then, this grew out of appointments over which that nation could exercise no control. The observance of weeks consisting of *seven* days, seems to be quite as ancient as the times of creation;[1] and hence, mention is made of that period in the times of Noah. The circumstance of the clean animals being preserved in the ark by *sevens*, seems to intimate nothing more than a sufficient provision for the purposes of sacrifice; for we read, that on Noah's leaving the ark, he took of these and sacrificed to the Lord. In after times the feast of weeks occurring after *seven* whole weeks had been numbered from the passover, with one additional day; as well as the observance of the *seventh* month for the feast of tabernacles; to which may be added the sabbatical years

[1] See my Sermon on the Sabbath, with the notes, second edition.

and jubilees, constituted periods which were *sacred*, indeed, but which depended not on man for their appointment. And, as we have reason to believe, that these particular periods were intended to keep up the memory of the six days' work of creation, and of the *seventh* day's rest, we need not be surprised at this number being more frequently in use than some others among the Jews, or at its being particularly marked even in the times of Job.

The use of the number *three*, however, is far more limited, and occurs, perhaps, less frequently in both Testaments than many others, which confessedly have nothing sacred about them. I deny, however, that any thing like a *superstitious* use is made of either of these numbers in the Holy Scriptures. What modern Jews may do in these cases, it concerns not me to inquire. But, were we disposed to make the inquiry, we should find, perhaps, as well among them as among the heathen (of whom they now really constitute a part), that scarcely any number has not, first or last, been applied to superstitious purposes, and may, therefore, be termed *sacred*.

But, if some of these numbers happen to fall in with those of *seven* and *three;* How does it happen, supposing the whole to be fictitious, that all the other numbers are not of this *sacred* character? How is it, that the oxen were *one thousand* in number, and the she-asses *five hundred?* Are these also sacred numbers? No; but then *five hundred* is just the half of *one thousand.* And, Is this a *sacred* fraction? or, Are any of the other numbers thus regulated? No such thing! And, after all, there is, perhaps, quite as great a variety in the numbers here given, as there is in any historical work whatsoever; and all that can be said of the objection is, that it is made merely because these numbers are not different from what they are; and may, with just as good a grace, be made to any other numbers whatsoever, and to every real history in the world!

Again, it is likewise incredible that these *round, mysterious*, &c. numbers could be *exactly doubled*, as stated in the latter times of Job's prosperity, if his work contains real history. My answer is, as *round* numbers would most naturally be used in the first instance, nothing can be more probable than that, if Job's wealth was believed to be about

double what it was at first, these *round* numbers would be *doubled*, without its being at all intended to give the *exact* numbers in either case. And again, as this book is, from first to last, manifestly extraordinary, and intended at once to exemplify the particular providence and goodness of God, and the faith and patience of Job, Where, I would ask, is the impropriety in supposing, that the whole took place just, or nearly so, as it is here related? If, indeed, there was nothing extraordinary in the history, Why was the book written? And, if the power of God, as manifested here in bringing about these wonderful events, is not to be inculcated—whatever heathens or heathenish men may think to the contrary—Why, I want to know, was any thing like a revelation ever made to man at all? If the judgment of Aristotle and Horace is to regulate our notions on these subjects, quite sure I am that every thing of this sort will soon be discarded among us.

That Job's family, health, wealth, and friends, would be restored with considerable increase, is to me extremely probable, if the book was intended to bear out the intimations given of it in the first two chapters; namely, that Almighty God allowed his servant to be tried, both to shew to the world a good instance of the triumph of faith, and of his faithfulness towards believers. That all this should be diluted and softened down to suit the decorum of heathenism, the rules of epic or dramatic poetry, and to carry with it nothing more powerful and animating than the poetic decorum of Homer, Æschylus, &c. is to my mind as monstrous as the position, that revealed religion, with the evidences which accompany it, is both impossible and incongruous:—a conclusion at which Warburton's admirers in Germany have long ago arrived.

But as to the term *double* here used: this—so far from having appeared objectionable to the sacred writers who lived after the times of Job—seems particularly to have recommended itself to their minds. When, for example, we find the expressions, "She hath received *double* for all her sins" (Isa. xl. 2); "For your shame you shall have *double*;" "in their land they shall possess the *double*" (Isa. lxi. 7), and the like; Where are we to look for their illustration or origin, if not in the Book of Job? That a thief should restore *double*, we learn in the law; but this

can have nothing to do with these passages of Isaiah: the subject is altogether of a different sort. They were, therefore, in all probability, taken from Job's history, and intended to be considered as allusions to it; for, on no other supposition that I know of can they be accounted for.

There is still one objection more. The aged wife of Job is made the mother of a second family: which is incredible. I only ask, — Is it any where said, that this aged wife was the mother of the second family? No: this is all assumed: because, forsooth, we are never told of Job's second marriage! Are we, then, according to the rules of good criticism, to conclude any thing we may please, whenever we are not specifically informed to the contrary? We are not told, for example, that our first parents had any daughters. Are we, then to conclude, that it was impossible for either Cain or Abel to have had wives; and then, in consequence, that the book of Genesis is a mere fable, or drama? For my own part, I see no improbability whatever in supposing that Job married a second wife, and by her had this second family; and of this, I think, we have some intimation in this book.[1]

After some complaints, Job is represented as saying, in one instance; "Why, then, should I think upon a maid, or virgin?" Which, as it appears to me, can be understood on no other supposition, than that his friends had pointed out to him the probability of his being restored to his former prosperity. If so, he must now have lost his first wife, as well as his first children. Upon his restoration, therefore, both to family and friends, he must have contracted a second marriage. Nor is it probable, that a woman so impious as his first wife manifestly was, would be permitted — under circumstances regulated by the immediate superintendence of a particular Providence — to see Job's latter days of abundance and prosperity. Nothing is, indeed, said about her to this effect; still, this may be presumed of her. Jacob's daughter, Dinah, seems to have been lost sight of much in the same way; and, apparently, because she evinced strong inclinations to idolatry, and towards idolators.[2]

[1] Chap. xxxi. 1.

[2] Gen. xxxiv.

Another objection to the historical character of this book has been found in the circumstances related in its thirtieth chapter. Here, Monsieur Boullier is of opinion, that much more is related than could possibly have taken place from the commencement of Job's calamities, and the period in which his friends came to visit and condole with him. This objection, too, Dr. Rosenmüller adopts without either hesitation or examination.[1] I must be allowed, however, to ask, in the first place, upon what grounds the conclusion is arrived at, that all this happened within the period alluded to? because, I can see no reason whatever for its adoption. I have read this chapter again and again; and, I must confess I can see nothing more in it, than a continuation of the twenty-ninth, in which a comparison is instituted between Job's former prosperity and his present troubles; but nothing whatever to limit it to the period mentioned. Nor do I find one word in the Scholia of Rosenmüller, on either, or both, of these chapters, so much as noticing, much less justifying, any such conclusion. I must conclude, therefore, that the whole is a mere fancy, as groundless as it is unworthy of its author, in the first place, and of its adopter, Rosenmüller, in the second.

The last objection which I shall notice under this head, is, How can it be supposed that a person so greatly afflicted as Job was, could ever have composed discourses so elegant, and so elaborate, as those which are attributed to him in this book; not to insist upon the others, put into the mouths of his friends? This seems to exceed probability, at least. I answer, — We are told, that Job lived one hundred and forty years after his restoration. If then, we allow, that his affliction exhibited a state ill suited to such composition; Is it also necessary to allow that, on his return to health, he would still remain equally ill qualified for such a task? "Oh," said he, on one occasion, "*that my words were now written; oh, that they were printed in a book!*"[2] On his return to health and comfort, still retaining his integrity, and with it, in all probability, a deep sense of the goodness by which he had been restored, one can hardly suppose he would be less anxious that both his sufferings

[1] Proleg. in Job. p. 7. [2] Job, xix. 23, 24.

and his joys should be recorded. And, if so, I can see no necessity, I must confess, for calling in some poet here to do the needful for him. This objection, therefore, is quite groundless. It supposes, as in other cases already noticed, what is unnecessary: and then proceeds, at once, to condemn what it has mistaken. It is, therefore, perfectly futile.

Having ascertained, then, that the objections usually advanced against the strictly historical character of this book are groundless and light; we may now proceed to inquire, in the next place, whether the place and times, in which it is either said, or implied, that this patriarch lived, may or may not be appealed to, as confirmatory of the supposition, that he was a real character.

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## SECTION III.

### ON THE QUESTIONS — WHERE, AND AT WHAT PERIOD, JOB LIVED?

It has been remarked already, that it is not usual with the sacred writers to speak either of the time or place in which the characters introduced into parables are supposed to have lived. It was enough for them to say,—There was a certain man, &c.; or, A certain man did this or that. In the case before us, however, we are told that Job dwelt in the land of Uz: that is, in the country which had received its appellation from a patriarch of that name. And, if so, we are provided, as formerly noticed, with a clue to the family from which Job himself was descended; if, indeed, we are at liberty to suppose (as we undoubtedly are) that this country — wherever it was — still remained in the family of its first possessor.

Having, then, found a clue to the family of our patriarch, it may be worth while to follow it; for, if we can by this means ascertain in what parts the first branches of this family settled; and, if we find them fixed in the very parts to which our history assigns them; we shall then have

pretty good reason for concluding, that we have arrived at the true facts of this case. And if, in addition to this, we find certain collateral branches of this family also fixing their habitations in, or near, the same parts, and of which our history also takes notice; our conclusion,— that the whole is real history — will be as strong and decisive as the nature of the case can require.

To begin, then, with the earliest intimations we have in the Bible of the founders of these families. In the tenth chapter of the book of Genesis, we have an account of the descendants of the three sons of Noah, Shem, Ham, and Japheth.[1] With the descendants of Japheth we have now nothing to do: these, manifestly, occupied countries far removed from our scene of action. We next come to the family of Ham; and in this we find *Sheba* (mentioned with Dedan),[2] who was probably the ancestor of the *Sheba* (not "the Sabeans") mentioned in the book of Job as the murderers of his servants, and the persons who carried away his oxen and asses.[3]

In Genesis, xxv. 3, we have further mention of this Sheba (and Dedan); and here he is said to have been a descendant of Abraham by Keturah. Abraham, however, was descended from Shem, not from Ham; but Sheba, as

[1] What parts of the earth were inhabited and named after these founders, has been ably and ingeniously shewn by the very learned Samuel Bochart, in his work entitled "Canaan," which the student cannot too often read.

[2] Recited with *Ux*, *Tema*, *Buz*, &c. in Jer. xxv. 20, 23, as situated not far from each other. "Sed et ab eodem Buz," says Spanheim, Hist. Jobi. p. 476, "videtur *Busum* vel *Busan* Castellum appellatum apud Ammianum, situm haud longè a Singaris Mesopotamiæ, et ab Euphrate fluvio." The countries, therefore, both of *Ux* and *Buz*, as well as that of Nachor, their father, were all situated nearly together, either on the western or eastern side of the Euphrates. We find an account of this *Tema*, too, in Koehler's Abulfeda's Syria, p. 14, note 65. And we also have a place named تَيْمَاء *Taima*, in the 74th verse of the Moallakat Poem of Amrulkeis, which the scholiast says (ed. Hengstenberg) was an ancient city of Arabia.

[3] Job, i. 15. "Nec," says Spanheim, Hist. Job. p. 100, "prædones Σαβαῖοι apud Strabonem, alii sunt quàm incolæ Sabæ urbis memoratæ." Bochart was, therefore, greatly mistaken, when he made these the same people with the Sabeans of Arabia Felix; as did also our own translators. The one people appears to be termed *Seba* סְבָא or סבא, the other *Sheba* שְׁבָא. Both Pliny and Strabo confound the Sheba and Seba, calling both Sabeans; which arose from the circumstance, that neither the Greeks nor Latins have a letter equal in sound to the Hebrew שׁ *sh*.

just observed, was a descendant of Ham; which could not be the fact, if his descent came through the male line of Abraham. Keturah, however, might have been descended from Ham, and Sheba here have been assigned to the house of Ham through her; for she was probably a Canaanite, and hence descended from Ham This, I suppose then, was the case. We are told again, in another place,[1] that Abraham gave gifts to the sons of the concubines,—of which Keturah must have been one,—and sent them away *eastward* into the *east country*. *Sheba*, therefore, and *Shuah*[2] (also a son of Keturah, and with these only are we now concerned), must have been sent to fix their habitations in those parts.

Let us now come to the ancestry of Job. In Genesis, x. 23, we find Uz (עוּץ) mentioned as a descendant of Shem. And again, in chap. xxii. 21, he is said to have been a son of Nahor by his wife Milcah, and a brother of Chesed, the progenitor of the Chaldeans, or rather *Chasdim*—a party of whom is made (Job, i. 17) to sally out, and lay violent hands upon the servants and camels of Job: and, if we may rely on the supposition, that Job was a descendant of Uz, we may that he was also of Nahor the brother

[1] Genesis, xxv. 6.

[2] Genesis, xxv. 2, from whom we have Bildad the *Shuhite*. Strabo (lib. xvi. § 8) tells us, too, of a fortress built by Σοῦχος, in the midland of Arabia, who must have been a person of eminence in that country. It may not be amiss here to notice a few very common and very glaring errors, which have exerted considerable influence on the historical parts of this work. Mr. Good tells us (p. iii. of his Dissertation), that, as the sacred history breaks off abruptly with Ishmael, we are compelled, in order to fill up the chasm, to have recourse to the Arabian historians. He tells us in another place (p. v.), of Keturah's sons being fixed in Najd, and in another (p. vii.), that some of the tribes, the Koreish in particular, can trace their own pedigree "with unimpeachable accuracy to Adnan, .... and with some diversity ..... to Ishmael himself!" I will only say, Mr. Good must either have known very little about the authority of Arabian history, or else must have had a facility of belief by no means desirable to the business of criticism. In another place (p. xiv.), Mr. Good appeals to the Koran, as having retained by tradition some true notices respecting the character of Job. But was Mr. Good not aware that the Koran is a mere spurious production — a miserable, lame, vapid imitation of the Christian Scriptures? and, upon the whole, that one syllable of real ancient history which may be depended on in a question like this, exists not in all the books now to be found in all the east? Mr. Good relied, no doubt, on Richardson, who has left us a splendid Dissertation on Eastern Literature, &c. prefixed to his Dictionary; but neither is the Dissertation, nor the Dictionary as Richardson left it, to be relied upon in any case.

of Abraham. Again, we are told, Genesis, x. 30, that the descendants of Shem, of which this Uz was one, had their dwelling "*from Mesha, as thou goest to Sephar, a mount of the east;*" which corresponds with what we are told of Job himself, where it is said, that he was richer than all the children of *the east;*[1] manifestly implying that he was an inhabitant of the country so called.

We have now, therefore, *Sheba, Dedan, Tema, Buz, Shuah, Chesed,* and *Uz*, all fixing their habitations in those parts which are usually termed "*the east,*" or "*the east country,*" in the Hebrew Bible.[2] We can consequently have no difficulty in supposing, that the family of Job, of Sheba, Shuah, Buz, and Chesed, or the Chaldeans, were sufficiently near to one another, to make it extremely easy for them to associate either for friendly or unfriendly purposes; and, as we know, from the testimony of both ancient and modern times, that these tribes were much addicted to robbery,[3] the circumstances of their associating with Job, or of attacking his property, look exceedingly like historical truths.

Let us now endeavour to ascertain from other authorities where these parts lay. In the fifth book of the geography

[1] Job, i. 3.

[2] Numb. xxiii. 7; Isa. xli. 2; xlvi. 11; Matth. ii. 1. I would suggest here, for the consideration of those who think highly of the chronology of the Septuagint, and lowly of that of the Hebrew Bible, the following remark; viz. If Abraham actually lived nearly a thousand years after the flood, Is it likely that these countries would have first been peopled by his descendants, so as to have received their names from them? Is it not probable, that, in so long a period of time, chieftains prior to his time would have seized upon these rich and valuable countries? The same might be said of many other places, as Moab, the countries held by Amalek, &c.

[3] Strabo (lib. xvi.) gives a similar account of the Scenite Arabs in the southern parts of Mesopotamia, who were probably composed of the same people. Οἱ Σκηνῖται Ἄραβες, ληστρικοί τινες καὶ ποιμενικοί, μεθιστάμενοι ῥᾳδιὼς εἰς ἄλλους τόπους, ὅταν ἐπιλείπωσιν αἱ νομαί. κ. τ. λ. *Arabes Scenitæ . . . latrociniis, et pascendo pecori dediti homines, et qui facile in alia loca demigrant, ubi præda eos et pascua deficiunt.* A little farther on, a similar account is given of the Arabs of Ituræa and Mount Libanus, many of whom reside in caves, and frequently attack the merchants.—Pliny, Hist. Nat. lib. vi. c. xxxii. Delph. Class.: "Nomadas indè, infestatoresque Chaldæorum, Scenitæ (ut diximus) claudunt, et ipsi vagi, sed a tabernaculis cognominati, quæ ciliciis metantur, ubi libuit." Again, Strabo, ib. These Scenites compose small states, follow agriculture but little, and live principally on cattle. Σκηνῖται Ἄραβες δυναστείας ἀποτετμημένοι μικρὰς ἐν λυπροῖς χωρίοις διὰ τὰς ἀνυδρίας· γεωργοῦντες μὲν, ἢ οὐδὲν ἢ μικρὰ, νομὰς δὲ ἔχοντες παντοδαπῶν θρεμμάτων, καὶ μάλιστα καμήλων.

of Ptolemy, we have the Αἰσῖται[1] (*Aisitæ*), who are, in all probability, the persons inhabiting the χώρα ἡ Αὐσῖτις of the LXX. translators of Job. Ptolemy places these people in the neighbourhood of the Cauchabeni, and separates them from Chaldea by a ridge of mountains. In the same neighbourhood we find a town called *Sabe*;[2] another, *Themma*; another, *Saccæa*; the first and last of which were probably the residences of the *Sheba* already alluded to, and the descendants of *Shuah*, respectively. *Themma* might have been the settlement of *Tema*, one of the sons of Ishmael, and of which mention is also made in the Book of Job;[3] and again, in those of Isaiah and Jeremiah.[4] These, then, were all manifestly situated in those parts which are termed "*the east*," and "*the east country*," in the Hebrew Bible; they were, therefore, in all probability, the places in which these different tribes or families resided; and, consequently, the whole must be a representation of real places, persons, and things, and not of mere parable or allegory.

Having, then, found the parts in which Job and his friends appear to have resided, let us now endeavour to ascertain at

[1] Lib. v. cap. xix. ὑπὸ μὲν τοῖς καυχαδηνοῖς, αἰσῖται; which Bochart and others have thought should be read αὐσῖται. We have certainly mention made of Uz, in Genesis, xxxvi. 28, and 1 Chron. i. 42; but, as he is said to have been a son of Dishan, it is quite impossible he could have been the same with the Uz, who was the progenitor of Job. He might have been the founder of another family in the land of Edom, in which he was born; and this appears very probable from a passage in the Lamentations (chap. iv. 21), in which it is said, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup also shall pass through unto thee, &c." This place Mr. Good, in his Preliminary Dissertation to his Translation of Job, adopts as the place of the patriarch's residence, but omits to tell us how this place, which he allows was south of Judea, could also be termed *the east*, as it is in the Book of Job.

[2] We find one Sabos (Σάβος) a king in these parts in the times of Strabo (*Geog.* lib. xvi. § 24); and in Diodorus Siculus (Lib. iii. § 46). Σάβαι is the name of a metropolis. This country could not have been far westward of the Euphrates; on each side of which, according to Strabo, petty kings resided (lib. xvi.) Οἱ γὰρ παροικοῦντες ἐκατέρωθεν τὸν ποταμὸν φυλαρχοι, χώραν οὐκ εὔπορον ἔχοντες. κ. τ. λ.

We have, in the ninth book of the Prep. Evangel. of Eusebius, an account of Job from Polyhistor, which is quite of a piece with that found at the end of the Book of Job in the Septuagint. It can, therefore, lay but little claim to our attention.

[3] Mentioned in Gen. xxv. 15, and 1 Chron. i. 30. In Job, vi. 19, Tema (תֵּימָא), and Sheba (שְׁבָא) are mentioned as being in the same parts.

[4] Isa. xxi. 14; Jer. xxv. 23.

[illegible] lived; for, if we can determine this point also [illegible] Holy Writ, it must become more than probable that [illegible] real characters, and that the sacred author of [illegible] memoirs intended these to be looked upon as real [illegible] The three friends who came to condole with Job [illegible] told, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite: we also find another, towards the end of the book, joining in the dispute. His name was Elihu, and he was a Buzite (*i.e.* a descendant of Buz, and therefore a relative of Job's), and of the family of Ram.[1]

Of the first of these friends only can we determine any thing specific with regard to time; and he, viz. Eliphaz, was a son of Esau, by his wife Adah,[2] and the progenitor of the Amalekites.[3] This will determine two points; namely, the period, in the first instance, in which Job must have lived; and, in the second, that this must have been before the Israelites came out of Egypt; for at that time Amalek had become a powerful people.[4]

With regard to the first, then. If this Eliphaz was the same with that mentioned in the Book of Job, under the designation of Eliphaz the Temanite—and of this there can exist no reasonable doubt; for we are told that he was the father of duke *Teman:* besides, he resided in the land of *Teman,* and thence would very properly be termed *the Temanite*[5]—then must Job have been contemporary with him: and, as Esau was the brother of Jacob, Esau's children must have been contemporary with those of Jacob—that is, with the twelve patriarchs of Israel; and, consequently, Job must have lived at the time in which these patriarchs did. The precise period, either of his birth or his death, it is impossible to deter-

[1] This last name has been thought to be the same with Aram, *i.e.* with the *a* (ע) omitted. I must confess I can see no necessity for this conjecture, nor any thing gained by its adoption. Kemuel, not Buz, we are told (Genesis, xxii. 21), was the father of Aram. There can be little probability in supposing, therefore, that any Buzite belonged to this people.

[2] Gen. xxxvi. 10. [3] Ib. ver. 12.

[4] In Numb. xxiv. 20, Amalek is said to be ראשית גוים, *the first of the nations;* which cannot be true if taken absolutely. All that is meant by it, apparently, is, that Amalek was the first of the nations that opposed God's people after their deliverance from Egypt; and such they were. See note on chap. xl. 19.

[5] Dr. Kennicott, unnecessarily I think, finds the Eliphaz of Job in a descendant of this son of Esau.

mine; but neither of these is necessary. We only know that he lived, after his trials had come to an end, one hundred and forty years; and, if we may suppose that the period of his age was doubled, as his wealth was, he must have been seventy years old when this circumstance took place. If so, his whole age, at the time of his death, must have amounted to *two hundred and ten years*.

Now, if we suppose Job to have been born about the time of Levi, Jacob's third son, we shall be able to ascertain nearly the time at which he died. Jacob, it is thought, was eighty-eight[1] years old when Levi was born; and he was one hundred and thirty when he stood before Pharaoh;[2] that is, in the year in which he came down into Egypt. Therefore, 130 — 88 = 42, will give the age of Levi when *he* came into Egypt; and, if Job was born in the same year with Levi, he must have been 42 years of age, when the Israelites entered Egypt. Now, supposing the Israelites to have resided in Egypt 215 years, and Job to have been 42 years old when they arrived there, and that he lived, in the whole, to the age of 210; then, 210 — 42 = 168, will be the sum of the years of Job's life, during the sojourning of the Israelites in Egypt. But their sojourning was 215 years;[3] therefore, 215 — 168 = 47, the number of years during which Job must have been dead, before the Israelites left Egypt.

This computation is made upon the supposition, that the sojourning of the Israelites in Egypt was 215 years, as

[1] See the Chronology of Capellus, prefixed to the Prolegomena of Walton's Polyglott.

[2] Gen. xlvii 9.

[3] Some, indeed, hold, that the 430 years, mentioned as the time of the sojourning in Egypt, is not to be divided between the sojourning in Canaan and Egypt, as usually done; but that all is to be given to the sojourning in Egypt. If this be allowed, Job must have died upwards of 260 years before the egress. I make no account whatever of this difference, sometimes had recourse to in reasoning on this subject, nor of the still more famous difference found to exist between the text of the Septuagint and of the Hebrew Bible. I doubt whether the Septuagint can be relied on in any case; its corruptions being almost endless. Nor is the Hebrew Bible free from error in its numbers, as every one knows who has considered its chronology at all: nor is it, in any case, of any importance, as far as I can see, whether we are quite correct in our chronology or not. If Divine Providence had thought otherwise, no doubt we should have had abundant means of setting ourselves right on this question.

usually taken by the chronologers — to which I have not yet seen any good reason to object — and that Job might have been born about the time of Jacob's *third* son, Levi. All that is here intended, is an approximation to the truth: it is impossible to get at any thing like absolute certainty; and this is unnecessary. If, then, we may take this as an approximation, Job will have died about fifty years before the Israelites left Egypt under the leading of Moses: and during this whole time must the family of Amalek have grown — as the Israelites did — into a great nation; for we find them opposing the Israelites soon after their egress.[1]

From what we have advanced, we may perhaps generally conclude, that if Job is indeed a fictitious character, the particulars thus determinable respecting him are such as belong to no fictitious character in all the writings, and in all the accounts heard of or known, from his day to the present. That the time, the place, the circumstances of his life, of the lives of his friends, of the people living in his neighbourhood and times, should be deducible from various parts of Holy Writ; that he should be cited by name, and his book be appealed to by inspired authority,[2] for the purpose of inculcating certain doctrines — are considerations so extraordinary — if we are to suppose the whole to be nothing more than a parable or allegory — that, whatever others may choose to do, I am compelled to believe that the thing is altogether incredible. But, as it has been assumed that, although Job himself might have been a real character, still the book bearing his name might be nothing more than a sort of drama, parable, or allegory; let us now consider, from the history and contents of the book, how far this assumption will hold.

[1] Exod. xvii. 8; Numb. xiv. 45, &c.

[2] Instances will hereafter be adduced to shew, that no book has, perhaps, been more frequently cited, or referred to, in Holy Scripture than this.

## SECTION IV.

### ON THE QUESTION — AS TO WHO COMMITTED THIS BOOK TO WRITING?

With regard, then, to the history of this book, it has apparently gone through the hands of more authors than one. The first two and the last chapers did not, in all probability, come from the writer of the remaining intermediate ones, as, indeed, it has been reasonably enough thought by many. My reasons for this opinion are these: first, not only is the style at variance with that found in the rest of the book, but the language itself is materially different. In these portions we have, as far as we can now judge, language of the purest Hebrew composition; while, in the body of the work, there is a very visible inclination to the forms and significations peculiar to the Chaldee.[1] This, I conceive, is undeniable; and the probability is, that both came not from the same author.

In the next place, the author of these portions must, from the character of the terms used, have lived after the times of Job, and in a country some distance, at least, from the land of Uz; which cannot be affirmed of the middle portion of the work. We are told, for example, that there *was* a man in the land of *Uz*, in the first case, and that he was greater than all *the children of the east*; plainly intimating that he who wrote this, both lived after the times of Job, and was *not* one of the people so called. And, in the second, that Job *died* old and full of days; which must imply, that he who committed this to writing lived after the times of Job. I am inclined to believe, therefore, that some Hebrew wrote the first and last portions of this work; because, the language used in them is that which was vernacular to him, and the terms just adverted to, those proper to such a writer.

[1] Examples will presently be given.

Besides, in the land of Uz, and at the times in which these portions were apparently written, an account of Job's losses, place of residence, of his return to prosperity, and of his death, could be scarcely necessary: they must all have been well known. But, if we suppose the body of the work to have been carried into parts more western, in which none of these circumstances could have been generally heard of, and in which, moreover, no extensive confidence could be placed, either in the genuineness of the book, or the piety of Job, without some further and more authoritative information — and, indeed, instruction as to its contents — being given; we shall see at once why these portions were added: and that they must have been supplied by some person high in authority among the Hebrews.

That the Book of Job had been committed to writing, and was considered as authoritative, before the times of David and Solomon, we shall shew hereafter, when we come to consider the citations made from it, and found in their writings. We shall, at present, take for granted that this was the fact. These parts of the book could not, therefore, have been written by any one in their times, but must by some one who lived before them. Joshua might, indeed, have supplied them, were there any circumstances in his history pointing this out as probable; but there are none. We are, therefore, brought back to Moses, as the person most likely to have written these supplementary and necessary portions. Let us now consider how far the circumstances of the case will make this probable.

We have already shewn, that Job must have died about fifty years before the Israelites left Egypt. We learn from the Book of Exodus that, a considerable time prior to this event, Moses became acquainted, and indeed connected by marriage, with Jethro, the priest of Midian. That Jethro was a believer in Divine revelation, there is very good reason for believing; and that he was a good and religious man, there certainly can be no doubt.[1] We are told, that he

[1] Witness the authority he had with Moses, and the manner in which his advice was treated both by him and the heads of the tribes of Israel, Exodus, xviii. where it is remarkable, that Jethro appears to have offered up sacrifices to God even in the Israelitish camp, and that Aaron, and the elders of Israel, feasted with him upon it.

was the Priest of Midian; that is, the chief, or hierarch, presiding over the whole of the district so called. He held an office, therefore, of the very highest dignity and importance in that country: and we know that he must have been a descendant of Abraham, either through Esau, or by his wife Keturah.[1] Job too, we have seen, was descended from Nahor the brother of Abraham. Job, therefore, and Jethro, must have been distantly related to each other; and, as Midian, over which Jethro presided, was conterminous with the land of Uz, in which Job dwelt, and, as they must have been contemporary, or nearly so, from what has already been shewn; it becomes highly probable, that Jethro knew Job personally, and that he was familiar with, and greatly interested in, the circumstances of his whole life.

If, then, we can suppose the principal part of the book of Job to have been, at this time, committed to writing, (and this we shall presently shew was most probable) no doubt can be entertained that Jethro would possess a copy

[1] Gen. xxv. 1, 2. As Jethro was Priest or Patriarch of Midian, I think it extremely probable that he was a descendant of Midian, the son of Keturah; otherwise it would be difficult to conceive how he became possessed of such authority in that extensive country. It is true, Job's father-in-law is, in one place (Numb. x. 29.) called Hobab, the son of "Raguel" (רְעוּאֵל), and in another (Exod. ii. 18.) "Reuel" (רְעוּאֵל). — Why our authorised version has so variously written the same name, it is, perhaps, not easy to say). In the last case, however, it is probable that Jethro's, *i. e.* Hobab's, father (רְעוּאֵל) is only meant. Now, it is certain that Esau had a son of this name (Gen. xxxvi. 4, 10.); and, as Eliphaz was also a son of Esau, these must have been brothers. If, then, we suppose this Reuel to have been the father of Hobab, he must have been contemporary with Job. Still, I can find nothing connecting him with the land of Midian: it is probable, therefore, that, as in other cases, the same name was given to different persons. Although, therefore, this Reuel might have had authority in Idumea, it will be difficult to discover how he could have become chief priest in Midian, which was far greater in extent than Idumea. Jethro was, therefore, most probably descended from Abraham, by Keturah, and not through Esau; and, therefore, distantly related to Job, and with him professing the true religion, as known to the patriarchs. As to the extent of the land of Midian, it is evident from Exod. ii. 16, Numb. xxii. 4, xxxi. that it reached from the confines of Egypt, beyond the plains of Moab eastward. They had five kings in the times of Moses, and very great wealth in cattle. In those days, too, great numbers of them were killed; and yet, not many years after they were sufficiently powerful to harass the whole kingdom of Israel (Judges, vi.). In this case, also, their wealth, as well as that of the children of Midian, is found to be immense. The Arabian geographers, moreover, extend to a great extent to the land of Midian. — *Travels of Ibn. Batuta*, p. 21.

of it, as he could not but have considered it a most interesting and valuable document: and if so, as he was not niggardly in his advice to Moses for the religious good of Israel, it is most likely that he would also recommend it to his son-in-law, Moses, particularly as both Moses and the Israelites — over whom Providence had placed him as a leader — stood greatly in need of such a work. Besides, the Holy Scriptures must, in those days, even if we suppose the Book of Genesis to be patriarchal, have been confined within a very narrow compass. Very little of a doctrinal character was to be found in them: and less, perhaps, suitable to the Jews, circumstanced as they then were.

In this book, however, we have faith in God, and patience under tribulations, recommended and exemplified in the most interesting and striking manner: the doctrine of the fall of man, connected with that of his redemption by a Saviour, most plainly and pointedly set forth and inculcated: the power, the wisdom, and the goodness of God, so generally and beautifully contrasted with the feebleness, the ignorance, and the sinfulness of man — as will be presently shewn — that where the other portions of Holy Scripture have failed, this never has, to call forth the admiration of all who have carefully perused it. In addition to this, we have the doctrines of the resurrection of the body, and of a particular, though mysterious, Providence, so strongly and clearly inculcated, that it has never been in the power of the most ingenious infidel or luke-warm writers, to obscure them to any considerable extent. If, then, I say, we can suppose Jethro to have been in possession of such a document as this, we cannot suppose it possible he could withhold it from his son-in-law Moses, situated as he then was. And, if we can further suppose this document to have come thus into the hands of Moses; as surely we must, that the good Providence, which had conducted the matter so far, would take care that it should be delivered to the Jews, with such marks of its authority and genuineness, as would stamp it for ever as canonical with that people.

The language and style of the first two chapters, and of the last, is, as we have already intimated, such as to suit the times, style, and language of Moses: the circumstances of the case, too, are such as were most likely to bring the

body of this work into his hands; and the necessities under which the Israelites then laboured, were also such as to make it next to certain, that the necessary supplementary parts would be written under divine authority, by him; and the whole then be put into the hands of the Jewish nation, for their instruction, guidance, and encouragement. My own opinion is, therefore, that this was the case; and that to this circumstance we are to ascribe the authority, with which this book has ever been treated by that people: and hence probably it is, that the whole book has, by them, been ascribed to him.

It is also well worth remarking, that the passages speaking of the sons of God appearing before Jehovah, and of Satan's appearing among them (the objections to which have already been noticed), are those which would, in the estimation of a Jew, give canonical authority to this book; particularly if we suppose them to have come from Moses. For it is in the writings of Moses that we find the *book of the covenant* sanctioned for the first time as a revelation, by an appearance of the Almighty, in some respects similar to this.[1] After this, similar visions were vouchsafed, as in the mission given to Isaiah (chap. vi.); to Ezekiel (chap. i. &c.); to several of the minor prophets, and to St. John, in the Revelation, in particular. This part of the Book of Job, therefore — however inexplicable or strange it may have appeared to those, whose endeavour has been to interpret the Bible, generally, by the rules laid down by Aristotle and Horace — is, in fact, that which indissolubly connects it with the Jewish Scriptures, and which must have secured to it a complete canonical authority with that people: and, as we cannot reasonably ascribe this portion of the book in question to any writer but Moses, in whatever light we view it, we are compelled to conclude that he was its author.

Let us now consider the general character of the middle portion or body of this book, and endeavour to ascertain who its author was. We have already suggested that Job probably wrote it after his restoration. We now propose to examine that question a little more closely. If, then, in the first place, this book was committed to writing prior to the times

[1] Exod. xxiv. 3–15, as noticed also above.

of Moses, and of the egress from Egypt, and in a country bordering upon Chaldea; we should naturally expect, that it would contain nothing whatever alluding either to the person of Moses, or to the wonderful events which took place under him at the egress; and also, that its language would be such as to suit a country so situated.

Now, it is the fact, that no mention whatever, either of the person of Moses, or of the events of the egress; no, nor even the slightest allusion to these, is any where to be found in this Book. The earlier part of the Book of Genesis is alluded to, and even cited again and again,—as will be shewn in the notes;—but not so much as one syllable can fairly be referred to the events of the Exodus.[1] Again, we

[1] Bishop Warburton, indeed, fancied he saw some such allusions, which he terms *slight indecorums*, and of which the following appear to be the only ones deserving of notice:—"God layeth up iniquity for his children" (chap. xxi. 19); "They spend their days in wealth, and in a moment go down to the grave" (ib. 13); "His eyes shall see his destruction," &c. (ib. vv. 20, 21), and so on; in which we find sentiments not unlike those found in the later books. But, can we rely on such principles of criticism as these? If, for example, we find a sentiment in a confessedly modern work, and again, something nearly corresponding to this in another, the date of which is not very well known, Are we to come to the conclusion at once, that such modern author is manifestly the more ancient of the two? Would not the contrary supposition be the more probable? So much for resemblances of this sort. A little farther on (p. 32) we are told, that "*the secret of God*" (ch. xxix. 4) must be taken from the Shekinah, which is said to have rested upon the ark. I will only ask, What possible resemblance can be found here between this *secret* and the *Shekinah*? I can discover none. "That mine adversary had written a book," must, in the next place, be an allusion to the *phylacteries* of the Jews. I ask, What resemblance has a book to a phylactery? Or, can any one shew that phylacteries were in use, even fifty years before the times of our Lord? I more than doubt it. "The kings and counsellors, which built desolate places for themselves," affords another instance. *These desolate places* are, first, made to mean *magnificent buildings*, *i. e.* the Pyramids; and then, these kings, &c., are converted into the governors of Egypt. Can any thing like this be relied upon? Again, "God divideth the sea with his power," &c. (p. 36, ch. xxvi. 12). This, we are told, "evidently refers to the destruction of Pharaoh and his host in the Red Sea." But all the evidence, so visible here, rests on a manifestly erroneous translation of the passage. The principal word concerned in this mistake is רגע, which our authorised version renders by *divideth*: a sense which has evidently been given to it, both here and Isa. li. 15, for the purpose of making it refer to the passage of the Red Sea. And so, the word is first made to allude to this event, and then the passage is cited to prove the allusion! The authors of the Septuagint, however, have escaped this artifice, and truly rendered the place by καταπαυει την θαλασσαν. Surely the bishop ought to have noticed this! It will be unnecessary to notice these objections further. I will merely remark, that the principle here set up, by which *resemblances* are to be

are told by Moses, that the name Jehovah had not been revealed during the times of the patriarchs;[1] and, accordingly, we find this name very rarely occurring in the middle portion of this book: but *El*, or *Shaddai*,—the names revealed to the patriarchs,—are in the most frequent use. The few instances in which *Jehovah* does occur, may probably have undergone an emendation by Moses, just as it appears to have been the case in the Book of Genesis.[2] But, if the whole had been committed to writing by Moses, no good reason can be assigned why this name should not have constantly occurred, just as it does in those portions which have been justly ascribed to him. The language, moreover, or rather, the dialect, in which this middle portion of the book is written, inclines manifestly to the Chaldaïc, as already remarked; a circumstance utterly at variance with the language of the first and last portions — and, indeed, of all the books usually ascribed to Moses.

Both the matter and the language of this portion is, therefore, what we might have expected it would have been, had it been written before the times of Moses, and in a country bordering on Chaldea. But, if it had been written after the egress, and by a Jew, this would have been next to impossible. No Jew, nor indeed any believer in revelation generally, could, when dwelling on the wonderful works of God, have passed over such events, in silence, as those which took place at the egress: much less would he have given himself the trouble to write in a dialect not vernacular to himself, or to those for whom he wrote, or to use a name of God which had long been obsolete in his nation.[3]

treated as *realities*, is a most ruinous one; and that Jewish interpretations, on which many of the objections are founded, must be given up. See my Sermons and Dissertations, Diss. i., &c.

[1] Exod. vi. 2, 3. See also my Prolegomena to Bagster's Polyglott Bible, prol. i. sect. iii.

[2] See my Prolegomena to Bagster's Polyglott Bible, Prol. i. § iii.

[3] "There can be no doubt," says Mr. Good, "that the writer of the poem was a Hebrew; but a Hebrew who, from a long intercourse with Arabia . . . had introduced a considerable proportion of the Arabian dialect into his native tongue," &c. I remark, the fact is, not so much as one instance can be adduced, out of the whole of this book, to shew that the Arabian dialect has been used. Words and phrases, preserved still in the Arabic, are to be found; and so there may be in any dialect, as derived from some common mother-tongue. If there is any inclination to dialect in this book, it is to that of the Chaldeans or Syrians,

It has been supposed, I know, that all this might have been feigned, in order to give the whole an air of antiquity, or for the purpose of placing the scene of action in some foreign country.[1] It should not be forgotten, however, that, how easy soever it might be to make such a supposition as this, particularly if we happen to be disposed to give the whole the appearance of fable; it will, nevertheless, be no easy matter to shew that any writer of this age, country, or character, ever had recourse to any such expedient. Nor of this kind is any thing to be found, even in the parables of Scripture; nor yet, as far as my information goes, in any author of tales among the Arabs,[2] Persians, Syrians, Samaritans, Chaldeans, Ethiopians, or Jews. Aristophanes and the tragedians do, it may be allowed, in some of their pieces, introduce people speaking the dialects of parts of Greece different from that in which they were brought up;[3] but in no case has he, or, perhaps, any Greek or Latin author, composed a whole work in a dialect different from that of his

as will be shewn hereafter, and not to that of the Arabians. Mr. Good, therefore, is totally wrong here. As to his "no doubt," &c. on the other question, I answer, I think I see strong reasons to doubt: for Why, I would ask, should a Hebrew by birth have mixed his own language with idioms, &c., taken from another, and all in order to edify men of his own nation? The thing is altogether improbable, as I what, I believe, has never been done.

[1] To Rosenmüller, after Bishop Warburton, "Verum quæ ad eam sententiam [illegible]dam qui eam defendunt, potissimum urgent, nullam in universo [illegible] Mosaïcarum mentionem fieri rituum . . . . hæc inquam, nequaquam quod illi volunt, probant. Ne enim historiæ Hebraïcæ aut Israeliticarum quicquam immisceretur, vetabat *fabulæ scena*; quæ non intra Israeliticæ terræ fines esset eodem pertinet, quod nullum cultus Levitici vestigium in hoc libro deprehenditur," &c. Proleg. § vi. And again, on chap. i. 6:—"Nam quum historiæ tempus antiquissimæ ætati assignatum, *scena* autem extra terram Israeliticam collocata esset, poscebat τὸ πρέπον ut in sermonibus personarum, quæ loquentes inducuntur, nominis יְהֹוָה usus sollicite evitaretur . . . . .Verum ubi *poeta* ipse loquitur, narratoris personam sustinens, nihil vetat, quo minus nomen illud, Israelitis inde a Mose peculiare, usurpet." That is, if an hypothesis can be formed (no matter how incongruous it is with the habits of the people whom it may concern), which bids fair for turning the whole of the Bible into a tissue of fiction, reason and rationalism require that it be adopted.

[2] It may be said, indeed, that Hariri, with other writers of the Makāmāt generally, has adopted the antiquated phraseology of Arabia. True: but this has not been done for the purpose either of throwing those compositions back into a higher antiquity than the times of their writers, nor of placing the scene of action in any other country; but to shew the richness of the Arabic language, and to indulge in their love of the ancient style and phraseology, as will be presently shewn.

[3] As in several of the comedies, and in the choruses of the tragedies.

own particular country or times, for the mere purpose of giving the whole an air of antiquity, or any other such thing. The supposition itself, therefore, is not only foreign to the character of writers of the oriental nations generally, but to that of every other nation under heaven; and, therefore, cannot be reasonably entertained.

If, then, we can find no one among the Jews who could have written this middle and main portion of the Book of Job, Where are we to look for its author, if not among the persons concerned in the events about which it is conversant? Some, indeed, have fixed upon Elihu as its author; but, as far as I can see, with very little reason. For, How are we, in this case, to account for the matter and language found in the two first, and the last, chapters? These are altogether unsuitable to the character of Elihu. Nor does he ever evince knowledge enough of the matter in debate, to make it at all probable, that he understood the scope and intention of the work generally. This is evident from his speeches, which are rather lengthy, and of much too general a character to entitle him to the authorship of any other portion of the book. The person, however, who wrote the first two chapters, and apparently the last, of Job, was very differently circumstanced. He manifestly saw through the whole affair; and this he has very shortly, and very explicitly, stated. Elihu, on the contrary,—although he says many very good things,—was certainly as much in the dark, as to the true cause and reason of Job's afflictions, and thence of the scope and intent of this book, as any of his companions were. I cannot, therefore, bring myself to believe that he was the author of any part of this work; and, for the same reasons, no other person, concerned in the debate with Job, could be author of the book generally.

There is, consequently, no other person, either Jew, or of the country or times of Job, upon whom we can fix as the probable author of this part of the book before us, except Job himself. Let us now see what reasons there are for supposing that he was its author.

That the writing, as well as publishing, of books was known in the times of Job, we have the most direct and positive testimony from this portion of the book itself:[1] of

[1] Job, xix. 23, 24; xxxi. 35.

this, therefore, we can have no doubt; and, consequently, that this book might have been so written and published by our patriarch.[1] Is this work, in the next place, such as to make it probable that it would be so written and published? The testimony of the first two and the last chapters is, that the Almighty himself was particularly concerned in the events which are said to have taken place; which, as already shewn, is, in all probability, the inspired testimony of Moses. In some of the latter chapters of the middle portion of the book, too, Jehovah himself is said to have taken a part in the debate. According to these testimonies, therefore, the work itself is, from first to last, of divine authority.

The doctrines, moreover, contained in this book, are those which are absolutely necessary to the cultivation of a saving faith; and are in strict accordance, as already remarked, with those inculcated in the New Testament.[2] Some of these, indeed, are to be found in the Book of Genesis; yet in no other book of Scripture, if we except the New Testament, are these doctrines so fully, so plainly, so practically, so forcibly, and so independently, set forth. If, therefore, it was the will of God, that these doctrines should thus be made known and exemplified, it could scarcely have required less than that they should also be preserved and perpetuated. We may conclude therefore on this head, that if the Divine Being ever thought it necessary to provide, that His word should be made known and preserved, it is highly probable He would do so on this occasion, on which, we are assured, He himself took so important a part.

In the next place, Where could a person be found so proper for committing this to writing, as was Job himself? During the period of his sufferings he must have deeply felt the ignorance of his friends, and as deeply deplored the cause of it — in other words, the want of some document which

[1] Ephrem Syrus tells us, that "Jobi Librum, Moyses scripsit, verisimile tamen est, ipsum legisse habitam ab eodem cum Amicis de sua tentatione disputationem, quam ab ipsomet Job literis mandatam voluit patientiæ suæ monumentum, conjectare licet ex illis verbis: *Quis mihi det, ut scribantur sermones mei?*" &c. In Lib. Job. explanatio. Rome, 1746, tom. ii.

[2] The very frequent citations of this book, both in the Old and New Testaments, are alone sufficient to determine the question that the book is of inspired authority, and, therefore, binding on Christians. This question, however, will presently be more especially inquired into.

would have taught them better. In one place, indeed, his language amounts to this: "Oh," says he, "that my words were now written! oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever!" In this place, too, we find that, like the writer of the first two chapters, he was well aware of the real cause of his sufferings: "for," said he, "*the hand of God hath touched me.*"[1] Upon this occasion, too, he gives the remarkable testimony that his Redeemer lived; that he should, in the latter day, stand upon the earth; and that he himself should, in his flesh, yet see God. When, therefore, we consider the depth of Job's piety, the strength of his faith, and the remarkable exhibition of his patience, supported as it must have been by the Divine aid, together with the ignorance which prevailed among his friends,—not omitting the most intelligent of them, Elihu,—and the desirableness that believers should henceforward be better taught; it certainly does seem probable, that Job himself could not but have felt the propriety of committing this part of his own history to writing.

Another consideration, too, which makes this probable is this; namely, the care taken in detailing his own instances of impatience, such as that of cursing his day, and of regretting the occasion that gave him birth.[2] In like manner, Moses informs us of his own failings, and of those of his brother Aaron,[3] as does Saint Paul of the thorn in his flesh, and of some other things, such as his having been a persecutor of the church.[4] It has, moreover, been customary with the sacred writers, for the principal character concerned to write the book bearing his name. Hence, Moses committed the last four books of the Pentateuch to writing; Joshua, the book bearing his name; and so on, probably, of the rest. Again, the language of the Book of Job is not the

[1] Job, xix. 21–24. [2] Ch. iii. 1, &c.

[3] Numb. xx. 12; Exod. xxxii. 2, &c.

[4] 2 Cor. xii. 7; Acts, xv. 39. I remark these instances, because I believe they are peculiar to the sacred writers. Men, great on account of their piety, worth, abilities, &c., were likely to become objects of adoration, as it had been the case among the heathen; and hence, I believe, they have seldom failed to leave behind them strong marks of their own frailty. This, indeed, has often been made an objection to the sacred books: it is, however, the surest possible mark of the ignorance of the objectors.

language of Moses, of Palestine at any period, or of any Jew.[1] The middle path which it holds between the Hebrew and the Chaldee is, on the contrary, just what we might have expected, supposing the book to have been written in some country between Palestine and Chaldea. In such country, as it has been shewn, Job actually resided. Every consideration, therefore, strengthens the probability that Job was the author of the middle portion of this book.[2]

It has been objected, however, that a work so exquisitely written could never have come from a man exercised with affliction as he was. Sickness, it is said, and sorrow, can find time and dispositions for no such writing. This may be granted, without affecting our conclusion in the least. We do not think it at all necessary to confine the writing of this book to that particular period; nor to suppose that every word, particle, &c., occurs in the work exactly as it was first uttered. This last would be to suppose what is never found in the sacred Scriptures themselves.[3] It is enough for us to suppose that, the work was committed to writing, under the Divine aid after Job's restoration: for, we are told, as already remarked, that he lived one hundred and forty years after this event had taken place.

[1] This will be proved at length, presently.

[2] Mr. Good has laboured much to shew that Moses was the writer of the whole of this book. His proofs are curious. First, Moses was capable of both the simple and sublime. In Job, the first two and the last chapters are of the simple; the rest is of the sublime style of writing: *ergo*, Moses must have written them! The writer must have been acquainted with philosophy; Moses was learned in all the wisdom of Egypt: *ergo*, Moses wrote the book! It was written before the exody; Moses resided forty years with Jethro before that period: he was, *therefore*, skilled in the Arabic by that residence, and had time enough to write this book! Mr. Good then gives us instances in which the diction of Moses found in the Pentateuch, and that in the Book of Job, is similar. He does not seem to have been aware that the Book of Genesis was cited by Job; and, in the next place, that Moses, in all probability, imitated both the sentiments and diction of Job, as that of a prior revelation; which many other sacred writers did, as will presently be shewn. All the parallel passages cited by him, therefore, in his Dissertation, are of little use to his purpose. His particular criticisms I pass over, as unworthy of remark.

[3] I mean, in those parts of them which are manifestly the same; such as certain psalms occurring in the historical books, and again in the Book of Psalms; in the same relations, occurring both in the books of the Kings and the Chronicles; in those passages cited from the Old, in the New Testament; and again, in those parts of the different gospels which appear to treat of the same events or doctrines: in no case of which does identity of expression appear to have been studied.

If then this was the fact, What employment can we suppose could have been so delightful to the mind of this good man, as that of recording the sufferings and mercies which, under the Divine guidance, he had experienced? And then, Can we suppose any choice of words, or modulation of sentences, could be esteemed too good to recommend the faith, enforce the patience, and to exalt the mercies, which had formed the ground-work of his experience, and now afforded that of his happiness and exultation? Nor, if we believe the whole to be inspired (as we do), is it at all necessary to suppose, that this must have affected every particular word, particle, or sentence recited. Inspiration, we should remember, does not necessarily descend to the choice of syllables: it is enough if it regulate the matter; and so conduct the language, that, upon the whole, a piece, "profitable for doctrine, for reproof, for correction, for instruction in righteousness," be produced, in order "that the man of God may be perfect," and "throughly furnished unto all good works."[1] And for this, confessedly, is no book which the world has hitherto seen better adapted than the Book of Job. My own conviction is, therefore, that Job committed the middle portion of this book to writing, and for the purposes just mentioned.

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## SECTION V.

### ON THE LANGUAGE, USAGES, AND GENERAL CONTENTS, OF THE BOOK OF JOB.

It will immediately be seen that, if any reliance can be placed on the conclusions arrived at above, other questions requiring consideration will necessarily result from them; namely, whether the language, usages, contents, and doctrines of this book; the allusions made in it to former revelations; and the citations made from it, or allusions to it, by subsequent writers, are such as to fall in with these conclusions. It is my intention now to shew, that the language, usages, and general contents of this book, are precisely of

[1] 2 Tim. iii. 16, 17.

this sort; and, in the next section, that such also are the doctrines found in it: the allusions and citations made in it by its author, or to it by other writers, are likewise such as to justify the conclusions hitherto arrived at.

As to the language and usages, then, of this book, it will require, I think, no very great penetration, or even experience in the oriental languages, to discover that the language of the first two chapters, and that of the last, are altogether unlike that which prevails in the body of the book. It is clearly the language of plain narrative, notwithstanding the symbolical descriptions found in the first two; and, as to the nature of the language itself found in these, it is pure Hebrew, as already remarked,[1] while the body of the work occasionally indulges in the Chaldee.

There are, moreover, in these parts of the book, terms and phrases, not only not found in its middle portion, but peculiar to the usage of Moses, and found in his writings, or in those of which he may be supposed to have been the editor. The term *Jehovah*, for example, as remarked above, which could not have occurred in the usage of the patriarchs, and which very rarely occurs in the body of the work, is used exclusively here. The being *Satan*, too, about which so much has been said, is, after all, sanctioned by the usage of Moses, if not in the very same word, signifying, nevertheless, the same thing; viz. *an adversary*. It has been shewn too, above, that the part of the narrative, in which this agent is concerned, contains a species of symbolical description not unusual with Moses. We have nothing,

[1] There are, moreover, certain expressions, or intimations, in these portions, which, unless I am greatly mistaken, are peculiar to Moses; as Chap. i. 3, and Gen. xxvi. 14, עבדה רבה;—Chap. i. 6, בני האלהים, and Gen. vi. 2; Chap i. 16, אש אלהים, alluding to the destruction of Sodom, Gen. xix. 24;—Chap. ii. 4, עיר בעד־עיר, compare Exod. xxi. 24; ib. עצבו ובשרו, compare Gen. ii. 23;—ib. 12, וישאי קולם ויבכו, compare Gen. xxvii. 38;—ib. השמימה . . . וידקו עפר, compare Exod. ix. 10;—Chap. xlii. 8, שבעה פרים ושבעה אלים, compare Numb. xxiii. 1, a rite peculiar, perhaps, to the children of the East, as they are called:—ib. 11, קשיטה, compare Gen. xxxiii. 19, Josh. xxiv. 32, a sort of barter not in use, it should seem, much after the times of the patriarchs:—ib. נזם זהב, compare Gen. xxiv. 22, copied afterwards into the Proverbs, xi. 22; xxv. 12: Solomon evidently imitating the style, and borrowing the terms, of Job:—ib. 15, ויתן לחם אביונים, &c., compare Numb. xxvii. 7: mentioned here in Job as a rare thing; that is, rare among the Israelites, and very likely, therefore, to have been so worded by Moses.

therefore, as far as things are concerned, militating in any way against the conclusions arrived at above.

In the next place, as to other usages: It has been objected, that those parts of the writings of Moses which are of a poetical cast, differ greatly from those written by him in plain prose; and approach, in some degree, to the style found to prevail in the middle portion of this book: which may be readily granted. The song of Miriam (Exod. xiv.), and of Moses (Deut. xxxii.), are certainly of this sort. So far it is clear, that the Mosaïc style of narrative and of song differs very considerably: but this affects not our question. There are still other differences, which, I contend, can be accounted for on no other supposition, than that these different elevated sorts of composition must have come from different authors. They are these: The term (שַׁדַּי) *Shaddai*, no where occurs in the songs of Moses; while the name *Jehovah* rarely occurs in the writings of Job: and, in the few instances in which it does, it might have been inserted by Moses, as it must also have been in the Book of Genesis.[1] In the songs of Moses too, no marked *Chaldaïsms* occur; while these are numerous in the Book of Job.[2] On these accounts, therefore, the elevated style of Moses and of Job respectively, present essential differences; while we have nothing of the lower style of narrative occurring at all in

[1] This is certain from Exod. vi. 3, that the term *Shaddai* (שַׁדַּי) was familiar with the patriarchs. (See my Prolegomena to Mr. Bagster's Polyglot Bible, Prol. 1. § iii. par. 2.) And, if the Book of Genesis is really patriarchal — which I contend is the case — the name *Jehovah* must have been inserted therein by some person of authority, and this person was, in all probability, Moses; who inserted it, perhaps, as shewn (*loco citato*), for the purpose of impressing upon his followers, that neither a metaphysical deity, nor yet any idol, was meant, which Elohim (אֱלֹהִים), and perhaps *Shaddai*, might have signified in his days.

[2] On this subject, Professor Bernstein has, as it appears from Rosenmüller, and elsewhere, written a Treatise; but, as this has never come to my hands, I shall here set down the passages which have occurred to me, presenting the reader with pure Chaldaïsms. They are, Chap. iii. 4, נחרה; iv. 12, מנחו; v. 2, לאויל; ib. 8, אדרש, occur in the Chaldaïc or Syriac, not the Hebrew sense; viii. 2, תמלל; ib. 7, ישגה; xi. 20, מנחם; xii. 2, עמם; ib. 11, מלין; ib. 23, משגיא; xiii. 17, מלתי ואחותי; xv. 17, אחוך; ib. וזה for ואשר, which inclines to one of the Arabic dialects. (See Heb. Gram. Art. 177, 3, note; as also Chap. xxvi. 1); ib. 31, שלהבת; xvi. 15, גלדי; ib. 16, חמרמרה; xviii. 2; vi. 11, קנצי; xxi. 10, [illegible]; xxiv. 22, בחיין; xxxi. 33, בחבי; xxxii. 10, 18, אחוה; xxxiii. 24, [illegible]; ib. 33, אאלפך; xxxvi. 2, כתר; ib. 21, בחרת; xxxviii. 3, גבר; xli. 12, נחיר; most of which occur several times, and to which many more might be added.

the middle part of the Book of Job. If then, our author lived before the times of Moses, the patriarchal name for God[1] must necessarily have been used by him; and again, if he resided on the confines of Chaldea, as shewn above, nothing could be more likely than that terms and phrases in use in those parts would be found in his writings. If then, we allow that the *style* of the middle portion of this book is not unlike that generally found in the songs of Moses, which I believe is the fact—which may, perhaps, be accounted for, from the circumstance that Moses lived near the times of Job, and was probably a great admirer of his style—yet there are differences so great observable between the writings in question, that it is highly improbable they ever could have come from the same author.

There is still another consideration which ought not to be omitted here. It is this: The allusions to customs, manners, times, persons, and places, occurring in the middle portion of the Book of Job, are such as could not have been familiar to the mind of Moses. Of the patriarchal life he could have known no more than what occurred to him, during the short time he kept the flocks of his father-in-law Jethro. The perils incident to travellers in the eastern parts of the desert,[2] must have been next to unknown to him, as must the circumstances incident to persons residing near the banks of the Euphrates,[3] and witnessing the miseries common to the poor and wretched of those parts;[4] as well as the funereal pomp, and other circumstances, happening to the rich.[5] Yet our author dwells on these with the greatest minuteness, familiarity, and ease; and, as we have shewn above, that it is quite unusual among eastern writers of this family to describe foreign scenes, to use language, or to appeal to customs, which are not peculiarly their own; the author of the middle portion of this book could not have been Moses, but must have been some person who actually resided in those parts; and here no one can be found so suitable, in all respects, for this undertaking as was Job himself.

Add to this the consideration, that the scope and drift of

[1] See Numb. xxiv. 4, 16. [2] Chap. vi. 18, &c. [3] Chap. xxviii. 4.
[4] Chap. xxx. 4. [5] Chap. xxi. 33.

the writings of these two persons, respectively, are altogether different. Moses was manifestly raised up to be the leader and founder of the Jewish nation,—a work sufficiently large to occupy all the powers of any one man, however gifted. It will be found, too, I think, by all who take upon themselves the trouble to inquire, that those writings which originated with Moses never proceed beyond the necessities, the circumstances, or, as far as prophecy is concerned, the fate of the Jews. The religion inculcated by Moses is that of the theocracy only; it never extends itself beyond the boundaries of Jewry: and, if it occasionally found its way to foreigners, this was under the character of proselytes. It provided, indeed, for the cessation of the theocracy, and foretold times in which the Gentiles should rejoice with God's people; as it also did for the rejection of the unbelieving Jews:—for predictions of this sort necessarily reached beyond the times of the theocracy. But, as far as the legislation and religious observances peculiarly belonging to Moses were concerned, they were strictly exclusive and limited.

With Job, however, the case is totally different. This patriarch, indeed, retains the sacrificial rites of his predecessors; and, as a prophet, conducts his readers to those times—that *latter day*—in which a redeemer should appear upon the earth; and even to that period in which he himself should in his flesh see God. So far he may be said to have concurred with the great legislator of the Jews; but here the concurrence ends. Job, unfettered by the exclusive system of the theocracy, deals boldly and fully in doctrines which are universal in their scope, and eternal in their nature. He enters intrepidly into the most abstruse considerations respecting the divine mind; he descants on its moral attributes, its metaphysical existence, ubiquity, incomprehensibility, and eternity. He dwells on its justice, mercy, long-suffering, and goodness; and, with a freedom and light worthy of Christian times, determines that it is its unalienable property to dispense at once both riches and poverty, good and evil; and, by the operation of a particular providence, to follow with blessings or cursings, respectively, the good and the evil, whatever their stations in life might otherwise be.

But it is not with religious considerations of the sublimest character only that our author is conversant; the range of his inquiries is not limited with the word, and abstract properties, of the Deity; he ventures likewise upon his works, and shews—by deductions, evincing a mind as extensively informed, as it was alive to every thing great and noble—not only that the greatness and goodness of God may be seen in these; but also, that the contemplation of them cannot but instruct, humble, elevate, strengthen, and adorn the mind of man. At one moment he is conversant with the storms, and seems familiar with the poisings of the thunder-cloud, and stroke of the thunder-bolt; at another, he is present with the planetary system, or still vaster firmament of sun and fixed stars; at another, he conducts us through the mazes of the great deep, surveying its wonders, and expatiating on its riches or its terrors; at another, he conducts us through the bowels of the earth, and describes with accuracy the mines of silver, gold, copper, or iron; at another, he dwells with delight on the powers or beauties of the feathered tribes, the courage of the war-horse, the horrors of war, the terrors of the inhospitable desert, or the woes of starving poverty, under the merciless influences of stormy or freezing skies; or harrows up our souls with the thrilling description of the last receptacle of sin and misery, the grave, and with the everlasting infamy resting on the name and posterity of the wicked.

This, I think I may say, is what Moses has never done, and what the system which he had to establish would scarcely bear, if, indeed, he was qualified to fill so great a range of inquiry, or was endued with the feelings and experience duly to apply it—which may be doubted. The character of Moses was evidently that of a legislator and prophet; and, although it may be granted that he was skilled in all the learning of Egypt, and might have been a very eminent philosopher, as he certainly was a theologian and statesman; yet, in none of his writings does any thing like the religious philosopher appear, as it does in those which are here ascribed to Job. He confines himself closely and exclusively to the objects of his mission; and in these he is at once great, simple, and assiduous; while Job engages in the *whole range* of doctrines purely religious, including

the sublimest considerations connected with the character of God; and, at the same time, developes those connected with his works in a manner the most affecting, instructive, and comprehensive. Properties, I say, which never did, and never could have united themselves in the same individual, even under inspiration itself; which is never found to change, or entirely to alter, the style and character of the minds on which it acts. I think, therefore, I am justified in concluding, that the same person was not the author of the Jewish law generally, and of the middle portion of this book; and further, that in this last case, Moses was not, and could not here have been concerned.

It may be suggested, perhaps, that, as Job must have led a pastoral life, and have resided in a desert far removed from political considerations, the haunts of philosophy, the elegancies of art, and the general profusion of wealth, necessary for the high philosophical flights just noticed; it could hardly be expected that such a book could have come from him: while Moses, nurtured in a court, instructed in the philosophy and politics of Egypt, and accustomed to the wealth and elegancies of a rich and flourishing people, would have been the most likely, if not the only person, who could produce such a work at such a period. I answer: It is evident from the Book of Job itself, that Job was a prince of great wealth and influence in his day.[1] He resided in a country, moreover, remarkable for its merchandise and wealth: its proximity to the Euphrates and Tigris procured it eminent advantages in this respect.[2] Many large cities had been built on the banks of these rivers, as Nineveh, Babylon, and others of wealth and note;[3] to which the writers of Greece bear the amplest testimony. In Babylon, science was culti-

[1] Chap. i. 3.

[2] So Diodorus Siculus, lib. ii. § xi.—Ἡ δὲ Σεμίραμις ἔκτισε καὶ ἄλλας πόλεις παρὰ τὸν ποταμὸν τὸν τε Εὐφράτην καὶ τὸν Τίγριν, ἐν αἷς ἐμπόρια κατεσκεύασε τοῖς φερτὰ διακομίζουσιν ἐκ τῆς Μηδίας καὶ Παραιτακηνῆς, καὶ πάσης τῆς σύνεγγυς χώρας. *Cæterum Semiramis alias etiam urbes ad Euphratem et Tigrim condidit, ubi emporia illis constituit, qui merces, e Media et Paractacene, totaque vicinia important.*

[3] So Strabo:—Ἀπὸ δὲ τοῦ στόματος τοῦ Εὐφράτου μέχρι Βαβυλῶνος τὸν ἀνάπλουν εἶναι διὰ τῆς εὐρυχώρου καλῶς σταδίων πλειόνων ἢ τρισχιλίων. "Ab ore Euphratis Babylonem usque navigationem esse per loca bene habitata, supra tria millia stadiorum."—Lib. xv. Ruins of large cities, too, are at this day found in these parts.

vated, perhaps, full as early, and to as great an extent, as it was in Egypt. This city was, moreover, remarkable for its wealth, its arts, its luxury, its prowess in war, and political influence in peace. In its neighbourhood, and by its forces, many a battle had been fought, and many a victory won. The kingdom of Assyria, of which it formed a considerable city, and for a long period the metropolis, abounded in cavalry.[1] The deserts of Arabia abounded with animals, the largest, most various, and most formidable; and particularly with the ostrich, of which Job speaks at considerable length. Arabia, also, had its mines of gold;[2] and, by its merchandise,

[1] 2 Kings, xviii. 23; Isa. xxxvi. 8, &c.

[2] Diod. Sic. lib. ii. § L.—Μεταλλεύεται δὲ καὶ κατὰ Ἀραβίαν καὶ ὁ προσαγορευόμενος ἄπυρος χρυσὸς, οὐχ ὥσπερ παρὰ τοῖς ἄλλοις ἐκ ψηγμάτων καθεψόμενος, ἀλλ' ἰδίως ὀρυττόμενος ἐυρίσκεται, κ. τ. λ. *Effoditur in Arabia aurum, quod Apyrum* (ignis expers) *nominatur. Non enim ex ramentis per ignem excoquitur, ut alibi; sed inter eruendum statim purum invenitur, &c.* And a little lower down:—Καὶ γὰρ λίοντας καὶ παρδάλεις ἐν αὐτῇ πολλῷ πλείονας καὶ μείζους, καὶ ταῖς ἀλκαῖς διαφόρους φυομένας, ἢπερ ἐν τῇ Λιβύῃ, συμβέβηκε, πρὸς δὲ τούτοις, οἱ καλούμενοι Βαβυλώνιοι τίγρεις· φέρει δὲ καὶ ζῶα διφυῆ καὶ μεμιγμένα ταῖς ἰδίαις, ὧν ἃ μὲν ὀνομαζόμενα στρουθοκάμηλοι περιπλήθουσι τοῖς τύποις μίγματα χηνῶν καὶ καμήλων, ἀκολούθως τῇ προσηγορίᾳ. *Nam leones hic et pardales, numero ac magnitudine, viribusque Africanos longè vincunt: quibus tygres Babyloniæ adnumerentur. Fert et geminæ naturæ, mixtæque formæ bestias. Inter quas struthocameli, qui nominantur, confusam ex volatilibus et camelis formam habent, ut nomen sonat.* Comp. lib. iii. § xlii. The gold above mentioned is, not improbably, the same as that mentioned in Gen. ii. 11, which is said to have been found in the land of Havilah, and to have been *good* (ἄπυρος?). This place also produced precious stones (ver. 12). Now, this Havilah must have been situate somewhere in Arabia: comp. Gen. x. 7, 29; xxv. 18; 1 Sam. xv. 7; and 1 Chron. i. 9. Pliny, lib. vi. 32:—"Sabæos ditissimos sylvarum fertilitate oderifera, auri metallis (comp. Ps. lxxii. 15), agrorum, regnis: mellis cereæque proventu . . . mirumque dictu, ex innumeris populis pars æqua *in commerciis*, aut latrociniis degit: in universum gentes ditissimæ, ut apud quas maximæ opes Romanorum Parthorumque subsistant, vendentibus quæ e mari aut sylvis capiunt," &c. A little before:—"Scenitæ Sabæi. Insulæ multæ. *Emporium eorum Acila, ex quo in Indiam navigatur.*" *Ib.*—"Littus Hammœum, ubi *auri metalla.*" *Ib.*—"Thimanæos . . . Areni: oppidum in quo omnis negotiatio convenit." Much the same is said by Strabo, lib. xvi.:—Ρεῖ δὲ σταμὸς δι' αὐτῶν ψῆγμα χρυσοῦ καταφέρων, κ. τ. λ. Compare 2 Chron. ix.; Ezek. xxvii. 21, 22; and Diod. Sic., lib. ii. § liv. Τὴν δ' (*i. e.* Ἀραβίαν) ἐνδοτέρω κειμένην νέμεται πλῆθος Ἀράβων νομάδων καὶ σκηνίτην βίον ἠρημένων. Οὗτοι δὲ θριμματοτροφοῦντες ἀγέλας μεγάλας βουκημάτων, ἐνκυκλίζονται πεδίοις ἀμετρήτοις. "*Interiora Arabes* (Scenitæ) *tenent, qui pastores sunt, vitam in magalibus degendam amplexi. Hi magnos pecorum greges alunt, et in vastissimis campis diversantur.*" Again, in § lii. *ib.* we have an account of the precious stones which this country produces. Comp. 2 Chron. ix. 1; and 1 Kings, x. 1, 2. See, also, the extracts from Strabo and Pliny above.

had iron and brass in abundance.[1] The philosophers too of Chaldea, in whose neighbourhood Job resided, could supply such a mind as our patriarch manifestly possessed with information on astronomy, natural history, and the like: and it is sufficiently evident from Job himself, that book-writing was no new thing in his times. Every advantage, therefore, possessed by Moses, as it regards information of this sort, was possessed also by Job; with this difference, that Job was a prince in his own right, and was possessed with wealth and leisure sufficient to enable him to inquire for himself, as far as his inclination might have led him. Moses, during his residence in the court of Egypt, was entirely dependent: he had neither wealth nor liberty to inquire for himself. The time, too, during which he resided at court, must have been limited; and, after he left it, he had neither wealth nor opportunity to pursue any such inquiries: and, from the nature of his mission, the apparent inclination of his mind, and the nature of his writings, he never pursued such inquiries to any great extent. Job, however, unrestrained as he was with any thing like the theocracy; qualified as he was with a most discursive and capacious mind; independent as he was with regard to wealth and personal liberty; surrounded as he was with opportunity; exercised as he had been, apparently for the instruction and good of mankind of all succeeding ages; and, above all, blessed with a long life, and with plenty,—if not actually stimulated by the Divine mind so to enrich his work that it might be the wonder and admiration of all ages,—was, as it appears to me, infinitely better qualified for the task of writing the middle portion of this book than Moses was: not to insist now on the Chaldaïsms, and other considerations formerly urged. And my conclusion is, from these considerations also, that Job was the author of this part of the work in question.

[1] Diodorus Sicul., *lib. iii.* § xliv.; and *Ib.* § xlvi. The Sabeans, our שְׁבָא, are said to have had gold and *silver* in abundance.

## SECTION VI.

### ON THE DOCTRINES FOUND IN THE BOOK OF JOB.

It has been stated in the preceding section, that the doctrines delivered in this book are of a general and universal character, and, in this respect, quite unlike those peculiar to the theocracy. We now come to inquire more particularly what these are.

The first great question necessary to be determined in every case of this sort is, that which treats on the abstract nature of God; because, just as this shall be fully, correctly, and faithfully, or otherwise, stated; in the same proportion will the religion taught be profitable, or not, to man: on the principle that, such as the source of any thing is, whether pure or impure, good or bad; such also will the thing itself necessarily be.

In this book, therefore, God is declared to be *Almighty*, Chh. v. 9; vi. 4, 14; ix. 5, &c. *Mighty in operation*, Chh. ix; x. 4–10, 12; xxxvii. 5, &c. *Omniscient*, Chh. xi. 11; xxi. 22; xxiii. 10. *Wise*, Chh. xii. 13, 16; xxiv. 1, &c. *Inscrutable*, Chh. xi. 7–9; xxiii. 8, 9; xxxvi. 26; xxxvii. 23, &c. *Invisible*, Chh. ix. 11, &c. *A just and holy judge*, Chh. iv. 17; v. 8; viii. 3, 20; ix. 2, 28–32. *Supreme governor of the world, and regulator of all its concerns*, Chh. v. 10–13; viii. 4, &c.; ix. 13, 17, 18, &c. *Creator of all things*, Chh. iv. 17; x. 8; xxxv. 10; xxxviii. 4–12, &c. *Independent of any other power*, Chh. xv. 15; xxii. 2–4; xxiii. 13, 14, &c. *Immortal* and *eternal*, Chh. x. 5; xxvii. 2, &c. *A spiritual Being*, Chh. ix. 11; x. 4; xxvii. 3; xxxiii. 4, &c. *Is all-pure*, Chh. xv. 15; xxv. 5, &c. *Is the King of kings*, Chh. xii. 18, 19; xxxiv. 19, &c. *Is all-bountiful*, Chh. xii. 6; xxii. 23–26; xxix. 3–5, &c. *The only effectual Teacher of true wisdom*, Chh. xxviii. 28; xxxv. 11; xxxvi. 10, 22, &c. *Gives understanding*, Chh. xxxiii. 16; xxxvi. 10.—*By chastisement as a father*, Chh. v. 17; xxxiii. 19–22, &c. *He deprives of understanding*, Chh. xii. 20, &c. *Is gracious*,

both to find a ransom or *redemption*, and to forgive sin, Chh. xxii. 21–23; xxxiii. 24, 26, 27, 28. *Renews* and *justifies* returning sinners, Chh. xxxiii. 25, 26, 28, 30. *Hears prayer, ib.* 26; Chh. xii. 4; xv. 4; xxii. 27; xxvii. 10: but not of the wicked, Chh. xxvii. 9; xxxv. 13, &c. *Makes men and nations either great or small*, Chh. viii. 7; xii. 23; xxxiv. 11, 20, 21, 24, 29, &c. *Is the author* and *dispenser of both life and death*, Chh. iv. 9; x. 12; xii. 10; xiii. 16; xxxiii. 4, &c.—The doctrine of *angels*, too, is clearly taught in this book. See Chh. iv. 18; v. 1; xv. 15; xxxiii. 23.

MAN is, in the next place, declared to be in a state of sin and impurity, Chh. iv. 17; vii. 20; ix. 20; xiv. 1. Comp. Chh. v. 6, 7; *ib.* 4; xv. 14, 16. This is traced to Adam's fall, Chh. xxi. 33. Comp. Ch. xiii. 20–23 (manifestly alluding to Adam's hiding himself and God's calling to him, as in Gen. Ch. iii. 8–10). *Ib., i. e.* Ch. xiii. 24, 25, is an allusion to Cain's judgment, Gen. Ch. iv. 11–14. Comp. also, Job, Ch. xv. 18–23. Again, Ch. xxxi. 38, contains an allusion to the crying out of Abel's blood mentioned in Gen. Ch. iv. 10; as also does Job, Ch. xvi. 18. In Job, Ch. xxxi. 40, *sterility of the earth*, the other part of the denunciation, is also alluded to as denounced, Gen. Ch. iii. 18; and Ch. vi. 12, &c. In Ch. i. 21, where the words of Job are given, reference is certainly made to the penalty of death imposed upon Adam, in "*Naked shall I return thither*" (אָשׁוּב שָׁמָּה); alluding to the words, "*To dust shalt thou return*" (אֶל־עָפָר תָּשׁוּב): Job passing from the consideration of his birth, abruptly to that of his death; and perhaps pointing at the same time with his finger to the earth. So Ch. x. 9, "*Thou wilt bring me to the dust again*"—אֶל־עָפָר תְּשִׁיבֵנִי: the very same phraseology! Compare, also, Ch. xxx. 23. From all which it is evident, not only that man was considered as in a sinful state, but also as in that fallen state which Christianity now teaches us he inherited from Adam.

I shall, perhaps, be thought fanciful in attempting to carry this matter further; but, if the text of my author will bear me out, it can signify but little what may be thought of my proceedings. I now affirm, that the text of Job will bear me out in going much further; and that Job also

speaks of the Tempter, in terms not much unlike those used in Genesis, — which I hold to be a prior revelation, as will presently be shewn; — and that much in the same language is this Being spoken of also by other sacred writers: I now allude to Ch. xxvi. 13, where we have this passage: — *By His Spirit have the heavens been beautified; His hand hath wounded the fugitive serpent.* No one will doubt, I think, that, in the first part of this verse, the declaration given in Gen. i. 2, is had in view; and that what was at that time generally effected, was intended to be presented to the mind of the reader. Now, we are told in the sequel of that narrative, that by the devices of the Serpent the most goodly work of creation was marred; and sin, sorrow, labour, vexation, and death, were consequently entailed upon man. Our author here seems to say, that not only were the heavens permanently adorned by the power of God's Spirit; but, by an exertion of his mercy no less astonishing and effectual, even this deplorable loss should be made up, this lamentable state be effectually provided against. In Gen. iii. 15, this is declared in the promise, that some one to be born of the woman should crush the *Serpent's head;* while it should succeed in bruising His heel. Here, in Job, we are told, that *His hand hath wounded,* i. e. *shall wound* (see note on the place) *the fugitive serpent.* In Ps. cx. 6, we have a parallel to the latter part of the preceding verse (Job, xxvi. 12), which certainly relates to Christ: and, as St. John manifestly refers the whole work of creation to Him (Ch. i. 3), as also does Solomon, under the title Wisdom (Prov. viii. 14-36), — the person also had in view by Job (Ch. xxviii. 12, &c., see the notes); and as Job, moreover (Ch. xix. 25), also refers to Him in the sense of *avenging Redeemer* (גֹּאֵל), — relating certainly to the passage in Genesis; it is scarcely possible that *the serpent*, as the *tempter*, should not be referred to also in this place, particularly as the term *fugitive* is applicable to *him* alone (in James, iv. 7): the Book of the Revelation, moreover (xii. 9), fastening the title of *Old Serpent* and *Devil* upon him, evidently with reference to man's temptation. (See my Exposition of that place). In Isaiah, too (Ch. xxvii. 1, as shewn in the notes), we have a passage perfectly parallel to this of Job, and which I cannot help believing was intended to be considered as a repetition

of it; and in which the coming of the Redeemer is manifestly foretold. We have here, therefore, not only *the fall of* man, but the efficient cause of it. The Tempter himself is referred to, and his destruction clearly foretold. So far, then, we have man's sinful and corrupt state; that also which led to this, his fall in Adam, and the agent who succeeded in bringing it about—the Devil; with some intimations of a deliverance from it.

We have, I think, in the next place, a most clear and positive enouncement of man's restoration through a Redeemer in Ch. xxxiii. 23, &c. We have here a mediator interposed between God and man; one who is to announce to man HIS *uprightness, rectitude, righteousness: i. e.* to teach him how his salvation is to be effected. In the next verse, favour, or grace, is promised; and then, redemption from falling into destruction, by means of an atonement. The entire renewal, or regeneration, of the man then follows; the efficacy of prayer in this state; man's acceptability; and his delight, or peace of conscience, in a justification from all things. Verse 28 contains a repetition of this, for the purpose, apparently, of supplying a complete confirmation to the whole. Comp. Ps. ciii. 4, 5.

To this Redeemer (or avenger) Job evidently appeals, in Ch. xix. 25, where he also gives a prediction of His appearing in the last, or latter days (see the notes); and here, as a consequence of the victory to be obtained by Him, the doctrine of the resurrection is fully and boldly insisted upon. The patriarch tells us, that, notwithstanding the effects of death having passed upon him—his flesh and body having been consumed, or dissolved—yet, from that very flesh, and with those very eyes, he should for himself look upon, and view, the God of his salvation. I know very well, as remarked in the notes, what efforts have been made and are still making, for the purpose of obscuring this most plain and specific passage; and I also know, as elsewhere observed of prophetical interpretation generally, that nothing but darkness, both visible and tangible, has been the result: both have originated in the application of the principles of heathenism, to the interpretation of authors of a totally different character.

Our author, therefore, teaches that man is a fallen crea-

ture; that he has been brought into this state by the suggestions of an enemy; and that a restoration from it has been provided. What means, in the next place, does he propose, as best suited to bring about this desirable end? They are many and various. In some places, he speaks of his own "*integrity*" (Chh. ii. 3, 9; xxvii. 5; xxxi. 6); in others, of his "*confidence*" (Chh. iv. 6; xxxi. 24); in others, of "*trust*" (Chh. xiii. 15; xxxv. 14): in all which he must necessarily mean "*integrity*," "*confidence*," and "*trust*," in something, which he had the means of knowing was acceptable to God. And this he could entertain of nothing except by an express *revelation* from Him: for, we should bear in mind, we have nothing like heathenism here. Job is manifestly quite ignorant of the expedients had recourse to by Deists: his language is of a description altogether different from theirs. Philosopher indeed he is; but his philosophy is based on other principles than those of Deists: his reasonings take a different course, and terminate in a totally different result. And hence, as it will presently be shewn, he has been recognised as a divine teacher, by perhaps every writer of both Testaments.

What, in the next place, are the grounds so taken by our author as authoritative and good, and in the adoption of which he differs so essentially both from heathen and deistical writers? I answer, A DIVINE REVELATION, given prior to the times in which he lived. We have just seen that certain events and doctrines, stated in the Book of Genesis, are referred to in this book, and cited apparently as involving principles of religious belief. I now say, that, in those instances, the very text of that book, as we now have it, is cited. Not only because I find an *identity* in the thing inculcated, and that thing such as must have been matter of revelation,—for, otherwise, it could not have been known,—but also an *identity* in the terms used: not indeed in exact citation always, as is the case among us; but, while we sometimes have a slight variation in the mode of enouncement, the most important, *i. e.* the *theological terms* used, remain still precisely the same (see the passages cited above). It is worthy of remark, that the Redeemer mentioned by Job is not the *purchasing* Redeemer (פֹּדֶה), as used with reference to the deliverance from Egypt, but the *avenging*

Redeemer (גֹּאֵל), used with reference to the wounding and bruising of the Tempter, as mentioned in Gen. xlviii. 16; and Isa. lix. 20.

But we are not confined in this question to coincidences of this sort; we have either indirect or direct appeals to a prior revelation; also to the circumstances and times under which this was made, and which are manifestly those of the patriarchs, as given in the early histories of the Book of Genesis. In the first place, the name given to the land of *Uz* (עוּץ) plainly identifies itself with the patriarchal history; as do also the names and countries of Job's friends: these being deducible, as already shewn, from the genealogies found in the Book of Genesis.

In the next place, the circumstances of some of the patriarchs are evidently alluded to. It is, I think, scarcely possible to read Ch. viii. 5–10, without seeing that Abraham, Isaac, and Jacob, were in the mind of the writer when this portion was committed to writing (comp. ver. 5 with Gen. xxii. 3; and ver. 7 with Gen. xxii. 17; also with Gen. xxv. 21; xxvi. 3–6, 12–14; and with Chh. xxviii. 14, 18; xxxi. 11–14, 24; xxxii. 10, 11, 28, &c.);—and that, on the facts there related of them, the subsequent reasoning was founded.

Again, in Ch. x. 8, 9, 21, the creation of man (comp. ch. xiv. 15), and the denunciation of his death, as recorded in the Book of Genesis, are dwelt upon; and, as analogous to the former, is the formation of the fœtus in the womb mentioned. *Ib.*, ver. 22, the darkness of the tomb is compared with that of the chaotic state of nature, as also mentioned in Genesis. Again, Ch. xx. 4, we have a manifest allusion to man's (אדם) creation; and, in the next verse, to the arts of the hypocrites, as being of a more recent date. In Ch. xxvi. 8, 10, too, we have allusions to the firmament, as mentioned in Gen. i. 6; and the gathering together of the waters, *ib.* vv. 9, 10; and Ch. xv. 34, to the overthrow of Sodom and Gomorrha: to the peculiar sins of which, the next verse (35) seems pointedly to allude, as also noticed on Ch. i. 16. And again, Ch. xxxiv. 15, we evidently have an allusion to the flood, and so we have, יִגְוַע כָּל־בָּשָׂר—*all flesh expires*, the very words used, Gen. vii. 21, when speaking of that event! Not to insist on the terms following: viz., עַל־עָפָר יָשׁוּב—*shall return to dust*, noticed above as common

to the Book of Genesis. And again, Ch. xxxviii. 27, allusion is also made to the springing of the grass, as first mentioned in Gen. i. 11, and in the same terms; a thing nowhere else done throughout the Bible.

Again, we have, I think, other intimations of a prior revelation. Examine Ch. xv. 18, 19, where relations received from the wise of ancient times are referred to; and in such a manner, as to shew that these must have been the patriarchs. The context following, as I have already stated, appears to allude to the curse and expulsion of Cain, and the overthrow of the cities of the plain, Sodom, Gomorrah, &c. And again, in Ch. xxiii. 11, 12, positive and well-known commandments of God are mentioned; which could not have been done, had no prior revelation existed: the last verse here has, moreover, been cited in substance by our Lord himself, John, iv. 34. In Ch. xxviii. 27, 28, we have similar declarations. In Ch. iv. 12, 13, and xxxiii. 14, 15, we are told in what way revelations were occasionally made: namely, by vision; as it was the case in Jacob's vision at Bethel (Gen. xxviii. 12); the vision afforded to Abimelech, king of Gerar (Gen. xx. 3); and in many other instances during the times of the theocracy.

From what has been here said, it must I think be evident, that a revelation, considered as God's word, existed in the times of our patriarch; and that this was—in substance, at least—that which we now have in the Book of Genesis. That book must, consequently, have been in existence in the times of Job, either as a written document, or as retained in the memory, and detailed by way of oral tradition. This last supposition, however, I consider impossible; and, at the same time, quite unnecessary. It was impossible, because the particulars, recorded in the genealogies generally, are of much too minute and uninteresting a description to have been retained in the memory; and, if we have recourse to inspiration in the case of each succeeding patriarch, for the purpose of retaining these; then, I say, we suppose too much: it being much more rational to suppose inspiration to have suggested in some early patriarch the art of writing, which would have made all safe at once. But we need not even suppose this; for it is quite clear, that in the times of Job, as already remarked, the art of writing was well known: to

suppose oral tradition, therefore, to have been had recourse to, in this particular, is likewise unnecessary.

If, then, any reliance can be placed on the foregoing statements, a divine revelation must have existed prior to the times of Job, and have contained the doctrines and history so often referred to by him and his friends; and further, this revelation must have agreed in essentials with that which we now have in the Book of Genesis. It is but reasonable, therefore, to conclude, that revealed religion, as professed before and in the times of Job, was the same in essentials as it now is. If this be the case, then, it is also likely that other doctrines, to be found in our author, will not greatly differ from those now held among ourselves: and this, also, appears to be the fact; *e. g.*—

*Faith* and *trust* in God, as directed by His word, are therefore demanded of man. This is, of necessity, implied in the terms *integrity, confidence, trust*, &c., already referred to. So also, *Hope*, Chh. iv. 6; v. 16; vi. 10, 13; vii. 6; xi. 18, &c. *Assurance*, Chh. v. 24, 25; xi. 16, 19. *Self-abasement*, Chh. ix. 20, 21, 28, 31; xl. 4, 5, &c. *Obedience*, Chh. xxxvi. 11, 12, &c. *Holiness of life; innocence*, Chh. iv. 7; xi. 15, &c. *Repentance*, Ch. viii. 5, &c. *Prayer*, Chh. xxii. 23, 27. *Delight in God*, Chh. xxii. 26; xxvii. 10; xxxiii. 26, &c. *Forgiveness of sins*, Chh. vii. 21; xxxiii. 24, 28, &c. *A particular Providence*, Chh. v. 9–16; xxxvi. 7–9. *Defence from enemies and dangers*, Chh. i. 10; v. 19; xi. 18. *Punishment*, or correction, when necessary and right, Chh. viii. 4, 13; x. 15; xi. 20; xv. 33, &c. From all which, these things must be evident: first, that the belief inculcated, the holiness of life required, and an eternal state of blessedness beyond the grave, were taught in Job's days,—if not throughout all preceding antiquity,—just as they are now with us: secondly, that this involved principles, and insured practices, unknown and never realised among heathens: and lastly, not only is the theology generally identical, but the theological terms used, and the facts appealed to out of which they originated, are universally the same.

## SECTION VII.

ON THE QUOTATIONS, ALLUSIONS, ETC., FOUND IN THE BOOK OF JOB, EITHER AS MADE FROM FORMER REVELATIONS, OR POINTING TO THEM RESPECTIVELY; AND ALSO ON THOSE FOUND IN THE SCRIPTURES, REVEALED SUBSEQUENT TO HIS TIMES, EITHER AS TAKEN FROM THIS BOOK, OR REFERRING TO IT.

If it is the property of truth to be at unity with itself, and if it was customary—as we have seen it was with our author—with the sacred writers perpetually to cite, or to refer to, one another; nothing can be more probable than that we shall find the Book of Job so intimately connected, and indeed interwoven, both with the Scriptures that preceded and followed it, that the whole will exhibit one consistent and harmonious whole, not unlike the garment of Christ which would not admit of dilaceration, but required either to be taken wholly or wholly rejected. From what has already been shewn, it will not be necessary to dwell particularly on the first of these questions: we shall now, therefore, proceed to investigate the second, and to inquire whether, and in what way, the sacred writers have generally cited, or referred to, the Book of Job. And if it shall appear that they have actually so cited it, or referred to it; it will follow as a matter of course that they lived at periods subsequent to that in which he lived; and also, that they considered his book as possessing divine authority.

A question will here arise, however, which ought not to be evaded, which may be thus stated:—Suppose it is granted that passages occur in most of the books of Scripture, agreeing both in sentiment and phraseology with others found in the Book of Job; How are we to know in which of these we have the original enouncement, and in which the imitation, citation, or allusion? We have, for example, passages said to have been cited in Job from the Book of Genesis: How are we to know that these were not cited from our patriarch,

and inserted in that book? And so of others, hereafter to be adduced. I answer: We are not to imagine that, from the mere comparison of such passages alone, either priority or posteriority of composition can be proved in any case; because, unless we can bring some other considerations to bear on the subject, such comparisons may be cited to prove either the one thing or the other. We must therefore take into the consideration here, one or more of those other particulars already adverted to: namely, the period at which Job appears to have lived; the remarkable fact, that no mention of the theocracy, the deliverance from Egypt, the passage through the Red Sea, &c., occurs in our author: whence it should seem, that his work must have been written before any of these events took place.

Again, from the consideration of Job's country being termed *Uz* (עוּץ); his friends, Eliphaz the Temanite, Bildad the Shuhite, and Elihu the Buzite, being found (as to family, at least) in the genealogies of Holy Writ, and therefore determinable in some degree, as to the period in which they must have lived; the time in which our author wrote cannot possibly be carried quite so far back as that of Abraham. It is posterior therefore to the subversion of Sodom, and much more so to many of the events recorded in the early part of the Book of Genesis. But, if this were not the case, still it would be highly improbable, that any attempt would be made at any time, to enrich this part of the Book of Genesis from any thing found in the Book of Job: and, further, it would have been next to impossible to do any such thing. In Job, for example, we have no specific historical account, either of the creation of the world, or of man — nothing especially said about the fall, the flood, the dispersion at Babel, or the like: we have, certainly, nothing more than *allusions* made to these events,—such as to leave no doubt on the mind of any reflecting person, that some real history of them must have existed prior to the time of our author, and that this history was generally well known. From these considerations — to which some others might be added — it must be sufficiently clear, that no citation could have been made from the Book of Job in the Book of Genesis; no, nor yet any allusion whatever: while the contrary is possible, highly probable, and, in fact, certain.

With regard, in the next place, to such citations or allusions as may be found in the other sacred writers, taken from, or referring to, the Book of Job; we should bear in mind, that we know sufficiently well at what periods many of these lived to be certain, that they could not have written prior to the Egress: while we have seen that Job must have died prior to that event. It is not possible, therefore, that Job could, in such a case, have either made citations from them, or have alluded to them in any way: the converse of which is not only possible, but extremely likely. Ezekiel, as we have already seen, has both mentioned Job by name, and alluded to his character, as developed in the book named after him. Job must, therefore, have lived prior to the times of Ezekiel; and if allusion is really made to his book (which is most likely the case), it must also have been in existence before the times of that prophet. And, in like manner, should it appear that David, Solomon, the prophets generally, and even Moses himself, have cited, or alluded to, this book, it should follow that it was in existence, and recognised as of canonical authority, prior to the times of them all; and, moreover, that it was looked upon as a sort of treasury of divinity, and worthy of all acceptation at all times, ever since its first publication.

This mode of comparison, therefore, ought not to be considered as an independent witness on the question, as to when Job lived; but, as tending to shew that this book was throughout the times of the theocracy recognised and appealed to as authoritative, from other and more particular considerations,—which cannot be well misunderstood or misapplied,—determining at what period our author did live; and hence, that the manner in which these citations and allusions are made, is such as entirely to fall in with, and confirm, that view of the question; but is quite unaccountable and unintelligible on any other.

We ought to bear in mind, moreover, in all inquiries of this sort, that where the matter to be investigated is either highly authoritative, or, in any other point of view, excellent, the first writer (if he can be discovered) is legitimately and fairly declared to be the original author. Hence it is, that many of the sentiments of Shakespeare, Milton, and others of our own poets, are traced up to Homer, or some other ancient

writer, as the true and original author. In like manner, sentiments, and even many forms of expression, in use among the Latins, are also traced up to the Greeks,—to Homer,[1] Æschylus, Menander, Pindar, and others: and hence the sarcasm of Horace, styling his countrymen *an imitating servile herd.*[2] In such cases, indeed, when the imitation is frequent, plagiarism is the name usually given to it as a stigma; and this it justly deserves.

In Holy Scripture, however, the case is wholly different. The writer here seeks no fame, and commits nothing to writing which is not strictly revealed truth. Here divine revelation necessarily forms the ground-work; and, as a revelation once made must have been intended for perpetuity, this would always be treated as authoritative by subsequent writers, and, at the same time, as necessary to give effect to their several messages. It is almost necessary to the character of a revelation, that it should not deliver again and again the same doctrines; and also, that those employed in making such revelation known, should be perfectly unanimous. Now, in the Book of Job we have almost a complete body of divinity. Doctrines the most sublime both as to God and man, as already shewn, are clearly and pointedly dwelt upon. If, then, a revelation

[1] Clarke's Iliad and Odessey will supply examples of this sort in abundance, as will the variorum notes on the Greek and Latin poets. I will notice only one or two. Il. i. 3: Αἴδι προΐαψεν. Eurip.: Ψυχὰς δὶ πολλὰς κἀγαθὰς ἀπώλεσας. Virg.: . . *demiserit orco — juvenum tot miserit orco — multa virum demittit corpora morti.* Odess. i. i.: Ἄνδρα μοι ἔννεπε, κ. τ. λ. Virg.: *Arma, virumque cano.* Hor.: *Dic mihi, Musa, virum, capta post mœnia Trojæ. Qui mores hominum multorum vidit et urbes.* Æschyl. Fragm.: Σιγῶν θ' ὅπου δεῖ καὶ λίγων τὰ καίρια. Eurip.: Σιγᾶν θ' ὅπου δεῖ καὶ λίγειν τό τ' ἀσφαλές. We have too, in the variorum notes of Butler's Æschylus, a considerable portion of one of Pindar's odes, cited as an imitation of Æschylus, vol. i. p. 97, ed. quart. The diction, phraseology, tropes, &c., are in these cases continually imitated and borrowed from the primitive writers.

[2] "Imitatores, servum pecus."—Epist. i. 19, 23. So, in our own language, should we meet with such expressions—either in books or conversation—as "*one fell swoop,*" "*the dogs of war,*" "*thereby hangs a tale,*" &c., no one would doubt that the words were Shakespeare's; if "*fairest of stars,*" "*silver lining,*" "*that forbidden fruit,*" &c., that they were borrowed from Milton; and so of others. So here, had writers on Hebrew literature been half as familiar with the Book of Job as they were with their own authors, these citations and allusions would have been pointed out long ago. I am aware that identity of sentiment has been noticed, but this falls very far short of our question.

could not with propriety deal these out again and again, as just remarked, the proper line to be taken by subsequent writers would be, not to profess to reveal these afresh, but only to cite them, or else allude to them, as already revealed. And this, as we shall presently see, they have done.

In like manner, when any thing peculiarly Mosaïc, or referring to the theocracy, is brought up by these writers, they either cite or allude to the revelation and law as already published by Moses; and in no case are any new commandments given. Prophets, historians, and preachers—and this last character Solomon appears to have sustained in the Proverbs and Ecclesiastes, and David partly in the Psalms—had nothing more to do than to urge, illustrate, and enforce the doctrines or precepts already revealed, and to apply these to such new circumstances as the times in which they happened to live made necessary. If plagiarism, therefore, is a fault in poets, in the writers of a divine revelation it is an excellence. In this we naturally look for unanimity, and reasonably for nothing like a repetition of miracle, when no important object could be obtained by it. We might therefore have expected *a priori* that, if this Book of Job was considered as of canonical authority in ancient times, such references to it, as have been here mentioned, would be made in very many places of the subsequent Scriptures, as would leave no doubt on the mind of the reader, that its authority was intended to be upholden.

There is one consideration more which ought to have its weight in this question. It is this: It has been customary among the tribes of Arabia,—I believe, from time immemorial, and perhaps originating in the very particulars just now alluded to,—for writers universally to imitate the oldest examples of composition; and this particularly among the poets. It is scarcely possible, I think, for any one to glance over the Arabian poets, without perceiving that the words and phrascology employed, as well as the usages and customs alluded to, are, for the most part, those of the most ancient times. Indeed this is the case with every thing among them: the old usages and fashions are considered the best. And to such an extent has this been carried, that even the Persians, ever since they embraced Mohammedanism, have looked up to the Arabic language, particularly

that of the Koran, as the most perfect possible: and, although their own is as unlike this as can well be imagined, they have, nevertheless, so managed matters, that even their grammar is learned from that of Arabia, their style made to resemble that of the Arabs, and a very large number of Arabic words and phrases has been so incorporated with their language, that, to attempt generally to make out a Persian author without a previous extensive stock of Arabian learning, is a completely hopeless task.

The most elaborate Arabian author of this sort that has come to my knowledge, is the celebrated Abu Mohammed Kāsim Hariri, of Basra;[1] the author of fifty stories, or tales, all written in such a style as to shew, that their author was perfectly versed in the archaïsms of Arabia. Many other similar compositions are extant, both in the Arabic and Persic languages; not to insist on the fact, that scarcely a book, or even a letter, is written in these countries, or, indeed, in Hindustan, in which marks of this style are not visible.

This will perhaps conduct us one step farther, as to the style and character of a considerable portion of the text of the Old Testament. It has already been remarked, that there is a manifest difference of style and manner visible in the several parts of the Old Testament. All those portions, for example, which assume the form of song, or are otherwise elevated in sentiment, differ likewise both in style and manner, and also in the words and phrases used, from mere narrative: that is, the language used in expressing elevation of sentiment, is very widely different from that used in mere narrative,—a difference visible enough in Greek poetry, and never departed from, I believe, either in the Arabic or Persic. Now, I suspect that we owe this, in the Hebrew, entirely to the existence of the Book of Job.

If, indeed, this book came through the hands of Jethro

[1] Two valuable editions of this author's works have been published, one in Calcutta, 1814, with a Glossary; another in Paris, 1822, by the celebrated Baron de Sacy, with Scholia and Indexes. It is a great drawback to this latter edition, that some of these Scholia were composed by M. de Sacy himself; and the consequence is, a learner not in possession of the original writers used by him, will seldom know which is the real oriental comment—which that composed in Paris. In other respects, M. de Sacy generally followed the Calcutta edition.

to Moses, as stated above, and was by the latter augmented by adding the two first and the last chapters, and then recommended to the Israelities, as a sort of storehouse of divinity; nothing can be more likely than that—like the ancient songs of the Arabs, the Koran, &c.—it would become the great pattern of composition to all future writers, when engaged in composition of the more lofty sort. I say, this is likely; and if it shall appear—as I think it will—that in many cases it has manifestly been imitated, even in the terms and phraseology used, it will be sufficiently certain that this must have been the fact.

I shall now endeavour to point out some instances of this sort; and in doing this, I shall give the passages in the original Hebrew, in order that the coincidences, imitations, citations, allusions, &c. adverted to above, may the more readily be seen.

*Tabular View of parts of the first five Chapters of the Book of Job, compared either with some parts of the Book of Genesis, or with others of the subsequent sacred writers.*

Job, i. 10.

את שכת בעדו ובעד ביתו ובעד כל אשר לו מסביב וגו׳

Ch. iii. 23.

לגבר אשר דרכו נסתרה ויסך אלוה בעדו׳:

Ch. xix. 8.

ארחי גדר ולא אעבור וגו׳

Lam. iii. 7.

גדר בעדי ולא אצא

Ps. xxxiv. 8.

חנה מלאך יהוה סביב ליראיו ויחלצם

Comp. 2 Kings, vi. 17.

Ch. i. 21.

ערם יצתי מבטן אמי וערם אשוב שמה

Ch. iii. 10.

לא סגר דלתי בטני ויסתר עמל מעיני

Ch. iii. 11.

למה לא מרחם אמות וגו׳

Comp. v. 20.

Eccl. v. 14.

יצא מבטן אמו ערום ישוב וגו׳[1]

Lam. iii. 8, 9.

שתם תפלתי: גדר דרכי בגזית נתיבתי עות׳:

Comp. Ps. xlix. 18; 1 Tim. vi. 7.

Jer. xx. 18.

למה זה מרחם יצאתי לראות עמל וגו׳

(See, too, the preceding verse.)

[1] It is impossible not to see, I think, that this is a direct allusion to, and an imitation of, the passage in Job placed against it.

Eccl. iv. 4.

ראיתי אני את כל עמל וגו׳

Comp. vv. 2, 3.

Ps. lviii. 9.

כמו .... נפל אשת בל חזו שמש :

Prov. ii. 4.

וכמטמנים תחפשנה :

Isa. xxxv. 3.

חזקו ידים רפות וברכים כשלות אמצו :

Comp. Heb. xii. 12.

Ezek. vii. 17 ; xxi. 12.

כל ידים תרפינה וכל ברכים תלכנה מים :

Comp. Isa. xiii. 7.

Prov. iii. 26.

יהוה יהיה בכסלך ושמר רגלך מלכד :

Ps. xlix. 14.

Ruth, i. 12.

כי .... יש לי תקוה

Prov. x. 28 ; xi. 7.

תאבד תקוה

Ch. xix. 18.

כי יש תקוה

Comp. xxiii. 18 ; xxiv. 14 ; xxvi. 12 ; xxix. 20. Jer. xxix. 11 ; xxxi. 17. Lam. iii. 29. Hos. ii. 17. Ps. ix. 19 ; lxii. 6 ; lxxi. 5. Ezek. xix. 5 ; xxxvii. 11. Zech. ix. 12.

Ps. xxxvii. 25.

נער הייתי גם זקנתי ולא ראיתי צדיק נעזב וזרעו מבקש לחם :

Prov. xxii. 8.

זורע עולה יקצור און וגו׳

Hos. x. 12, 13.

זרעו לכם לצדקה קצרו לפי חסד .... חרשתם רשע עולתה קצרתם

Ch. viii. 7.

כי רוח יזרעו וסופתה יקצרו קמה אין לו צמח בלי יעשה קמח אולי יעשה זרים יבלעהו :

Compare Galat. vi. 7, 8. Ps. cxxvi. 5. Mich. vi. 15. Jer. xii. 13. 2 Cor. ix. 6.

Job, x. 18.

למה מרחם הוצאתני אגוע ועין לא תראני :

Ch. iii. 16.

כנפל טמון לא אהיה כעללים לא ראו אור :

Ch. iii. 21.

ויחפרהו ממטמונים

Ch. iv. 3, 4.

ידים רפות תחזק : כושל יקימון מליך וברכים כרעות תאמץ :

Ch. iv. 6.

יראתך כסלתך תקותך ותם דרכיך :

So ch. v. 16. ותהי לדל תקוה
vii. 6. יכלי באפס תקוה
xi. 18. כי יש תקוה
xiv. 7. כי יש לעץ תקוה

Comp. ch. vi. 8 ; viii. 13 ; xi. 20 ; xiv. 19 ; xvii. 15 ; xix. 10.

Ch. iv. 7.

זכר נא מי הוא נקי אבד ואיפה ישרים נכחדו :

Ch. iv. 8.

כאשר ראיתי חרשי און וזרעי עמל יקצרהו :

Ch. xxxi. 8.

Job, iv. 9.

מנשמת אלוה יאבדו ומרוח אפו יכלו:

Ch. xviii. 15–21. יזרה על נוהו גפרית

Ch. xx. 23; xxxvii. 6.

Isa. xxx. 33.

כי ערוך מאתמול–נשמת[1] יהוה כנחל גפרית בערה בה:

Alluding, perhaps, in each case, to the destruction of Sodom, Gomorrah, &c., Gen. xix. 24.

ויהוה המטיר על סדם ... גפרית ואש ונ

2 Sam. xxii. 9, 13, 15, 16.

ואש מפיו תאכל גחלים בערו ממנו

מנגה נגדו בערו גחלי אש

וישלח חצים ויפיצם ברק ויהמם:

בגערת יהוה מנשמת רוח אפו

Comp. Ps. xviii. 9; cv. 32; and Exod. xv. 7, 8, 10. Ps. xi. 6. Ezek. xxxviii. 22. Hos. x. 12. 2 Thess. ii. 8.

Ch. iv. 10.

ושני כפירים נתעו

Ps. lviii. 7, 8.

אלהים הרס שניהמו בפימו

מלתעות כפירים נתוץ[2] יהוה:

ידרך חצו כמו יתמללו

Comp. Ezek. xix. 1–9; xxxii. 1–16. Jer. ii. 15. Ps. xci. 13; which is manifestly referred to by our Lord in Luke x. 19.

Ch. iv. 11.

ליש אבד מבלי טרף

איפה ישרים v. 7, *supra*, נכחדו:

Ps. xxxiv. 11.

כפירים רשו ורעבו ודרשי יהוה לא יחסרו כל טוב

Nahum, ii. 14.

כפיריך תאכל חרב והכרתי מארץ טרפך

(In Isa. xxx. 6, the ליש is said to be a beast belonging to the south, *i. e.* the Arabian deserts south of Judea.)

[1] Isaiah manifestly refers here to something revealed prior to his times; and, as his expressions are a little more expanded than those in Job,—the sentiments still remaining the same,—I cannot help thinking he must have had this passage in his mind. The same seems to have been the case with David, in 2 Sam. xxii. 9, &c.; Ps. xi. 6; xviii. 9, &c.; with Ezek. xxxviii. 22; and, perhaps, with Moses, Exod. xv. 7, &c. In Job, xviii. 15–21, the fate of Sodom seems particularly to be pointed out as an example; as it also is in Jude, 7. It may be remarked too, that, as in 2 Sam. above, passages seem occasionally to exhibit lengthened comments, on sentiments delivered in a few words only by our author; and that in some instances, as ver. 16, different parts of the original passage are combined closely together.

[2] Here the verb, used by Job in the Chaldee form, is taken by David in the Hebrew form; and in the next verse, the lightning, as in the original place in Job, is referred to. The text of David, moreover, greatly expands that of Job.

Job, iv. 12.
ואלי דבר[1] יגנב

Ch. iv. 13.
בנפל תרדמה על אנשים[2]
*Ib.* xxxiii. 15.

Ch. iv. 14.
פחד קראני ורעדה[3]

Ch. iv. 15.
ורוח[4] על פני יחלף וגו׳
*Ib.* xxxiv. 14.

Ch. iv. 16.
ולא אכיר מראהו

Comp. Numb. xxii. 20; xxiii. 5, 16. Jer. i. 4. Mich. i. 1. Joel, i. 1, &c.

Gen. ii. 21.
יפל.... תרדמה על האדם
*Ib.* xv. 12. Prov. xix. 15. Isa. xxix. 10.

Gen. xv. 12. Exod. iv. 10; xix. 16. Comp. Heb. xii. 21. Isa. vi. 4, 5. Jer. i. 6. Ezek. i. 28; ii. 2. Dan. x. 15–18. Jonah, i. 3, &c.

Gen. ii. 7.
נשמת חיים

Ch. vi. 17.
רוח חיים

Ch. vii. 22.
נשמת רוח חיים
*Ib.* xli. 38. Eccl. xii. 7. 1 Kings, xxii. 21. 2 Chron. xviii. 20. Comp. Exod. xxviii. 3. Numb. xxvii. 18, &c. See Concord., under the terms רוח, or *Spirit.*

Dan. viii. 15; x. 18.

[1] This seems to be the first place in which this term (דבר) occurs in the sense of a *divino* revelation; or, it may be, of one bringing such revelation: for it is worthy of remark, that both the verb, and pronoun following, may be construed as applying to intellectual agents (Gram. Art., 216, 7, 9). Hence, perhaps, this term is so frequently taken as signifying an agent by the Targumists, and interpreted by מימרא דיי, *the word of God.* See, too, Rev. xix. 13.

[2] It was in visions, seen in a sort of ecstasy (Comp. Acts, x. 10—Ἐκίστασιν ἐπ' αὐτὸν ἔκστασις· Griesb., the very Hebrew phraseology, *ib.* xi. 5; xxii. 17), that revelations were perhaps most frequently made under both Testaments. The first we have any notice of is that in Gen. ii. 21, as formerly noticed; the second, *ib.* xv. 12. In Job, xxxiii. 15–27, we have a very remarkable revelation of this sort; and in this, not only are the doctrines of redemption, renewal, &c., but also of a Redeemer, particularly dwelt upon. I am inclined to believe, therefore, that the מלאך מליץ, mentioned here, is the person who appears to be styled דבר, or *word*, as just now noticed on ch. iv. 12. It is also evident from the context in each place, that תרדמה, in Prov. xix. 15, and Isa. xxix. 10, signifies either a revelation, or the means of obtaining it.

[3] In Gen. xv. 12, we have the first mention, I think, of that extreme terror experienced when revelations were received from above, felt, as it should seem, from a deep sense of unworthiness in the receiver.

[4] This is, certainly, the earliest passage of the Old Testament in which any mention is made of an unembodied spirit; and to such spirit reference is made in ch. xxxiv. 14; and to an embodied spirit, ch. xxxii. 8. The parallel passages referred to will shew, that the latter was familiar in the earliest times of the patriarchs. We need not, therefore, as the Neologian critics tell us, go to Babylon and the times of the captivity for this notion. In Eccl. xii. 7, the existence of unembodied spirits is manifestly taught.

| Job, iv. 17. | Ps. cxliii. 2. |
|---|---|
| האנוש מאלוה יצדק[1] | לא יצדק לפניך כל חי |
| *Ib.* ix. 2; xv. 14; xxv. 4, 6; xxxii. 2; xxxiii. 26, 32; xl. 3, &c. | Isa. xlv. 25. ביהוה יצדקו ונו׳ (Comp. Gen. vii. 1; xv. 6. Jer. xxiii. 6. Ezek. xvi. 51, 52. 2 Sam. xv. 4. Deut. xxv. 1. Prov. xvii. 15. Isa. xxvi. 7; l. 8. Dan. xii. 3, &c. |
| Ch. iv. 17. | |
| מעשהו | Gen. i. 26, 31; ii. 1, 3, 4, 18. |
| *Ib.* ix. 9; xxxi. 15; xxxii. 22; xxxv. 10. | Ps. xcvi. 5; c. 3; civ. 19. Is. xliv. 24, &c. |
| Ch. iv. 18. | |
| ובמלאכיו[2] | Gen. xvi. 7, 9, 10, &c.; xix. 1, &c.; xxi. 17; xxii. 11, 15; xxiv. 7, 40; xxxi. 11; xlviii. 16. Exod. iii. 2; xiv. 19, &c. |
| *Ib.* v. 1; xv. 15; xxxiii. 23. | |
| Ch. iv. 19. | Ps. xc. 3. |
| ודכאום לפני עש[3] | תשב אנוש עד דכא |
| *Ib.* v. 4; vi. 9; xix. 2; xxii. 9. | *Ib.* 5, 6. Comp. Ps. xxxiv. 19; lxxxix. 11; xciv. 5; cxliii. 3. Isa. iii. 15; liii. 5, 10; lvii. 15. Lam. iii. 34. Prov. xxii. 22, &c. |
| Ch. iv. 20. | Ps. xc. 7. |
| מבקר לערב יכתו | בבקר יציץ וחלף לערב ימולל ויבש: Exod. xviii. 13, 14. מן בקר עד ערב[4] Ps. xxxix. 12; xlix. 15, 17. |
| Ch. iv. 21. | |
| הלא נסע יתרם בם ימותו ולא בחכמה: | ותמס כעש חמודו |
| *Ib.* xxxvi. 12. | Prov. x. 21. Ezek. xxxiii. 6. בחסר לב ימותו |
| Ch. v. 1. | Ps. lxxiii. 25; cxxiii. 2. |
| ואל מי מקדשים תפנה: | מי לי בשמים ועמך לא׳ חפצתי בארץ: |

[1] The doctrine of justification is certainly first taught in the Book of Genesis, as shewn by St. Paul; but no where in the Old Testament is it so fully entered into as in the Book of Job.

[2] It is quite evident from these passages, that the doctrine of angels was taught before the times of Job, as well as in his and subsequent times. We need not, therefore, as some will have us, go to the captivity in Babylon for this doctrine.

[3] This term, דכא, is used in none but the elevated style: it occurs no where in this sense and usage in the Pentateuch, but often in Job; from whom (ch. v. 4) it is imitated in the same phrase, Prov. xxii. 22. The word seems, therefore, to have been peculiar to the usage of Job, and from him to have been adopted by subsequent writers.

[4] The more usual expression inverts this order, because the evening is considered as preceding the morning naturally. Jethro, Moses, and Job, have here taken the reverse.

[5] This sentiment, which is rather an unusual one, is here manifestly the same in each place: the psalmist has rendered it rather more specific. The allusion,

Deut. xxix. 17, 19.

לבבו פנה ··· מעם יהוה ···· יעשן אף יהוה וקנאתו באיש ההוא ···· ומחה יהוה את שמו מתחת השמים

Prov. i. 32.

משובת פתים תהרגם ושלות כסילים תאבדם

Ch. xiv. 30. Ezek. xxxv. 11.

ורקב עצמות קנאה:

Ps. xxxvii. 35, 36.

ראיתי רשע עריץ ומתערה כאזרח רענן: ויעבר והנה איננו

Ps. cix. 13, 17, 18; cxix. 158; cxxix. 6.

Prov. iii. 33.

מארת יהוה בבית רשע ונוה צדיקים יברך:

Ps. lxxiii. 3, 19.

שלום רשעים אראה:
כרגע ספו תמו מן בלהות:

Zech. v. 3, 4.

זאת האלה היוצאת על פני כל הארץ ··· ולנה בתוך ביתו וגו׳

Jer. xii. 1, 2.

מדוע דרך רשעים צלחה שלו כל בגדי בגד: ···· גם שרשו וגו׳
(Comp. *ib.* xvii. 5, 6.)

Ps. xxix. 35.

רחוק מרשעים ישועה

Ps. cix. 6.

שטן יעמד על ימינו:

Job, v. 2.

כי לאויל יהרג כעש ופתה תמית קנאה:

Ch. v. 3.

אני ראיתי אויל משריש ואקוב נוהו פתאם:

*Ib.* ch. viii. 12–20; xii. 6. 14.

Ch. v. 4.

ירחקו בנין מישע׳ וידכאו בשער ואין מציל:

perhaps, is to the heathen custom of considering remarkable men as endued with a greater portion of the *anima mundi*, alias, *spirit of God*, in their phrase, while *living*, and when dead, as elevated into deities; and to this the next verse seems strongly to allude. Compare the context of the passages cited from Deuteronomy and the Proverbs, and no doubt can remain on the subject.

[1] The following verse, viz. 37 (מי חם שיבה), contains a manifest allusion to Job's retaining his integrity, and the consequent prosperity enjoyed in his last days. And, on a careful perusal of all the passages cited, it can scarcely be doubted that the text of Job has supplied their ground-work.

[2] The term ישע, or ישועה, occurs, for the first time in the Bible, in these passages. It is found frequently afterwards, and always I believe in the elevated style: it is remarkable *from* the circumstance of its giving birth to the proper name JESUS: because the thing meant, viz. salvation, is in every sense intimately connected with him.

Ps. cix. 7, 9, 10.

בהשפטו יצא רשע....
יהיו בניו יתומים....
ונוע ינועו בניו....

Comp. Ps. lxii. 2; 3, 8. Gen. xlix. 18. Exod. xv. 2. 2 Sam. x. 11. Prov. xi. 14; xxiv. 6. Isa. xlv. 8. Hab. iii. 12.

Job, xiii. 16; xxx. 15.

גם הוא לי לישועה

Isa. lix. 11.

לישועה רחקה ממנו

Ch. lvi. 1.

קרובה ישועתי לבא

Deut. xxxii. 39.

ואין....מציל

Judg. xviii. 28, &c.;—occurs for the first time in Job.

Ch. v. 5.

אשר קצירו רעב יאכל

*Ib.* xviii. 16; xxiv. 6, 10.

Ps. cxxix. 6, 7.

שלף יבש: שלא מלא כפו קוצר

Comp. Joel, i. 10–12. Isa. xvi. 9; xxvii. 11. Jer. vi. 17; viii. 20.

Ch. v. 6.

לא יצא מעפר און ומאדמה לא יצמח עמל

Comp. ch. iv. 8; xv. 35.

Amos, iii. 3–7.

כי לא יעשה אדני יהוה דבר כי אם גלה סודו אל עבדיו הנביאים:

Isa. xlv. 7.

יוצר אור ובורא חשך עשה שלום ובורא רע אני יהוה עשה כל אלה:

Eccles. *passim.*

Ch. v. 7.

כי אדם לעמל יולד

Gen. iii. 16, 17, 19.

בעצב תלדי בנים....
בעצבון תאכלנה כל ימי חייך:
בזעת אפיך תאכל לחם וגו

Ps. li. 7, 12.

הן בעון חוללתי ובחטא יחמתני אמי:
לב טהור ברא לי אלהים ורוח נכון חדש בקרבי:

" The origin of moral evil was no secret to the author of this book, nor indeed to any sacred writer either before or after his times. The first revelation made by God to man had stated the fact, and the cause of it; hence we discover no difference of opinion in the Scriptures on this otherwise inscrutable mystery. This, I think, is the drift of the passage cited from Amos. He has broadly stated, that nothing of this sort can occur, the cause and grounds of which have not been made known to God's prophets; *i.e.* the publishers of his word and will. The Book of Ecclesiastes generally discusses this question.

Job, v. 8.

אדרש אל אל[1] ואל אלהים אשים דברתי:

Ch. v. 9.

עשה גדלות ... נפלאות עד אין[2] מספר:

*Ib.* ch. xxxvii. 5, 14; xlii. 3.

Ch. v. 10.

הנתן מטר על פני ארץ ושלח מים על פני חוצות:

*Ib.* ch. xxviii. 26; xxix. 23; xxxvi. 27; xxxvii. 6; xxxviii. 28.

Comp. Job, xxxviii. 22.

Ch. v. 11.

לשום שפלים למרום וקדרים שגבו ישע:

*Ib.* ch. xx. 6–11; xxxvi. 15, 31.

Comp. Deut. xxxii. throughout. Ps. cxxxix, &c. &c. דברת Eccles. iii. 18; vii. 14; viii. 2. Ps. cx. 4.

Gen. xviii. 14, &c. Ps. xl. 6; lxxii. 18; lxxxvi. 10; cxlv. 3, 5, 6; civ. generally. Exod. xxxiv. 10. Josh. iii. 5. Judg. vi. 13. Jer. xxxii. 17, 27, &c.

Ps. lxv. 10, 11, 12, 13.

פקדת הארץ ותשקקה רבת תעשרנה פלג אלהים מלא מים

*Ib.* Ps. civ. 13–16; cxlvii. 8. Acts, xiv. 17.

Jer. v. 24.

הנתן גשם ויורה ומלקוש בעתו וגו

Ch. x. 13; and li. 16.

לקול תתו המון מים בשמים ויעלה נשאים מקצה ארץ ברקים למטר עשה ויוצא רוח מאצרותיו

Ch. xiv. 22.

היש בהבלי הגוים מגשמים ואם השמים יתנו רביבים וגו

1 Sam. ii. 6, 7.

יהוה ממית ומחיה מוריד שאול ויעל:
יהוה מוריש ומעשיר משפיל אף מרומם וגו

Ps. cxiii. 7, 8.

מקימי מעפר דל מאשפת ירים אביון: לחושיבי עם נדיבים עם נדיבי עמו:

Ezek. xvii. 24.

אני יהוה השפלתי עץ גבה הגבהתי עץ שפל וגו

Ps. lxxii. 12; lxxv. 6, 8; cvii. 41. Hab. ii. 9.

[1] The particular providence of God is admirably taught in the remaining part of this chapter; a subject, I need not perhaps say, never taught in this way except under divine revelation: and, it is proper to remark here, although the wonderful works of God are particularly appealed to, as they also are in many of the subsequent chapters which treat on the same subject, not so much as one of the miracles performed under the guidance or appointments of Moses, appears to be referred to, as formerly remarked.

[2] The miraculous mode of giving divine revelations Eliphaz has already noticed, Chap. iv. 12, &c. The following wonders recounted are those visible to the eye of faith only, but as obvious to it as any open miracle can be, and quite as convincing. This is sufficient to shew, that religious knowledge was by no means low in those days.

Ps. xxxiii. 10.

יהוה הפיר עצת גוים הניא
מחשבות עמים :

Ps. lxxvi. 6.

אשתוללו אבירי לב ··· ולא מצאו
כל אנשי חיל ידיהם :

Isa. viii. 10.

עצו עצה ותפר דברו דבר ולא
יקום וגו׳

Ch. xliv. 25.

מפר אתות בדים וקסמים יהולל
משיב חכמים אחור ודעתם
יסכל :

Prov. viii. 14, 15.

לי עצה ותושיה אני בינה לי
גבורה : בי מלכים ימלכו
ורזנים יחקקו צדק : וגו׳
(Comp. Ps. xciv. 11.)

Job, v. 12.

מפר מחשבות ערומים ולא
תעשנה ידיהם תושיה :

Ch. v. 13.

לכד חכמים בערמם ועצת
נפתלים נמהרה :

Ps. ix. 16, 17.

טבעו גוים בשחת עשו ברשת
זו טמנו נלכדה רגלם :
בפעל כפיו נוקש רשע

Ps. xxxv. 8.

ורשתו אשר טמן תלכדו

Isa. xix. 3, 14.

ועצתו אבלע ···
יהוה מסך בקרבה רוח עועים
והתעו את מצרים וגו׳
(Comp. 1 Cor. iii. 19.)

Deut. xxviii. 29.

והיית ממשש בצהרים כאשר
ימשש העור באפלה וגו׳

Isa. lix. 10.

נגששה כעורים קיר וכאין עינים
נגששה כשלנו בצהרים כנשף
וגו׳

Prov. iv. 19.

דרך רשעים כאפלה לא ידעו
במה יכשלו :

Ch. v. 14.

יומם יפגשו חשך וכלילה ימששו
בצהרים ;

Comp. Jer. xiii. 16; xviii. 15; l. 32, &c.

Job, v. 15.

וישע מחרב מפיהם ומיד חזק אביון׃

Ps. xvii. 13.

פלטה נפשי מרשע חרבך׃

Ps. xxxv. 10.

מציל עני מחזק ממנו ועני ואביון מגזלו׃

Comp. Ps. lxxii. 4, 13, 14; cvii. 41; cix. 31; cxl. 13, &c.

Ch. v. 16.

ותהי לדל תקוה ועלתה קפצה פיה׃

See ch. iv. 6 on the first member; on the second,

Ps. cvii. 42, וכל עולה קפצה פיה׃

Isa. lii. 15, יקפצו מלכים פיהם וגו׳

Lam. iii. 30, יתן בעפר פיהו אולי יש תקוה׃

[1] It is certain that we have a direct citation here; for, although there is a slight difference in the wording of the two passages, they are in sense perfectly identical. In Job, for example, we have עֹלָתָה, for עִלָּתָה; that is, a derivative from the root עיל, with the ה or ת of unity—as the Arabs term it—added, making the sense *intensitive*. In the Psalm we have כל עולה, which I take to be perfectly identical in signification with the passage just noticed, and a good interpretation of it. The phrase is singular, and occurs only once more in the Old Testament, as marked in the table. The passage from the Lamentations seems also to evince that its author had the context of Job in his eye. Let it be observed, too, the former member of this verse in the Psalm will be found, with a very slight difference, in Job, xxii. 19, יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ ; while we have in the Psalm, יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ, which is, perhaps, sufficiently near to shew that the original author was the same person in each case. It is still more remarkable—and can be explained on no other principle, than that the writer of the Book of Psalms had the Book of Job before him when he wrote—that this very Psalm (viz. cvii.) also cites two other passages verbatim from Job; for, we have at ver. 40, שֹׁפֵךְ בוּז עַל־נְדִיבִים וַיַּתְעֵם בְּתֹהוּ לֹא־דָרֶךְ׃ which stands thus in Job, xii. 21, שֹׁפֵךְ בוּז עַל־נְדִיבִים ; and then a little lower down at ver. 24, we have the remaining member; viz. וַיַּתְעֵם בְּתֹהוּ לֹא־דָרֶךְ׃ No one will, I am sure, suppose here that the Psalmist is the original writer; it being quite obvious, first, that the context in Job is more of a piece, and possesses infinitely more the character of a primitive, simple abstract, and unfettered discussion, than it does in the Psalm, which introduces a portion of the history of the Israelites—a thing never done by our patriarch;—and here divides and dislocates this passage, in order to make it the more suitable to his combined consideration of both doctrine and experience. Again, if I am not mistaken, we have at ver. 18 of this Psalm an allusion to another part of the Book of Job, viz. chap. vi. 7. The former appears to me both to be an allusion, and at the same time an excellent comment on the latter. We have I think one instance more, at least, of manifest allusion to the Book of Job in this Psalm. In ver. 27, it is said, יָחִילוּ וְיָנוּעוּ כַּשִּׁכּוֹר, *They turn about, and are agitated like the drunkard.* In Job, xii. 25, we have וַיַּתְעֵם כַּשִּׁכּוֹר, *and he makes them stray* (or wander) *like the druskard.* The Psalm, it should be observed, enlarges upon the original text, explaining, as it is customary in citing the language of others, in order to give it an application in the new case the more pointed.

Prov. iii. 11, 12, 13.

מוסר יהוה בני אל תמאס ואל
תקץ בתוכחתו :
כי את אשר יאהב יהוה יוכיח
וכאב את בן ירצה : אשרי אדם
וגו׳
(Comp. Heb. xii. 5, 6, 10. Jam. i. 12. Rev. iii. 19.)

Ps. xciv. 12.

אשרי הגבר אשר תיסרנו יה

Ps. cxix. 67, 68, 71.

טרם אענה אני שגג ועתה
אמרתך שמרתי :
טוב אתה ומטיב למדני חקיך :
טוב לי כי עניתי למען אלמד
חקיך :
(Comp. Lam. iii. 33. Mic. iv. 6. 2 Cor. i. 6, 7, &c.)

Deut. xxxii. 39.

אני אמית ואחיה
מחצתי ואני ארפא
(Comp. 1 Sam. ii. 6, 7.)

Ps. cxlvii. 3.

הרופא לשבורי לב ומחבש
לעצבותם :

Isa. xix. 22.

ונגף יהוה .... נגף ורפא ושבו ....
ירפאם :

Ch. xxx. 26.

ביום חבש יהוה את שבר עמו
ומחץ מכתו ירפא :
(Comp. lvii. 17–19. Jer. xvii. 14; xxx. 17; xxxiii. 9. Lam. iii. 13. Exod. xv. 26. Numb. xii. 13. Ps. vi. 3, &c. Prov. iv. 22, &c. in places almost innumerable.)

Ps. xxxiv. 5, 7, 8.

ומכל מגורותי הצילני :
המכל צרותיו הושיעו

Job, v. 17.

אשרי אנוש יוכיחנו אלוה ומוסר
שדי אל תמאס :

Ch. v. 18.

כי הוא יכאיב ויחבש ימחץ וידו
תרפינה :

Ch. v. 19.

בשש צרות ויצילך ובשבע לא
יגע בך רע :

Ps. xxxiv. 19, 20.

ומכל צרותם הצילם:

(*Ib.* liv. 9 (7); xci. 3–8; cxx. 2. Prov. ii. 12, 16; xxiv. 16. Exod. vi. 6. 2 Sam. xii. 7. 2 Kings, xviii. 32, 33, &c. 2 Chron. xxxii. 17. Isa. xix. 20; xxxvi. 18, &c. 2 Cor. i. 10. 2 Pet. ii. 7, 9. Rev. iii. 10, &c. &c.)

Ps. xxxiii. 19, 20.

להציל ממות נפשם ולחיותם ברעב:

עזרנו ומגננו הוא:

Job, v. 20.

ברעב פדך ממות ובמלחמה מידי חרב:

*Ib.* vi. 23; xxxiii. 24, 28.

Ps. xxxvii. 19, 20.

לא יבשו בעת רעה ובימי רעבון ישבעו:

Ps. lv. 19.

פדה בשלום נפשי מקרב לי וגו׳

Prov. x. 3.

לא ירעיב יהוה נפש צדיק וגו׳

(Comp. 2 Sam. iv. 9. 1 Kings, i. 29. Ps. xxvii. 3; xxxiv. 23, &c. Isa. xxxv. 10; li. 11. Jer. xv. 21. Hos. vii. 13. Zech. x. 8, &c. &c.)

Ps. lxxiii. 9.

לשונם התהלך בארץ:

Ch. v. 21.

בשוט לשון תחבא ולא תירא משוד כי יבוא:

Ps. xxxi. 19.

תאלמנה שפתי שקר הדברות על צדיק עתק וגו׳

Ps. l. 19, 20.

לשונך תצמיד מרמה:

באחיך תדבר בבן אמך תתן דפי:

(Comp. Ps. v. 10; x. 7; xii. 4, 5; xv. 3. Prov. vi. 17, 24; x. 31; xii. 19; xvii. 4, 20, &c. Eccl. x. 11. Isa. iii. 8, &c. as to the second member.)

Deut. vii. 18.

לא תירא מהם

(Comp. v. 17.)

Deut. xx. 1.

וראית סוס ורכב עם רב ממך לא תירא מהם

(Comp. xxxi. 8.)

Isa. xiii. 6.

כשד משדי יבוא

Joel, i. 15, *id.*

Ps. xii. 6.

משד עניים מאנקת אביונים עתה
אקום יאמר יהוה אשית בישע
יפיח לו:

(Vers. 4, 5, contain allusions to the former member: this to the latter.)

Ps. xci. 5, 6.

לא תירא····מקטב ישוד צהרים:

Prov. iii. 25.

אל תירא מפחד ..... ומשאת
רשעים כי תבא:

(The places are almost innumerable in which the sentiment is found.)

Job, v. 22.

לשד ולכפן תשחק ומחית הארץ
אל תירא:[1]

Prov. xxxi. 25.

ותשחק ליום אחרון:

Ps. lii. 8.

יראו צדיקים ויראו ועליו
ישחקו:

Ps. xci. 5, 6.

לא תירא····מדבר באפל יהלך
מקטב ישוד צהרים:

(As in ver. 21.)

[1] It is hardly possible, I think, to avoid the conclusion—upon considering these and similar passages—that much of the language which is *doctrinally* true, and is as such applied in this Book of Job, is afterwards also applied to the purposes of *particular prophecy* in the Old Testament. If, for example, the doctrinal truth contained in this place in Job was familiar to the Jews—when the language in which it is couched was applied to prophecy, as it seems to have been in Isa. xi. xliii. &c. and certainly in Psalm xci. 13—it could not but have had great force with them; just as is the case when the language of Scripture, or of some eminent poet, is applied among ourselves to some subject suitable to its terms. This would properly be termed *accommodation*; and, certainly a few such instances are to be found in the New Testament, but they are very few. In such cases as these, the language of doctrine would, like that of particular prophecy, receive a sort of fulfilment: in other words, the language of what I term *general prophecy*, would take the place of that which belongs to particular prophecy.—(See my Sermons and Dissertations on Prophecy, p. 216.)

Ps. xci. 13.

על שחל ופתן תדרך תרמס כפיר ותנין :

Ezek. xxxiv. 25.

וכרתי להם ברית שלום והשבתי חיה רעה מן הארץ וגו׳

Hos. ii. 20.

וכרתי להם ברית ביום ההוא עם חית השדה וגו׳

(Comp. Gen. ix. 5. Lev. xxvi. 6, 22. Deut. xxviii. 26; xxxii. 24. Isa. xi. 6, &c; xxxv. 9; xliii. 20; lxv. 25. &c. Jer. iv. 7; v. 6; xii. 8, 9, &c. &c. Parallels more or less direct are almost innumerable.)

Prov. xvi. 7.

ברצות יהוה דרכי איש גם איביו ישלם אתו :

(Several of the passages above cited on ver. 22, seem allied to this.)

Prov. ii. 5, 9, 10.

אז תבין יראת יהוה ודעת אלהים תמצא :

אז תבין צדק ומשפט ומישרים כל מעגל טוב :

כי תבוא חכמה בלבך ודעת לנפשך ינעם :

Job, v. 23.

כי עם אבני השדה בריתך וחית השדה השלמה לך :[1]

Ch. v. 24.

ידעת כי שלום אהלך ופקדת נוך ולא תחטא :[2]

Comp. xxii. 26–29.

[1] The first member of this passage must necessarily be figurative, and the term *stones* might have been intended to signify foundation-stone (see Note on the place); if so, the allusion might be here to the covenant made with Noah (Gen. ix. 9, &c.), in which express mention is made of the beasts of the field. Whence it should seem to have been understood generally, that, as the beasts were originally (Gen. i. 28) placed under the dominion of man; so, in covenant with God, he should at least be safe from their violence. And hence, perhaps, the numerous instances, as in Gen. ix. 5; Lev. xxvi. 6, &c.; Deut. xxviii. 26, &c. in which destructive beasts are threatened as destroyers, and actually sent as such, whenever God's covenant was disregarded: and hence too, perhaps, destructive men, particularly the enemies of religion, are termed *beasts*, and designated as *lions*, *wolves*, *bears*, &c. in Holy Writ.

[2] The doctrine of *assurance*, *i. e.* of the believer's feeling sure, and having no doubt, that all God's word is true, and shall be realised with him if he persevere, is certainly inculcated here, and in the adjoining context. It is a doctrine to which many Christians never do arrive; but is, at the same time, a doctrine without which revealed religion can be of but little service to man. Compare Acts, xvii. 31. Col. ii. 2. 1 Thess. i. 5. Heb. vi. 11; x. 22.

Prov. ii. 12.

לְהַצִּילְךָ מִדֶּרֶךְ רָע וגו׳

(Comp. John, vii. 17; viii. 28; xiv. 20. 1 John, ii. 20; v. 10, 12, &c. Prov. xxviii. 5. Isa. xxxii. 4, 17; lii. 6; lx. 16. Dan. xii. 10. Ezek. xxxiv. 30. Jer. xxiv. 7; xxxi. 34.)

Gen. i. 11.

עשב מזריע זרע וגו׳

Job, v. 25.

וידעת כי רב זרעך וצאצאיך בעשב הארץ:[1]

Ch. xv. 5.

כה יהיה זרעך:

Ch. xxii. 17.

הרבה ארבה את זרעך ככוכבי השמים וגו׳

Ps. lxxii. 16.

יציצו מעיר כעשב הארץ:

Ps. cxii. 2.

גבור בארץ יהיה זרעו וגו׳

Isa. xxii. 24.

כבוד בית אביו הצאצאים והצפעות

(Comp. xliv. 3; xlviii. 19; lxi. 9; lxv. 23.)

Gen. xv. 15.

תבוא אל אבתיך בשלום תקבר בשיבה טובה:

Ch. v. 26.

תבוא בכלה אלי קבר כעלות גדיש בעתו:

Ch. xxv. 8.

וימת אברהם בשיבה טובה זקן ושבע וגו׳

Deut. xxx. 20.

כי הוא חייך ואריך ימיך וגו׳

Ps. xc. 5, 7.

זרמתם שנה יהיו....

כי כלינו באפך וגו׳

[1] The cases of Noah and Abraham, and of the latter particularly, seem to be had in view in this place and context.

Ps. xci. 16.

ארך ימים אשביעהו ואראהו
בישועתי :

(Comp. Prov. iii. 2, 16; ix. 11; x. 27. Eph. vi. 2, 3. 1 Cor. xi. 30, &c.)

Ps. cxi. 2, 3.

גדולים מעשי יהוה דרושים לכל
חפציהם
הוד והדר פעלו וצדקתו עמדת
לעד : וגו׳

Job, v. 27.

הנה זאת חקרנוה כן היא
שמענה ואתה דע לך :

Comp. viii. 8; xxviii. 27.

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It would be almost endless to pursue this inquiry throughout the whole of the Book of Job, and it would be unnecessary to my purpose. The more remarkable parallels which have occurred to me, will be found in their places in the margin of the translation; and these the reader may, with the help of the Concordance and of his memory, carry to any extent he may choose.[1] And his conviction must be, unless his mind be constituted very differently from mine, that this mass of undesigned coincidence could never have existed, had there not been some substantial cause for it. That is, either the language and sentiments of this book must have been accessible to the sacred writers ever since the times of Moses, or else the Book of Job must have been written subsequent to them all, and so have borrowed in all this abundance from them: an opinion which the wildest of theorists would scarcely adopt.

Upon the whole, I think it must be evident to every considerate person, that the allusions, noticed above and elsewhere, made to the creation, to the fall of man, and to other circumstances manifestly belonging to the patriarchal times, could not have been made in the writings of Job had he not

[1] It could be wished that some good Hebrew scholar, who has leisure and judgment sufficient for the task, would thoroughly investigate this question. My engagements — were I otherwise qualified — will not allow of this. The inquiry might further be extended from the Law of Moses to the subsequent sacred writers, and even from one historian to another, with the view of thus also ascertaining the priority, or the contrary, of each respectively. Such a work would confer an immense benefit on the study of the Old Testament.

been familiar with them: and, from the manner in which these allusions are made,—occasionally citing the *very words* of the Book of Genesis,—it does seem unavoidable that that book was in existence in the times of Job. Other considerations leading to the same result I have proposed elsewhere; and my opinion is, that the Book of Genesis does undoubtedly present us with a collection of the patriarchal scriptures. And, if such book was then in existence, nothing can be more likely than that it would be cited, and often alluded to, both by Job and his friends. Again, if such a book as this of Job existed in the early times of the Jewish polity, when no other Scriptures were known to the Jews, except the fragments contained in the Book of Genesis; nothing can be more probable than that—circumstanced as Moses was—it would become a standard and sort of class-book with that nation; especially as it contained the doctrines necessary to salvation, recognised the preceding revelation, and actually looked forward even to the hope of Israel, the Redeemer who had been promised in the line, and from the very loins, of Abraham. And if this too was the fact, then nothing could be more probable—nay, more certain—than that this book would constantly be referred to, and even cited, by all subsequent sacred writers: which has certainly been done,—if any reliance whatever can be placed on the citations and parallel places adduced above,—just as it was the case with the writers of the New Testament. And the conclusion is: This book is so indissolubly connected in matter, doctrine, style, history, &c.—is so interwoven with every thing that is important in both Testaments—that it must now, as it ever has done, constitute an important part and parcel of God's word, as revealed for the instruction, consolation, and final salvation, of man.

There is still one consideration which ought to be noticed; it is, The style and manner in which doctrines are proposed in this book. It is all-important in the proposal of doctrines, that the terms be few and clear, and the manner interesting. Now in this book, the whole has taken the form of friendly controversy:[1] a form the most likely to afford interest to the reader, and at the same time to guard

[1] According to Strabo, the kings of Arabia frequently argued causes publicly, and were extremely popular and hospitable. His words, near the end of his

against his mistaking the meaning of his author. Mere dialogue is apt to become dull and vapid, especially on subjects not very inviting in themselves;—which unhappily is found to be the case with revealed religion. It is, when feeling is mixed up with the question—when some one party is suffering under imputed wrong, and another is silenced by the force of argument,—that truth carries with it its greatest interest. And such is the case with this book.

Debate too allows of an extensive range of inquiry, of illustration, of proof, and the like; into which mere dialogue, or narrative, can never enter. In this point of view, the Book of Job is certainly one of the most interesting ever presented to the world. It is the most comprehensive as to its range of inquiry, illustration, and proof; and, what is still of more importance here, it is the most full on the subjects of doctrine and experience ever yet known. It should seem almost incredible that, within the space of nine-and-thirty not very long chapters, it should dwell with such minuteness and accuracy on the character of God, of angels, of man; on the creation, the fall, redemption, death, the resurrection of the body, the immortality of the soul, the renewal or regeneration of man; on past history, and events to happen in futurity; on the mysteries too of nature, and subjects of natural philosophy; the depths of the ocean, the heights of the heavens; the wealth and treasures of the bowels of the earth; the wonders of the starry firmament, the poisings of the clouds, the stroke of the thunderbolt; the beauties of the feathered tribe, the courage of the war-horse, the horrors of the tempest, of the day of battle, of starving poverty, and wretchedness; the conquests of virtue; and, above all, the inscrutable glories,—necessarily incommunicable to man, but shrouded in clouds and thick darkness,—visible only in the immediate presence of the Deity. I say it is almost incredible, that matters so incomparably good, so intense in interest, so extensive, so varied, and so greatly dilated upon, should be comprehended in this short book. And yet,

sixteenth book, are:—"Ουτω δ' ὁ βασιλεὺς ἴστι δημοτικὸς, ὥστι πρὸς τῷ αυτοδιακόνῳ, καὶ τὸ ἀνταδίακονον τοῖς ἄλλοις αὐτὸν γίνισθαι· πολλάκις δὶ καὶ ἐν τῷ δήμῳ δίδωσιν ἐνδύνας· ἴσθ' ὅτι δὶ καὶ ἐξιτάζιται τὰ πιρὶ τὸν βίον. *Adeo rex popularis est, ut ad id, quod ipse sibi ministrat, etiam aliis ministret. Sæpè etiam apud populum causa dicit: nonnunquam in ejus vitam inquiritur.* Which seems to me to be almost a literal account of Job.

nothing seems crowded, unnaturally contracted, or short: every discussion grows naturally out of the preceding one; and — while the whole affects nothing, attempts neither to astonish nor confound — we are insensibly and delightfully conducted into matter the most profound, awful, and instructive. Heavenly wisdom and earthly knowledge are so intimately connected, united, and discussed, that the natural inlets to the one, sense, reason, and reflection, are without any effort on our parts, made also the channels through which the mind is enlightened, refreshed, raised, refined, and delighted, by the other. And it must, I think, be confessed, that no mode of conveying instruction could have been fixed upon, better calculated to insure the ends had here in view, than the controversial character in which this book has been given.

It may also be remarked, that this is the only book of this sort with which antiquity has presented us. Nor do I know of any eastern book whatever written in this form and manner. The tales of Abou Zaid of Surooj, commonly known under the name of the *Makamāt of Hariri of Basra*, are often appealed to, by the modern school of Germany, as affording examples of this sort; but, in truth, they present us with no such thing. These tales are there recited by a sort of wandering preacher, who, while he declaims most loudly against the vices of others, is himself represented as any thing but the contrary. Generally speaking, we have no dialogue at all; and in no case have we the friendly religious controversy of the Book of Job. This attempt, therefore, of these our neighbours to bring down this venerable book to the level of a book of Arabian tales, is as groundless and weak, as the other similar efforts already alluded to.

## SECTION VIII.

### ON THE TRANSLATION AND INTERPRETATION OF SCRIPTURE GENERALLY, AND OF THE BOOK OF JOB IN PARTICULAR, AS ADOPTED IN THIS WORK.

RELIGION, to be binding on man, must necessarily be grounded on Divine revelation; and, on the contrary, were there no such thing as a divine revelation in the world, religion, if such thing haply existed, could not possibly rise higher than a system of moral philosophy, and hence could claim the faith of none. The Scriptures, however, which we possess, contain a Divine revelation: they are such as to admit of the best possible proof that this is the fact; and this proof has been satisfactorily made out times innumerable.

If, then, this is the case, if we really are in possession of a revelation from above; no pains taken to make out its declarations correctly can be too great, no toil superfluous, no inquiry, however lengthened or painful, too much, when we consider the character of the document on which they are to be bestowed. Because, to mistake here would eventually amount to the same thing as making the word of God of none effect, and, divesting man of his best inheritance; while it would also thwart, and make null and void, the most gracious of purposes which the Creator has afforded, for the guidance and final happiness of his rational creatures.

If, in the next place, it was the intention of the Creator to make a divine revelation to man, this must have been done in some such way, or ways, as would make it available to him: that is, as would make it intelligible to his mind, whether this was by *words*, or by *signs*, or by some *secret and unseen influence*, singly operating upon his senses, or by several of these conjointly. More means of access than these to the mind of man do not exist; and fewer do not appear to have been had recourse to, as we shall presently see. No available means, therefore, of thus benefiting

man, seem to have been left unemployed by his gracious Creator; and it is for him to take care that the due use be made of them.

As to the first of these means, viz. *words*, or, which is the same thing, *language*, it is necessarily subject to much imperfection; and, therefore, ought to be treated with the greatest possible delicacy and care. *Words*, as every one must see, are mere arbitrary sounds allowed generally to pass, for the purpose of representing to the mind the names either of certain things, properties, or actions. When these stand for the names of things, and when such language is living and vernacular, there will be a very general agreement on their precise import; but, when these are metaphorically, or otherwise figuratively, applied, or when the language in which they are used has long ceased to be vernacular or living, the case immediately becomes different: and, should both these accidents concur, the probabilities of mistake would be greatly multiplied: and, the more figurative such language is, and the farther we are removed from the countries and times in which it was in use; the greater will these probabilities of mistake necessarily be. This I think must be applicable, in a greater or less degree, to all written language, even when vernacular.

Again, as to the language of *signs*, or *symbols*. It is felt by every one, I think, that a certain word, or words, accompanied by one sort of sign, action, grimace, &c., adopted at the same time by the speaker, may mean one thing; while the same word, or words, accompanied by another sort of sign or action, will signify another: and here, the tone, or what is sometimes termed the emphasis, may be considered as partly, or wholly, constituting such sign. Words, then, joined with such signs, or symbols, will be qualified to a certain extent; and when we know what such signs or symbols imply, we very properly avail ourselves of them: a thing often had recourse to, as far as it can, in interpreting the law of Moses, and the prophecies of the Old Testament, as well the Revelation of St. John in the New. When, therefore, we can be sure both of the meaning of the word or words used, together with that of the sign or symbol had recourse to, we are also sure, to a certain extent, that we can ascertain the intention of our author.

Another consideration, intimately connected with the foregoing, is this, viz. Words and signs, or symbols, must have had particular regard to opinions, notions, customs, laws, expectations; the state of knowledge, whether geographical, chronological, astronomical, &c.; of the arts, of agriculture, of commerce, of political economy, of war, of mineralogy, geology, natural and other history; and, above all, of theology. Language, I say, connected with what may be termed the manner or tone of its enunciation, *i.e.* with certain symbolical actions, grimace, attitude of the body, or expression of the countenance—circumstances attending all living languages when spoken, more or less—is not in much danger, generally, of being misunderstood. When, however, all these accompanying indications of meaning are removed, as in the case of our Scriptures, and men are also far removed from the times and countries in which our documents were first committed to writing, the probabilities of mistake must be fearfully great; and, consequently, the care taken to prevent these ought to be great likewise. Now, I think, it must be evident that, to make out any ancient author well, must greatly depend first on the knowledge of every thing connected with him and his language; and then, secondly, on the skill with which this shall be applied. In other words, whether we consider our author *grammatically* or *exegetically;* that is, with reference either to his language or his matter severally, these considerations must be allowed —each and severally, or in the aggregate, and combinedly, as the case may require—to have their due force and influence: because it is a well-known fact, that the opinions, &c. of any people, do necessarily and extensively influence their language; and that, generally speaking, language can never be well understood, translated, or interpreted, so long as *the opinions,* &c. held by the people speaking it remain unknown. Whether, therefore, the grammar[1] of a language, its lexicography, or its rhetoric, are exclusively made

[1] I have dwelt the more particularly on this subject, because the plausibility of what is termed "grammatical interpretation" has, of late years, been made greatly to impose on the unlearned and unwary. It was from this, principally, that Germany has been inundated with infidel principles. Translators and commentators are often little aware, that, when they give up the theological interpretations obvious in the writings of the apostles, they positively adopt the notions of heatheniem.

the subjects of our inquiry; or, whether the theology, laws, customs, expectations, &c., of any people are; no result can in either case be relied on, because, considerations of the greatest weight and import will have been neglected.

It is true, indeed, the provinces of the grammarian and preacher, considered severally, will differ to some extent. The former is more conversant with the subtleties and nice distinctions of language, certain usages, opinions, &c., with which the latter may have but little to do. His main business is, to dwell on the great principles of revealed truth, and to trace these in their bearings and effects, through the various circumstances and relations of life. Still, both are indissolubly connected in many cases: and occasions will arise, in which the preacher will stand in need of all the aid with which the nicest distinctions of the grammarian can supply him; and, on the contrary, in which the grammarian will stand in need of similar assistance from the theologian. The truly learned divine will, therefore, combine both to the greatest extent possible. He ought, in order to possess a real right and title to the character of a master in Israel, to possess both in an eminent degree; because, without these, he cannot possibly be an able minister of the New Testament. I do not mean to say, that every village-preacher ought to be thus qualified; this would be to call for something at once unnecessary and impossible: but I do, that the *able* minister of the New Testament must. And further, that, to secure the respect necessary to support a national establishment of religion in any country, the leading members of the clerical body must be thus qualified.[1]

We can now see, that the distinction so often and so successfully made, between the *grammatical* and *theological* interpretation of Scripture, is at once groundless, and a mere imposition. We may be told, as we occasionally are, when speaking of the times of the Reformation, that the grammarians and theologians were mutually opposed to each other: one party taking one side; another, another. But this must take for granted, either that the grammarians had

[1] I fear it may be said, with too much truth, that the want of respect evinced for a considerable length of time towards the clergy of this country has, in a great degree, grown out of a marked neglect of theological learning in every class of its ministers.

thrown off all considerations connected with theology, were ignorant of them, or some such thing; or else, that the theologians were similarly situated with regard to the grammar. We can also see, that those translators and interpreters of Scripture, who attach themselves to some one of these parties, in opposition to the other, are acting a part which a more extended view of the subject would shew them to be erroneous; and not only so but the best calculated to conduct them to a most awful wresting of the Scriptures of Truth from their true and legitimate objects. In Germany, it need not be dissembled, the first of these partial modes of proceeding has succeeded in making a large portion of that once highly favoured nation little less than infidel.[1] Let us, therefore, spare no pains duly to appreciate and duly to apply the more extended, and juster views, which have so long and so happily prevailed among us; and which have made our church, as they have our nation, the wonder and envy of the world. It may be thought, perhaps, a matter of little importance to the general conduct of society, as to how questions of this sort are determined, or acted upon; but the truth is, the moral and social character of men is influenced in a most wonderful degree by the consideration: the difference really is, that of true religion on the one hand, or mere heathenism on the other; and the effects, necessarily, those resulting from rectitude of principle and honesty of conduct, or the entire abjuration of real religious principle, and the adoption of such notions on morality, and thence of such conduct, as the variety of circumstances may suggest for the moment.

This consideration I deem of the utmost possible importance in the interpretation of Holy Scripture: because, just as the disposition of mind of the interpreter may be, such will also be his interpretation in the main. In many places, such as those of mere narrative, indeed, it cannot signify much what the notions of the translator are; but in others, innumerable: those in which doctrines, allusions to ancient opinions, customs, and the like, are involved, it will

[1] I have just been informed by a letter from Halle, that the veil of rationalism is now thrown off by many of the former leaders of this delusion; and that Pantheism is openly professed by them; and that others have betaken themselves to what is termed an evangelical profession of the Gospel.

be every thing; because here, what the context does not happen to put it out of his power to misunderstand, and then to misinterpret, the bias of his own mind — if his views are partial — effectually will. And this, be it remembered, will not be confined to the faulty and partial system just noticed. It will also indulge in all the varieties of opinion and doctrine, in all the foolish and superstitious notions, of either ancient or modern times. And which of these extremes is most to be feared; viz., that by which the mere grammarian makes the sacred writers talk like heathens, or that by which they are made to sanction every superstitious piece of nonsense which the world has ever heard of or witnessed, it is hard to say. My own opinion is, that not only is each equally bad in itself, but often leads to equally bad, and not seldom to the very same, results. I mean, to heathenism and positive infidelity.

The duly attempering, therefore, of these two most important ingredients in the person of a translator, or interpreter, of Holy Scripture, is every thing. I mean a rigid adherence, on the one hand, to the requirements of the idioms and usages of the language from which we translate, or which we interpret; and, on the other, the paying every possible regard to the theology, laws, customs, antiquities, and the like, which are known to have prevailed in the countries and times in which our authors lived and wrote. To illustrate, then, these positions, with particular reference to the book before us. The language of the Book of Job is, as we have seen, that of the best Hebrew times, inclining occasionally to the forms and significations peculiar to the Chaldee. Of both these dialects — for such they may be termed — we have a considerable stock of materials; but of the Arabic, which may also be termed a branch derived from the same parent-stock, our materials are almost inexhaustible: not to insist on the fact, that the ancient versions, particularly the Chaldaïc and Syriac, supply us with large stores of very considerable value in this respect; although it will be any thing but prudent, as every one who has studied them must know, to trust to any one or more of these implicitly in translating, or interpreting, the sacred records.[1]

[1] I once thought of giving a section to the consideration of each of the ancient versions of the Book of Job; but as this would have swelled my work,

As to language, therefore, our stores are ample, our fields of inquiry valuable and extensive; and of these a sacred duty is imposed on us to make the most prudent use.

and taken up my time, perhaps, to a greater extent than the inquiry would have justified; I have confined myself to this note, and such other notices as will be found elsewhere in these sheets. I shall notice here only a few important passages; for it is in these only that aid from ancient sources can be of much value. In Job, xix. 25, then, the LXX. give this translation:—Οἶδα γὰρ ὅτι ἀίνναός ἐστιν ὁ ἐκλύειν με μέλλων, ἐπὶ γῆς· ἀναστῆσαι τὸ δέρμα μου τὸ ἀνατλοῦν ταῦτα· παρὰ γὰρ κυρίου ταῦτά μοι συνετελίσθη, ἃ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἃ ὁ ὀφθαλμός μου ἑώρακε, καὶ ὐκ ἄλλος, πάντα δέ μοι συντετέλεσται, ἐν κόλπῳ. Which is thus given in the Latin of Nobilius in the Polyglott:—"*Scio enim quia æternus est, qui me resoluturus est super terram, ad resuscitandam cutem meam, quæ perpetitur hæc. A Domino enim hæc mihi consummata sunt. Quorum ego mihi conscius sum, quæ oculus meus vidit, et non alius: et omnia mihi consummata sunt in sinu:*" Which no one will say is correct; although he justly may, that it is a more correct translation of the Greek, than the Greek is of the Hebrew. I will not attempt here to reconcile the Greek with the Hebrew, because I believe—making every allowance for variety of reading, errors of copyists, and the like—the passage evinces gross ignorance on the part of the original translator; who was, doubtless, some Alexandrine Jew, and lived before the times of Philo Judæus, for he has cited him (*Hody* on the LXX. &c., p. 196). He was a reader of the poets, too, as Broughton has justly remarked (*ib.* p. 203); and, by introducing words and phrases peculiar to them, he seems to have intended to express, in some degree, the style and manner of Job: but he has miserably failed. Still, the fathers were able to extract the doctrine of the resurrection from the passage as it stands in the LXX., which was important. Jerome, with the assistance of a Jew, has succeeded better; although he is still far from accurate. His version is:—"*Scio enim quod redemptor meus vivit, et in novissimo die de terra surrecturus sum. Et rursum circundabor pelle mea, et in carne mea videbo Deum. Quem visurus sum ego ipse, et oculi mei conspecturi sunt, et non alius. Reposita est hæc spes in sinu meo.*" Theodotion seems to have rendered the first verse accurately and well: it is remarkable that Jerome should, with this rendering before him, have so greatly failed. It is thus given in the Polyglott, tom. vi. Flam. Nobil. in Vers. Græc., p. 82:—Ὁ ἀγχιστεύς μου ζῇ, καὶ ἴσχατον ἐπὶ χώματος ἀναστήσει: which is a perfectly literal rendering of the Hebrew, with the omission of the terms ואני ידעתי, which might have been wanting in his copy. This will shew, however, that the Hebrew text was, in the times of Jerome, exactly what it is now in this place, and that he is inexcusable in having rendered it as he has done.

The version which claims our next regard is that which is termed the Syriac Peschito, or *simplex*. That this version was made before the times of Jerome is beyond doubt, for we have a commentary on it by Ephrem Syrus, who flourished before him. This passage, again, is very far from correct in this version; although it is not so faulty as to have entirely lost sight of the doctrines intended to be inculcated by it. It stands thus:—

وانا ميت ابدا
وهو يقوم من بعد: وبعد جلدتي تقوم هذه من بعد
ومن لحمي اري الله . الذي انا اراه انا
وعيناي تنظران وليس غيري . كليتاي تكملان في حضني.

Which Gabriel Sionita

One consideration has occurred to me, as of great importance here; it is this: The duty of ascertaining what is, and was, *the precise oriental force and intention* of words,

thus translates: "*Ego quidem scio quòd Salvator meus vivens sit, et in consummatione super terra appariturus. Et pellem meam angustarunt hæc, et carnem meam. Si viderint oculi mei Deum, videbunt lumen. Renes mei penitùs perierunt de loco meo,*" &c. The Arabic translator, mistaking the sense of the Syriac here, has, nevertheless, given us a translation which will at once shew both, that he translated from the Syriac, and from the Syriac text as we now have it. His translation is this: وانا فانّي اعلم ان مخلّصي حيّ وعلي الفناء علي الارض يظهر وعلي جلدي ضاقت هذه وعلي بشري فان ابصرَت الله عينآي فقد رأت النور كلآئي هلاكاً هلكت من موقفي. It is evident, I think, that the Arabic علي الفناء *upon wasting, disappearing*, &c. will give any thing but the sense of the Syriac ܒܣܘܦܐ *in the end, limit*, &c. or, as the Latin gives it "*in consummatione*," which well enough expresses the συντέλεια τοῦ αἰῶνος of the New Testament,—the thing no doubt meant, but which the Arabic cannot be made to signify. The rest of the passage, in both the Syriac and Arabic, omits, or rather loses sight of, every thing like the resurrection; which, however, both the LXX. and Jerome—and certainly Theodotion—saw clearly enough here. Now, we have a commentary by Ephrem Syrus on this very place, which will serve to prove two things: first, that the Syriac text is the text which was used by him in his day; and, secondly, that it gives the sense just mentioned. The comment is this: "Hic beatus Job Emanuelis in carne manifestationem *in fine temporum* futuram vaticinatur." He adds, on the next member, "*Viderunt lucem renes mei.* Id est lux ejus exorietur renibus meis:" which may, perhaps, be thought to allude to Job's resurrection; still it falls very far short of the passage in the Hebrew.

The Chaldee Targum, as printed in the Polyglott, may be ranked next in antiquity and importance; but which, in this place, is perhaps less perfect than either of the preceding versions. It gives our passage thus: ואנא ידעית דפריקי קים ומן בתר כדין פירקניה על עפרא יקים: ומן בתר דאתפח משכי תהי דא ומבסרי אחמי תיב אלהא: די אנא אחמי לי ועיני יחמין ילא הילוני שלימו כליתי בעיבי: Which is thus rendered: "*Et ego scio quia redemptor meus vivet, et post hæc redemptio ejus consurget super pulverem. Et postquam inflata fuerit pellis mea, erit hoc: et de carne mea videbo iterum Deum. Quem ego visurus sum mihi, et oculi mei videbunt, et non alius: consumpti sunt renes mei in sinu meo.*" One hardly knows which to admire most here, the ability for better things, or the ingenious obscurity with which the Targumist has managed so successfully to involve himself. It brings forcibly to my mind the cloud which moved along with Æneas, and effectually shielded him from mortal view: a circumstance not unfrequently happening to Hebrew commentators, and Chaldee Targumists. I cannot help thinking, moreover, that the text of the Targum has been tampered with here. The term פירקניה *redemptio ejus*, seems to have been thrust in in no very workmanlike way. One would hardly have expected the masculine form of the verb (יקים) after this; which would have suited extremely well after פריקי *redemptor meus*, and, in that case, the Chaldee would have

phrases, and sentences. Translators have often thought—particularly those unacquainted with the languages and writers of the East—that, if they could extract a tolerably easy and consistent sense from any passage, they must necessarily have arrived at that of their author; and, as to single words or phrases, if they could find a word or phrase which would suit the one to be translated in most, or all, of the places in which it occurred, they could not be far from the truth. This was manifestly the principle adopted by the Jewish translators and commentators generally: and these were followed by all our early writers with a servility which was truly pitiable. Now this, I will affirm, whatever it may promise, cannot be safely relied upon; because, although a plausible sense or interpretation may thus be arrived at, it may be, nevertheless, as it often has been, any thing but the true one. The same may be said of single words and phrases. My practice has been—as far as my information and abilities would allow me to carry it—to compare ancient and modern oriental usage with Biblical diction and sentiment—availing myself, of

agreed with the Hebrew: it would have afforded a good sense, which it does not now. The commentators, too, as published by Buxtorf, take no notice whatever of this word. I think, therefore, it is an interpolation, inserted, perhaps, for the purpose of opposing the interpretation which Christians have generally given to the place. How the following, ומן כתי דאתנח משכי תהי דא *Et postquam inflata fuerit pellis mea erit hoc*, could have been offered, either as a translation or a comment here, I am quite unable to conceive. Again, שלימו כליתי בעובי: *consumpti sunt renes mei in ventre meo*, may be said, perhaps, to be a literal translation of the Hebrew. In the Hebrew, however, there is a manifest ellipsis, which one would have expected a translator, so wordy as this Targumist generally is, to have supplied. This, however, he has not done; and great obscurity is the consequence. The תיב *iterum*, occurring in ver. 26, also looks very like an interpolation, both as it is unnecessary to the sense of the place, and also introduces a sentiment quite unaccountable from any part of the context. I would now only direct the reader to Chap. xxxiii. 23, &c.; and, I think I may say, that when he has carefully examined these versions, and compared them with the original, he will be disposed to conclude with me, that in these cases, at least, not much reliance can be placed on them. It will certainly be too much to say the same thing in all such passages; for there are cases in which one of them, or more, will supply a remarkably good and correct rendering. But, before a translator or commentator can adopt any of these, he must have acquired skill enough to enable him to choose the good, and refuse the evil; which goes to prove, that no general dependence ought to be placed on any one or more of these versions, although they may fairly be appealed to, for the purpose of confirming a rendering previously obtained from some other independent source: and, in this way, I have used them.

course, of all the aid I could derive from my predecessors in this way—and then to give the result accordingly. How far I may have succeeded or failed, I leave it to others to say.

As to the grammar generally, I must refer the reader to the second edition of the work on that subject, published by myself; which will enable him to judge of my principles and practices in this respect. As to the lexicography, or *precise sense*, to be attached to single words, I have made considerable use of a suggestion thrown out by the very learned Hebrew grammarian, David Kimchi, noticed in my Grammar at p. 234, second edition; and which has been followed up with great diligence and success by my very learned friend, Dr. Wm. Gesenius of Halle. I mean, by instituting an extensive comparison with what are termed cognate words; that is, words similar in form and sound which are generally found also to be similar in signification. For example: Suppose I find a word occurring but once in my author, and not again in any part of the Hebrew Bible, or indeed in any of the cognate languages; the question now is, How am I to get at its precise signification? I may have recourse to conjecture, and propose, it may be, twenty different renderings of the place; and, in some of these I may have one or more of the ancient versions with me. But, as conjecture may fail—as we have seen—and, as the ancient versions are manifestly of little use in all such cases—conjecture having been all they may have had to trust to—and, as the contending interpretations so arrived at will be perplexing and unsatisfactory, I have now only two resources left; the one, the parallelism of the place; the other, my comparison of cognate words. In many cases the parallelism will determine nothing; because it will be impossible to say, whether the author intended it to be synonymous with the corresponding member, or directly opposed to it: here, then, I must have recourse to the comparison just mentioned.

Now here, as I have already said, we may not have the identical word in question in any of the dialects, and never occurring again in the Hebrew Bible; but we may have twenty cognate words, all having, apparently, some one primitive notion or idea running through them. It will now be my business carefully to observe this; and then to

see, whether this, or some slight modification of it —such as we find obtaining in words so allied to one another—will suit the passage in question, or not. If it will, and this also suit the parallelism with the context generally, I need not doubt that I am not far from the meaning intended by my author. And, if I find one or more of the ancient versions agreeing with me, or the sentiment so arrived at either directly cited, or apparently alluded to, in some other part of Scripture; I shall be sufficiently certain that my translation is not incorrect. Or again, if the passage seems to be proverbial, and I also find some such proverb still in use in the East, I shall, in that case likewise, have pretty good reason to believe, that my rendering is not erroneous.

It should be observed, moreover, that it is not to words termed ἅπαξ λεγόμενα (once occurring) only, that the rule above mentioned will apply. There is good reason for supposing, that the *precise* signification of many Hebrew words and phrases remains yet unknown; and it is principally, perhaps, from this circumstance, that considerable obscurity still rests on many places of the Old Testament. Many instances will occur in the Notes, which will, I think, satisfy the reader that this is the fact. Now, by this method of comparison, we have the best chance of arriving at what I have termed the *precise* signification of such words and phrases; and, when this is done, the metaphorical or other figurative use of such terms, will give us but little trouble; as it will be easy to see in what way such signification, when once arrived at, requires to be applied.

It cannot be necessary to say much on the influence exerted on any language by the opinions, religious notions, and the like, of those who speak it. Every one, who has made but the smallest progress in the study of the Latin and Greek authors, very well knows, that to attempt to make them out merely by the assistance of a grammar and dictionary, or with these in addition to the notions, religious opinions, customs, and so on, of the people of Arabia, it may be, would labour wholly in vain. A sense he may, indeed, occasionally extract; but then, the probabilities will be overwhelming, that this will not be the sense of his author. Obscurities, difficulties, doubts, conjectures, will be endless in such a case: and such is precisely the case, where helps no

better, views no farther extended, and means of so doubtful a description, have been had recourse to.

In our endeavours, therefore, to be right in this particular, we must, among other things, be careful correctly to inform ourselves of the *true* and *genuine views, creed, &c.* of our author. Among Christians we know there is much spurious Christianity. The case is nearly the same among the Muhammedans, Hindoos, and, no doubt, among all other nations and people. Now, we must take care not to interpret the writings of one sect of such people, by the opinons held by another. If we do, how plausible soever our interpretation may appear, nothing can be more certain than that it will be worthless. The same must hold good when applied to the Bible. Among the Jews there was always a large number addicted to idolatry, and to idolatrous practices; which must have grown out of idolatrous notions. In the latter periods of the theocracy, this, or something very like it, almost universally prevailed among them; as is evident from the admonitions of the latter prophets, the writers of the New Testament, and the context of such Jewish writings as have come down to us from those times.

Now, it is as clear as it can possibly be made, or wished, that the genuine Hebrew writers — the sacred penmen of both Testaments — were altogether opposed to such men, both in principle and practice; and that it was the business of their lives to inveigh, in the strongest terms, against their errors. What then but error must be the result, should I be absurd enough to take the sentiments, notions, creed, &c. of this spurious portion of the Hebrew community, for the sentiments, doctrines, and the like, of the opposite party, and this for the purpose of interpreting their writings? That is to say, What could be expected but error from the translator or interpreter of Holy Writ, who should take the sentiments, creed, and opinions, of apostates, hypocrites, and the like, for those of their determined opponents; and then proceed to interpret the genuine writers accordingly? Would it not strike every man, not quite out of his senses, that he must be either a fool or a madman?

I do not see how some such conclusion could possibly be avoided; and yet this is precisely the line of conduct adopted by the great — ay, and very learned — majority of our neigh-

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bours in Germany at this very moment! They have no doubt — and in this their folly and madness they glory — that the apocryphal books of the Old Testament, added to the writings of modern infidel Jews, are the best possible means of making out the sacred texts of both Testaments! For this purpose, and with special respect to this end, grammars, dictionaries, commentaries, scholia, &c. innumerable, are daily published and sent over in shoals to this country. And, what is still more strange, men are not wanting even among ourselves — whose abilities and learning, however, are certainly not of the highest order — who exhaust our vocabularies for terms of praise to heap on these crude and indigested masses of biblical learning.

From what has already been advanced, I think it must be certain, that the author of the Book of Job was a genuine and faithful believer in revealed religion; and that his book has been recognised by every writer, perhaps, of the Scriptures, as canonical; that the doctrines therein propounded are identical with those elsewhere taught throughout the sacred code. According to my notions, therefore, the Book of Job ought, in every respect, to be treated accordingly. That is, the passages touching on doctrines ought to be illustrated by similar passages in other parts of Holy Writ; no disposition evinced either to obscure these, or to explain them away; but, on the contrary, to bring them out to their full extent and bearing: and thus to restore, and keep up, that harmony of sentiment, opinion, belief, expectation, — those themes of instruction, reproof, consolation, and heavenly-mindedness, — so universally prevailing throughout the most obvious declarations of Holy Writ. I doubt whether a translator or commentator would differ essentially from a betrayer, were he, for the sake of meeting infidels at a sort of half-way house, to give up or merge any thing whatever which God has intended should be retained. I believe, I say, he would act the part of a Judas, and could expect nothing less for his perfidy than *his* portion, were he to act in a way, in any respect, like this.

It is not intended to be affirmed, nevertheless, that much and good illustration of Holy Writ is not to be had from both Jewish and heathen authors; and this, both as it regards sentiment and phraseology. It is quite certain, I

think, that heathenism was originally nothing more than an apostasy from true religion; that it took many of *its* rites, notions, usages, ceremonies, and even religious belief, from revelation at some period. And hence, nothing can be more likely than that in many things, either of these may serve to illustrate and explain the other. In diction, too, where nature alone has been followed, no one will be surprised in finding much alike in each. The wonder, indeed, would be, should the case be otherwise. In all such cases, therefore, illustration is not only allowable, but highly proper and praiseworthy. It is when aid of this sort is called in — not for the purpose of illustrating an author — but in order to force him out of his native and genuine creed and opinions, and to make him speak those of foreigners and aliens, that it becomes wrong, and a source of error and falsehood. It is then that learning becomes the aider and abettor of ignorance; and the translator or interpreter, thus abusing it, the author of public and private mischief, and the originator of every thing derogatory to the honour of God, and the good and happiness of man; and that even revealed religion itself is made to convey the sentiments, and to propound the worship, of the very prince of darkness.

I am very well aware, on the other hand, of the great danger to which minds highly alive to religious impressions are continually exposed; and, that there is nothing, not even the Odes of Horace, or the genealogies of the Bible, out of which it has not been attempted to extract the pure doctrines of the Gospel. I am well aware, I say, of this fact, as I also am of the mischief which has accrued to real religion from it. I have, therefore — while I guard against the faults just noticed — carefully guarded against this also; otherwise, my anxiety to avoid the one extreme — as it indeed is often the case — would be converted into the means of hurrying me into the other. For this purpose, and to avoid every inlet to error, the mind of the interpreter of Scripture ought to be kept under a constant and rigid system of discipline; to be continually watched and kept in check: otherwise its very virtues may become its bane; and, what is worse, be made the means of poisoning the minds of thousands of others. In all cases of this

sort, an *ardent love of truth*, united with the Scriptural *fear of God*, seems to be the best preservative. This will deliver the mind from entertaining too great an admiration on the one hand, and too great a neglect on the other, of any school of biblical critics; and will enable the friend of truth to avail himself of the best aids to be found among them all. And this, I hope I may say, without being charged with arrogance or egotism, is the state of mind which I have endeavoured to cultivate. How far I may have succeeded, it is not for me to say.

I must be allowed to offer one remark more on this important subject: it is this: Every one must see the necessity and importance of just views, just notions, the love of truth, and extensive knowledge, in the interpreter of Holy Scripture. My remark now is: To these must be added long experience. I mean, continual exercise in reading and interpreting the context of Scripture. Without this, a recourse to what are termed the Hermeneuticæ sacræ,—*i. e.* books treating on Scriptural interpretation,—will be of but little use; for these reasons. First; The mind requires exercise in the use and application of these helps, as it also does in the application of the grammar, the dialects, the antiquities, and the theology, of the Bible; just as much as the eye does in seeing, the feet in walking, or the hands in handling, before any correct judgment can be formed of the distance, magnitude, &c. of any object, in the first case; a steady gait, in the second; or dexterity in the thousand things that come before us, in the third. Without this, the interpreter is very apt to be taken with what may be termed *splendid novelties*; things which, at first sight, promise every thing glorious, but which are, eventually, productive of the greatest possible evils to society. Under this delusion, *resemblances* are usually taken for identities: and, in such a case—as tastes will differ,—who shall say what is, or is not, *a resemblance?* From this faulty source, Prophecy—which was once considered the "*more sure word*" and evidence of the truth of Christianity—has, within the last two or three hundred years, been made the most unsure thing imaginable. From the same cause, St. Paul has been made to appear a most perplexing and inconsistent metaphysician; and the Book of the Revelation, in particular, the part of Scripture which

it was considered wise not to touch! And lastly, without this experience, error once imbibed will be persevered in; the mind, unconscious of the many ways in which it may be mistaken, will naturally cling to its first imperfect impressions; and, what is still more unhappy, will often convert the error, which a little more experience would have saved it from, not only into a revealed truth, but a revealed truth of the very first importance. Proofs of all this need not be given.

Very intimately connected with the consideration respecting the religious opinions, customs, &c. of any author, or set of authors, is that of the immediately preceding and succeeding context. For, if the more remote context will afford illustration to any particular passage, that which is more near, so as to be connected with it in the train of thought entertained by the author, cannot fail of doing so in a still greater degree. It has appeared to me, that all translators and commentators have taken far less advantage of this source of assistance than they might have done; and to this I ascribe very many of the difficulties under which they have laboured. Seldom, I believe, have they looked beyond the verse with which they have been immediately concerned, or at farthest beyond that immediately preceding, or succeeding it. While it is certain that, from the introduction of parentheses, or the like, the context, still farther removed from that immediately under investigation, may be in strict and close connexion with it: and this is often found to be the case, as will appear in the following sheets. I will adduce one instance only, in illustration of this, from the New Testament. We have in Rom. xi. 26, "*And so all Israel shall be saved;*" καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται. Now this, without any farther inquiry, is usually taken as a prophecy, intimating that the Jews shall certainly be converted to the Christian faith. If, however, any one will take the trouble to look back to the 23d verse, and then consider the context up to the place, he will discover, I think, that this is, beyond all possible doubt, not *a prophecy*, but *a doctrine*; stating that *if the Jews remain not in unbelief*, they shall, in the manner there described — they shall thus — be saved, οὕτω πᾶς Ἰσραὴλ σωθήσεται: even as it had likewise been declared by the prophets, and by that very

means (comp. 2 Cor. iii. 16). I say, this must be obvious to every one who has a stronger attachment to truth, than to previously received notions; as it also must, that neglect of the context has been the sole cause of the long-continued, and widely propagated, mistake just mentioned.

I may now, perhaps, say what my endeavours have been, as to the style and manner of the Translation here presented to the public. It has been usual, both in this country and on the Continent, since the times of Bishop Lowth, to arrange both the original text and translations of what are usually termed *the poetical Books of Scripture*, so as to appear to the eye, as if the whole was written in verse. This has been done, apparently, for the purpose of shewing the more clearly how the parallelism affected the sense; and hence, perhaps, the more clearly also to present the meaning of the author to the reader. Lowth, who had a highly wrought poetical imagination, seems to have thought that, as this parallelism was a distinguishing feature of Hebrew poetry, so this mode of exhibiting such author was almost necessary to his being thoroughly understood: and the same seems to have been the opinion of many of his followers.

Now, although it is true that the elevated style—termed by Lowth and others, the *poetic style*—of the Hebrews, and, indeed, of the Arabs, Syrians, and Persians, abounds in parallelisms of this sort; yet, it is equally true, that in no case does this constitute poetry. The Arabs and Persians have, besides this parallelism, their measured verse, not unlike that of the Greeks and Romans; while the Syrians, I believe, know nothing of measure. Besides, the parallelism, which has been so taken for a mark, and indeed a constituent part, of poetry with the Hebrews, is also found in their style of narrative, as it also is in that of the Arabs, Syrians, and Persians. The late Bishop Jebb[1] found it also in the Gospels; and Mr. Boys[2] contends that it is likewise to be found in the greatest abundance in the Epistles of the New Testament.

One would, I think, be inclined to conclude from all this, that the existence of parellelism was no good proof that the context, in which it was found, was decidedly, and

[1] Sacred Literature. [2] Tactica Sacra.

beyond all doubt, poetry. It may, I believe, also be shewn, that this said parallelism really exists in all written composition to some extent; and that it is a necessary appendage to human speech. And if this be true, then, either all human composition and conversation must be poetry—which some indeed are whimsical enough to hold—or else parallelism and poetry have no necessary connexion: and this last is, I think, the true state of the case. I have, therefore, attempted no such arrangement of the text of my Translation, as that recommended by Lowth and others: first, because I believe it to be unneccessary; secondly, because it tends in no way to present the sense of any author in a clearer point of view than might be done without it; thirdly, because it tends to give the reader an idea that the work he is reading is poetical, when it is really no such thing; and fourthly, because such a notion tends to lower the estimation in which Holy Scripture ought to be held.

I do not know how others might be affected, but this I can say for myself: Were Lowth's Isaiah, or any other translation of the Scriptures, so arranged as to look like poetry, placed before me to be read either in a family or in the church, I should feel the greatest possible reluctance to do so. I should feel, either that I was approaching the Almighty with something beneath the dignity of His Person, and therefore unworthy of His presence; or else, that I had a copy of His Holy Word burlesqued and travestied before me. This, perhaps, might be mere prejudice: still, I doubt whether I should ever be able to overcome it. And when I know that it has been had recourse to on no good grounds, and has tended greatly to lower the estimation in which the Scriptures ought to be holden, I am induced to believe that I have something more than prejudice on my side.

In the next place, as to the sort of language adopted. Our translators evinced, I think, the greatest good sense in adopting that plain and simple style, and those short and pure English words, which mark their translation throughout. In both these, indeed, they may truly be said to have followed, as far as they could, the example of the divine original which they had before them; and, in doing this, to have conferred an inestimable benefit on our language, and

to have done more towards fixing and improving it, than ever was done, either before or since their times. But they did more; they brought it much nearer, both in idiom and in the theological use of single words, to the Hebrew, than it had ever been brought before: which, although it must have had its disadvantages in those times, has greatly facilitated the labour of translators in these. Because, now they will find the idiom and usages of their own language,—which were originally very far removed from those of the Hebrew,—made, to a considerable extent, to correspond with them; and, so far, we may consider ourselves as writing and speaking in a language not very far removed from that of the Bible itself. The translation of Luther has, as it has often been remarked, conferred a similar benefit and power on the German language; and the same has been the case with that of the Persians and Turks, in some degree, since their adoption of the Koran of Mohammed: so materially does the imitation of any highly authoritative and well-written book affect the language of any people.

In two or three things, however, and those very important ones, our translators failed; as, also, did Martin Luther in his great work. One is this: The elevated style of the Hebrews presents a remarkably copious stock of language; not to insist on its archaïsms, as already remarked: that is, its palpable imitation of a style, and adoption of words, of a much higher[1] antiquity apparently, than those used in mere narrative. And so copious is the language of the Hebrew Scriptures from this circumstance only, that

[1] I say a higher antiquity, because plain narrative appears never to have contained words almost innumerable, occurring in the elevated style; and because in the oldest portions of Scripture, such as Lamech's address to his wives (Gen. iv. 23), which is probably a citation, and the extract given in the Book of Numbers from a work entitled the "Wars of the Lord" (ch. xxi. 14), are some of this description. Besides, as the Book of Job is so highly a finished work in this respect, and as Moses and the Israelites seem to have been familiar with this style at the times of the egress (comp. Exod. xiv. and Deut. xxxii.); and, before that period, Jacob in blessing his sons (Gen. xlix.); it seems next to certain that such style, as well as the language peculiar to it, was much older than even the times of Job. I will not say, because barbarous nations first used poetry and afterwards prose, that therefore the patriarchs must have done this; for the Bible recognises no ancient times of barbarism: but I may, that it is likely doctrines, praise, and the like, were from the first detailed in the elevated style now adverted to.

the labour of forming its grammar, and of composing its lexicon, is perhaps not less than that required for the whole range and compass of the Greek, the Arabic, or of any other language, in which the books preserved to our times are exceedingly voluminous and numerous. Its variety and extent, in this respect, is truly astonishing; and of this any one may convince himself, by a perusal of Psalm cxix. only.

Now, it was manifestly impossible for our translators to follow their original in this respect; their language, with that of Luther, was altogether unequal to the task. It wanted both extent and ancient authoritative documents to give it any thing like the abundance, variety, and force, found in the Hebrew. In the Greek, indeed, or the Arabic, this property of the Hebrew Bible might have been imitated; and, it is curious enough to observe, the Greek translator of Job has certainly attempted it:[1] but without the least discernible particle of success.

There is one point more in which, as it seems to me, our translators have often failed: but in this, too, their language was perhaps more in fault than they. I mean, in their use of many English words, in any thing but their *precise* signification. This has made their version—which is certainly one of the best in existence—in many places obscure; and in others, ambiguous.[2] In some places it is obvious, I think, they have not been able to ascribe any specific sense to their

[1] It is evident that the language of the Greek poets has occasionally been imitated in the LXX. version of Job, as already noticed from Broughton.

[2] Instances of this sort are extremely numerous in our authorised version of the Bible throughout, and in none are they more frequent than in the Book of Job. See the following places:—Chap. iii. 8, "*Who are ready to raise up their mourning;*" marg., "*a leviathan.*" *Ib.* 14, "*desolate places,*" &c. *Ib.* 26, "*I was not in safety.*" Ch. iv. 6, "*this,*" erroneously introduced, makes the whole obscure. *Ib.* 19, "*which,*" has the same effect. Ch. v. 3, "*I cursed.*" *Ib.* 12, "*enterprise.*" Ch. vi. 3, "*therefore,*" &c., has no visible connexion with the context. *Ib.* 13, "*in me:*" obscure. *Ib.* 15–20, seem to have no definite meaning, and no very close connexion. *Ib.* 23, "*imagine to reprove words,*" &c. *Ib.* 28, "*it is evident:*" *will be evident* would give a clear sense. *Ib.* 29, "*let it not be—my righteousness is in it:*" obscure. Such instances are exceedingly numerous, so that it would be almost endless to point them all out. See ch. viii. 19, "*out of the earth,*" &c; ix. 6, 13; xii. 4, "*who,*" ambiguous; xiii. 15, "*own,*" too much; xx. 20, "*belly,*" vague, as is very often the case with this word; xxvi. 5, "*dead things are formed,*" &c., which appears to me to contain no definite idea whatever. It will be unnecessary to pursue this question farther.

original. In these they have done the best they could, as it appeared to them; and have given a literal translation according to the grammars, dictionaries, and commentaries, then in use. They then left them — mere transcripts of the Hebrew text thus metamorphosed — to the learning and ingenuity of their successors to make out and explain. In the two former particulars just mentioned, all translators must necessarily fail. In the latter, a greater extent of oriental[1] learning than was possessed in their days, may enable others to supply their deficiencies. This it has been one of my endeavours, with my small stock in this way, to effect; leaving, no doubt, quite room enough to future labourers to supply the deficiencies, which I shall also leave behind me.

So far, then, as our translators have appeared imitable, I have made it my business to imitate them. I have, as far as I could, retained their translation; and where I could not, I have endeavoured to imitate their style, terms, phraseology, cadence. In many instances, indeed, I have been compelled to adopt a more extensive vocabulary; and have often been obliged to use modern terms, because ancient ones were not to be had. Difference of opinion will, of course, exist as to the felicity of my choice in these, as in many other respects. I can only say, I have spared no pains to render the whole as perfect as frequent interruptions, and various other occupations, would, with my measure of information and ability, allow. I cannot say I have succeeded, in every particular, even in satisfying myself. All I will count upon, therefore, shall be — what, I hope, will not be too much to say — that my author has not left my hands more obscure than he came into them; and that, if I have

[1] I have not thought it necessary to adorn my pages with citations from the Syriac, Arabic, &c. of the Polyglott — a practice most profusely indulged in by Rosenmüller, and others of the modern German school — unless, indeed, I thought citation absolutely necessary: for, in most cases, the reader who understands Latin can consult the Polyglott for himself. By this practice is acquired more reputation for oriental learning, than by any other that I know of: because, forsooth, a book abounding with a great number of unknown letters must, of necessity, shew that its author is very learned! I will only say, Were all that is useless of this sort struck out of many books now in circulation, they would make a much less imposing figure than they do, and their authors suffer immensely in popular estimation.

not succeeded in every thing, I have pointed out means by which others of greater leisure, talent, and learning, may, in time to come, more thoroughly elucidate this most ancient, instructive, and wonderful book.

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## SECTION IX.

### ON THE SCOPE AND OBJECT OF THE BOOK OF JOB.

A LITTLE consideration will enable us to see, that the primary object of this book is, to shew that there is a power attendant on true religion, sufficient to enable its possessor eventually to overcome every temptation and every trial. This, I say, is its *primary* object. For, in the first and second chapters, which were apparently given as a key to the whole, we are informed that Job was a just and perfect man, and one who feared God. This was manifestly his character. It is suggested, however, by the great adversary of mankind, that, whatever appearances might be, a little trial would prove the contrary. The sacred penman assures us, by means of a vision (as already shewn) that, in order to prove the falsehood of this, Job is allowed to be exposed for a season to trials of the severest kind: but still he retained his integrity; and in the end came off victorious, to the entire approval of Almighty God, who restored him, and gave him wealth double in value to that of his former state of prosperity. He is also accepted in making a sort of atonement for the errors of his friends. I think, therefore, no doubt can remain, that this was the *primary object* of this book.

A *secondary* object seems to have been, to shew how very imperfect the notions even of good men are on the moral economy of God. The friends of our patriarch meet, as we are told, for the purpose of condoling with him; and there appears no reason, as far as I can see, for questioning their sincerity. The sufferer proceeds, in the first place, to state his afflictions, and then to pour out those lamentations and complaints which are natural to such a state. His friends—

men evidently acquainted with revealed religion, and apparently very much in earnest as to accurate views respecting it—proceed to correct him: they professedly take the side of God, and their main endeavour is to vindicate His wisdom, justice, and mercy. For this purpose they argue from revelation, from experience, and from very extensive and just views of God's works; and, as they are too well informed to suppose that there can be any effect without an adequate cause, particularly where there is an all-powerful, wise, and good God overruling all things; their conclusion is, that Job's sins must have led to his sufferings. The patriarch very justly and very successfully combats their conclusions, without at all calling in question their several general doctrines;—for these were no doubt true, and worthy of all acceptation:—and in this, God himself eventually declares for him. Their great fault was, the misapplication of truth. They knew not the real cause which led to Job's trials, and the consequence was, they supposed one which was false; and to this were their arguments universally directed. The pertinacity and warmth with which they pressed their opinions, could not but have added considerably to Job's sufferings; who evidently had a greater insight into the general dealings of God with believers than they had. Still there is no reason, as far as I can discover, for calling in question either their fidelity, good intentions, or sorrow for their friend. They only did what thousands daily do — they misapprehended the question at issue; and, as they were more willing to believe themselves right, than to stop and consider in how many ways they might be wrong, and, in fact, how very little they could know on the subject; they pressed their sentiments to an extent which real religion, good sense, and the sympathy due to a friend, would hardly justify: and of this, Job's commission to them from the Almighty (ch. xlii.) must have more than convinced them; and have shewn them to demonstration that, although He was truly no less mighty, wise, and good, than they had represented Him, yet that *His wisdom was unsearchable, and His ways past finding out*, to men such as they were.

A *third* object apparently was, to provide a book of doctrine, as already remarked, adequate to the wants of believers for ever; illustrating, as just now stated, both the economy

of God with his people, and their ignorance as to his thoughts and ways: to keep alive the doctrine of salvation through a Redeemer, the immortality of the soul, the resurrection of the body, and the certainty of a judgment to come. It might seem superfluous, after what has already been said, to dwell on the other doctrines, promises, and experience, inculcated throughout this book, and so frequently appealed to in the subsequent books of the Old Testament, as well as in the New. I shall conclude, therefore, merely by remarking, that the most severe inquiry into its contents, the most careful comparison of it with the rest of Holy Scripture; the genuineness of its piety, the purity and beauty of its morality, the great extent of its range, the exquisite chasteness at once of its style and sentiments, and, above all, the solidity and depth of its devotion, cannot but conspire to recommend it as one of the most valuable productions of antiquity; at the same time, as a book of undoubted inspiration, and of the most unquestionable canonical authority. And my sincere prayer is, that every reader of it may receive as much pleasure and edification in perusing its declarations, as I have in this endeavour to translate and elucidate them.

# TRANSLATION

OF

# THE BOOK OF JOB.

# TRANSLATION

OF

# THE BOOK OF JOB.

## CHAPTERS I. II.

### FORMING THE INTRODUCTION TO THIS BOOK.

#### SUMMARY.

*Job's place of residence, character, wealth,* 1–4: *his children, his religious care for them,* 4–6: *cause of his trials,* 6–12: *loss of his wealth and children,* 12–20: *his pious resignation to all this,* 20–22.

*II.—The real cause of Job's afflictions,* 1–7: *his afflictions, and integrity under them,* 7–10: *the visit and surprise of his friends,* 10–13.

Before Christ, about 1680 years.

1 * THERE was a man in the land of [a]Uz, whose name was [b]Job: and that man was [c]perfect and
2 upright, [d]fearing God, and departing from evil. *And *there* were born to him [e]seven sons and three daugh-
3 ters. *His ‖substance also was seven thousand sheep, and three thousand camels, and five thousand yoke of oxen, and five hundred she-asses, and a very great ‡household: and that man was great above all the children of the [f]East.

4 *And his sons went and made a [g]feast *in* the house of each *on* his day; and they sent and called for their
5 three sisters to eat and to drink with them. *And it came to pass when the days of the feast had gone [h]about, that Job sent and [i]sanctified them, and rose up early in the morning, and [k]offered up *burnt* offerings *to* the number of them all: for Job said, It may be my sons have sinned, and blessed *the* [l]gods in their hearts. Thus did Job continually. ‖

6 *And it came to pass, *as it might be* to-day, that the [m]sons of God came in to stand before Jehovah,

[a] Gen. xxii. 20, 21. Jer. xxv. 20.
[b] Ezek. xiv. 14. James, v. 11.
[c] Gen. vi. 9; xvii. 1. ch. ii. 3.
[d] Prov. iii. 7; viii. 13; xiv. 16; xvi. 6.
[e] 1 Sam. ii. 5. Ps. cxxvii. 5.
‖ Or, *stock.*
‡ Or, *service.*
[f] Gen. xxix. 1. Numb. xxiii. 7. Judg. vi. 3, 33; vii. 12, &c.
[g] Gen. xix. 3; xxi. 8, &c.
[h] Jos. vi. 3, 11.
[i] Exod. xxxi. 13. Lev. xx. 8.
[k] Gen. viii. 20; xxii. 3, 6.
[l] Exod. xx. 3, 20. Deut. iv. 28. Isa. lxvi. 3. 1 Kings, xxi. 10, 13.
‖ *All the days.*
[m] Gen. vi. 2. ch. ii. 1; xxxvii. 7. Hos. i. 10. 1 Kings, xxii. 19.

7 and *that* [n]Satan also came in among them. *And
Jehovah said unto Satan, Whence comest thou? And
Satan answered Jehovah, and said, From [o]running to
and fro in the earth, and from [p]walking about in it.
8 *And Jehovah said unto Satan, Hast thou set thy
‖mind upon my servant Job,—for *there* is none like
him in the earth,—a [q]perfect man and upright, fearing
9 God and departing from evil? *And Satan answered
Jehovah, and said, Doth Job fear God for naught?
10 *Hast thou not made a [r]hedge about him, and about
his house, and about all that he hath on every side?
The work of his [s]hands thou hast blessed, and his
11 ‖substance is [t]spread abroad in the earth. *But, put
forth thine hand now, and [u]touch all that he hath:
—if not, *then* in thy presence will he bless thee.
12 *And Jehovah said unto Satan, Behold, all that he
hath *is* in thy [w]hand; only upon him put not forth
thy hand. So Satan went forth from the presence of
Jehovah.

13 *And it came to pass, *as it might be* to-day, *that*
both his sons and his daughters were eating, and
14 drinking wine, in their eldest brother's house; *and
a messenger came to Job, and said, The oxen were
ploughing, and the she-asses feeding beside them:
15 *and *the people of* [x]Sheba fell *upon them*, and took
them: the young men also they smote with the edge
of the sword; and I have hardly escaped alone to
tell thee.

16 **While* he *was* yet speaking another came in, and
said, The [y]fire of God is fallen from heaven, and hath
burned up the flock and the young men, and con-
sumed them; and I have hardly escaped alone to tell
17 thee. **While* he *was* yet speaking another came in,
and said, The [z]Chaldeans appointed three captains,
and rushed upon the camels, and took them; and the
young men they smote with the edge of the sword;
18 and I have hardly escaped alone to tell thee. **While*
he *was* yet speaking another came in, and said, Thy
sons and thy daughters were eating, and drinking
19 wine, in their eldest brother's house; *and behold, a
a great wind came on from the passage of the desert,

[a] Lit. *the adversary.* 1 Chron. xxi. 1. Ps. cix. 6. Zech. iii. 1. Luke, x. 18. Rev. xii. 9.
[o] Numb. xi. 8. ch. ii. 2. 2 Sam. xxiv. 2.
[p] Gen. iii. 8. ch. xxii. 14.
‖ Lit. *heart.*
[q] ch. i. 1; ii. 3.
[r] Ps. xxxi. 8. Jer. xv. 20. 2 Kings, vi. 17.
[s] Ps. cxxviii. 2. Deut. ii. 7; xiv. 29; xvi. 10, &c.
‖ *Stock.*
[t] Gen. xxviii. 14. 1 Chron. iv. 38. Isa. liv. 3.
[u] ch. ii. 5; xix. 21.
[w] Gen. xvi. 6. 1 Sam. xii. 9.
[x] Gen. x. 7; xxv. 3, &c.
[y] Gen. xix. 24. Numb. xi. 1, &c. 1 Cor. iii. 15.
[z] Ezek. xxiii. 23. 2 Kings, xxv. 4. Jer. xxi. 9, &c.

and came in contact with the four corners of the house, and it fell upon the young men, and they died; and I have hardly escaped alone to tell thee.

20 *Then Job arose, and [a]rent his ‖mantle, and shaved
21 his head, and [b]fell on the earth and worshipped, *and said, [c]Naked came I forth from my mother's womb, and naked shall I return thither. The LORD [d]gave; and the LORD [e]hath taken away. [f]Blessed be the
22 name of the LORD.—*Notwithstanding all this, Job sinned not, nor charged God *with* wrong.

[a] Gen. xxxvii. 29. Ezra, ix. 3.
‖ Or, *robe.*
[b] 2 Chron. xx. 18.
[c] Ps. xlix. 16. Eccl. v. 14, 15. 1 Tim. vi. 7.
[d] Eccl. v. 18. James, i. 17.
[e] Gen. xxx. 23; xxxi. 9.
[f] Gen. xiv. 20. 2 Sam. xxii. 47. Ephes. v. 20. 1 Thess. v. 18.

[CHAP. II.]—1 *And it came to pass, *as it might be* [a]to-day, that the sons of God came in to stand before Jehovah, and *that* Satan also came in among
2 them to stand before Jehovah. *And Jehovah said unto Satan, Whence comest thou? And [b]Satan answered Jehovah, and said, From running to and fro
3 in the earth, and from walking about in it. *And Jehovah said unto Satan, Hast thou set thy mind upon my servant Job,—for *there* is none like him in the earth,—a [c]perfect man and upright, fearing God and departing from evil; and still [d]strengthening himself in his integrity, although thou stirrest me up against
4 him, to ‖destroy him [e]without a cause. *And Satan answered Jehovah, and said, [f]Skin for skin; yea, all
5 that a man hath will he give for his life. *But, [g]put forth now thine hand, and touch his [h]bone and his flesh:—if not, *then* in thy presence will he bless thee.
6 *[i]And Jehovah said to Satan, Behold, he *is* in thy hand, only preserve his life.
7 *So Satan went forth from the presence of Jehovah, and smote Job with a burning disease, from the [k]sole
8 of his foot unto his crown. *And he took him a potsherd to scrape himself withal, and he [l]sat down
9 among the ashes. *And his wife said unto him, Dost thou still [m]strengthen thyself in thine integrity? Bless
10 *the* gods, and die. *But he said to her, Thou speakest as one of the corrupt women speaketh. [n]Truly, we receive good of God; and shall we not receive evil?—[o]Notwithstanding all this, Job [p]sinned not with his lips.

[a] ch. i. 6.
[b] ch. i. 7.
[c] ch. i. 1, 8.
[d] ch. xxvii. 5, 6.
‖ Lit. *to swallow him up.*
[e] ch. ix. 17.
[f] Exod. xxi. 23, 24. Lev. xxiv. 20, &c.
[g] ch. i. 11.
[h] ch. xix. 20.
[i] ch. i. 12.
[k] Isa. i. 6.
[l] 2 Sam. xiii. 10. ch. xlii. 6. Ezek. xxvii. 30. Matt. xi. 21.
[m] ver. 3. Prov. xix. 1.
[n] ch. i. 21. Rom. xii. 12. James, v. 10, 11.
[o] ch. i. 22.
[p] Ps. xxxix. 1.

11 *And Job's three [q]friends heard of all this evil that

[q] Prov. xvii. 7.

had come upon him; and they came each from his
r Gen. xxxvi. 11. Jer. xlix. 7.
s Gen. xxv. 2.
place, [r]Eliphaz the Temanite, and Bildad the [s]Shuhite,
t ch. xlii. 11. Rom. xii. 15.
and Zophar the Naamathite: and they agreed together to come [t]to bemoan him, and to comfort him.
12 *And they lifted up their eyes from afar, and knew
|| Or, robe.
him not; and they lifted up their voice, and wept:
u Neh. ix. 1. Lam. ii. 1. Ezek. xxvii. 30.
and they rent each man his ||mantle, and [u]sprinkled
13 dust upon their heads towards heaven. *And they
w Gen. l. 10.
sat with him on the ground [w]seven days and seven
|| Lit. the.
nights, but no one spake a word unto him, for they saw that ||his affliction was exceedingly great.

## CHAPTER III.

### SUMMARY.

*Job reviles the day and circumstances of his birth, 1–6: he, in like manner, denounces the night of his conception, 6–11: laments his existence, 11–17: describes the freedom and rest of the dead, 17–20: laments that light and life are supplied to the miserable, 20–24: states his own deplorable but innocent case, 24–26.*

1 *AFTER this Job opened his mouth, and reviled
2,3 his day. *And Job spake, and said, *Let *the*
x Jer. xx. 14.
day [x]perish in which I was born, and the night *in*
y ch. x. 10.
4 *which* one said, a man [y]hath been conceived. *As to
z Eccl. vi. 4; xi. 8. Isa. lx. 2. Joel, ii. 2. Zeph. i. 15. Amos, v. 20.
that day, let it be [z]darkness; let not God regard it
a Isa. xiii. 10.
*from above, neither let *the* [a]light shine upon it.
b Ps. cvii. 10. Exod. x. 22. ch. x. 22. Ps. xxiii. 4; cv. 28.
5 *Let [b]darkness and the shadow of death pollute it;
c Lam. ii. 1; iii. 44. Ezek. xxx. 18; xxxviii. 9, 16.
let a [c]cloud dwell upon it; let the blackest *terrors* of
|| Al. rejoice.
day affright it.
6 *As for that night, let thick darkness seize upon it;
let it not ||be united with the days of the year, into
7 the number of the months let it not enter. *Behold,
d Ps. xxx. 6. Isa. xvi. 10; liv. 1. ch. xxxv. 10. Ps. xlii. 9.
let that night be joyless; let no [d]song enter into it.
8 *Let them who [e]curse the day stigmatise it, who are
e Jer. xx. 14, 15.
ready to [f]stir up *the* leviathan. *Let the stars of its
f ch. xli. 2. Isa. li. 9. Jer. xxii. 16.
twilight be darkened; let it [g]wait for light, but *there*
g ch. xii. 10.
be none; and let it not look upon the [h]eyelids of the
10 morning. *Because it closed not up the doors of my
h Jer. xx. 10; v. 1.
*mother's* womb, and [i]concealed *not* trouble from mine
eyes.
i ch. x. 18. Isa. xx. 16.
11 *Why [k]died I not from the womb? *Why* came I

forth from the belly, and gave *not* up the ghost?
12 *Why went *the* °knees before me? And why *the* ° Gen. xxx. 3. Isa. lxvi. 12.
13 breasts that I should suck? *For now had I lain down and been quiet: I had slept; then had I been
14 at rest, *with kings and counsellors of *the* earth, who
15 built for themselves *places now* ᵖdesolate: *or with ᵖ ch. xv. 28.
princes who had gold, *and* who filled their houses
16 with silver. *Or, as a hidden ᵠuntimely birth, I had ᵠ Ps. lviii. 8. Eccl. vi. 3-5.
not remained; as sucklings *which* never ʳsaw *the* light. ʳ Eccl. vi. 5. Ps. xlix. 19.
17 *There the wicked cease *from* troubling; and there
18 the wearied mighty rest. *The prisoners sweetly repose ˢtogether; they hear not the voice of the ᵗexactor. ˢ Eccl. vi. 6. ᵗ ch. xxx. 23. ᵗ ch. xxxix. 7. Isa. lx. 17.
19 *Small and great is there, and the slave is free from his lord.
20 *Why is light given to *the* miserable, and life to
21 the ᵘbitter of soul;*—who ᵛwait for death, but it ᵘ 1 Sam. i. 10. Prov. xxxi. 6.
*cometh* not; and dig *for* it more than *for* ˣhidden ᵛ Rev. ix. 6. ˣ Prov. ii. 4.
22 *treasures;* *who are glad to exultation, and rejoice,
23 when they find the grave?—*To the man whose way is covered, and about whom God hath set a ʸhedge? ʸ ch. xix. 8. Lam. iii. 7, 9.
24 *For before my bread my sighing cometh, and my
25 roarings are poured forth as the waters. *For I feared greatly, yet it came *upon* me; and although I
26 was afraid, *yet* it came unto me: *I slackened not, neither was I quiet, neither took I rest; yet trouble came.

## CHAPTERS IV. V.

### SUMMARY.

*Eliphaz apologises for speaking; commends Job's former conduct, but deplores his dejection on this occasion, 1–6: reminds him of the power of faith; of God's particular providence over good men, and severity against the wicked, 6–11: describes a vision afforded to him, 11–16: gives its substance, 16–21.*

*V.—Declares that God is the only sure refuge; that the foolish who seek safety elsewhere fail, 1–6. Sin natural to man, 6–9. The great power and goodness of God set forth, shewing that he confounds the wise, but saves the humble, 9–17. The blessedness of him whom God chastises; his safety under all circumstances, 17–24: the assurance of such an one, that he shall prosper, and his family after him, 24–27.*

1 *THEN answered Eliphaz the Temanite, and said.
2 *Wilt thou be offended *at* a word taken up

against thee?—But restraint of argument who can
3 bear? * Behold thou hast corrected many, and *the*
4 [a]weak hands hast thou strengthened. * *The* stumbler
have thy decisions raised, and *the* [b]bowing knees hast
5 thou confirmed. * But now it cometh to thee, and
thou faintest; it toucheth even unto thee, and thou
art perplexed.

6 * Is not thy [c]fear *of God* thy confidence, and the
7 perfectness of thy ways thy [d]hope? * Remember
now, [e]What innocent man hath perished? and where
8 have *the* righteous failed? * Even as I have seen,
[f]the ploughers of iniquity, and the sowers of misery,
9 do gather it. * By the [g]breath of God they perish,
and by the blast of his wrath they come to an end.
10 * The roaring of the lion, the noise of the fierce lion,
11 and the [h]teeth of the stout lions, are broken. * *The*
[i]old lion perisheth from lack of prey, and the whelps
of the lioness are scattered abroad.

12 * Now, a [k]word was brought secretly to me, and
13 mine ear received a portion of it. * In *the* perplex-
ings of the night visions, when [l]ecstatic slumber
14 falleth on man, *[m]fear and trembling came on me,
15 and made [n]my bones greatly to shake. * Then a
[o]spirit passed before my face; the hair of my flesh
16 stood up. * It stood still; but I knew not its [p]appear-
ance: an image *was* before mine eyes: *there was*
silence, and [q]I heard a voice, *saying*,—

17 * Is mortal man [r]just with God? Is a stout man
18 pure with his [s]Maker? * Behold, He putteth no
trust in His servants; and His [t]angels He chargeth
19 with folly: * much more the inhabiters of [u]houses of
clay whose foundation *is* in the dust, *who* are beaten
20 to pieces before *the* [w]moth! * From *the* dawn to *the*
dusk are they [x]cut down: they perish wholly, with-
21 out any laying *it to heart*. * Hath not their [y]abund-
ance passed away with them? They die, but not in
[z]wisdom.

[CHAP. V.]—1 Call now: Is there any that will
answer thee? And to which of the saints wilt thou
2 [a]turn? * For vexation slayeth *the* foolish, and [b]envy
putteth *the* silly *man* to death.

[a] Isa. xxxv. 3. Heb. xii. 12.
[b] Ezek. vii. 17; xxi. 12. Isa. xiii. 7.
[c] ch. i. 1. Prov. iii. 26.
[d] ch. v. 16, &c. Ruth, i. 12. Prov. x. 28; xxiii. 18.
[e] Ps. xxxvii. 25.
[f] Prov. xxii. 8. Hos. x. 12, 13; viii. 7. Gal. vi. 7, 8.
[g] Isa. xxx. 33. ch. xviii. 15, 21. 2 Sam. xxii. 16. Exod. xv. 7–10. 2 Thes. ii. 8.
[h] Ps. lviii. 7. Ezek. xix. 9, &c.
[i] Ps. xxxiv. 11. Nah. ii. 11, 13.
[k] Num. xxii. 20; xxiii. 5, 16. Jer. i. 4, &c.
[l] Gen. ii. 21. Prov. xix. 15. Isa. xx. 10. ch. xxxiii. 15.
[m] Gen. xv. 12. Exod. iv. 10. Heb. xii. 21, &c.
[n] Hab. iii. 16.
[o] Eccl. xii. 7. 1 Kings, xxii. 21.
[p] Dan. viii. 15; x. 16.
[q] Dan. viii. 16.
[r] Ps. cxliii. 2. Gen. vii. 1. ch. ix. 2, &c.
[s] Gen. i. 26, 31. Ps. xcvi. 5, &c.
[t] Gen. xix. 1; xxi. 17. ch. xv. 15.
[u] 2 Cor. iv. 7; v. 1.
[w] Ps. xxxix. 12. Isa. l. 9.
[x] Ps. xc. 3, 5, 6, 7. Exod. xviii. 13, 14.
[y] Ps. xxxix. 12; xlix. 16.
[z] ch. xxxvi. 12. Prov. v. 23.
[a] Ps. lxxiii. 25. Deut. xxix. 17.
[b] Deut. xxix. 19. Prov. i. 32; xiv. 30.

3 *As for me, [c]I have seen *the* foolish taking root,
and instantly I denounced his [d]habitation, *saying*,
4 *His children are [e]far from safety, and are beaten
down in [f]the gate, and there is [g]no deliverer.
5 *Whose [h]harvest *the* hungry devoureth, even from
out of *the* thorns doth he take it; and *the* starving
panteth *for* their wealth.
6 *But [i]iniquity proceedeth not forth of the dust, nei-
7 ther from the ground springeth up sin: *for man is
[k]born to sin, even as the winged are raised *in* flight.
8 —*But I will [l]inquire respecting God, yea of God
will I make my [m]plea.
9 *He doeth [n]great things and unsearchable, won-
10 derful things beyond number. *He [o]giveth rain
upon the face of *the* earth, and sendeth forth waters
11 upon *the* plains, *to place *the* humble on [p]high,
12 and *that* the distressed may be raised *to* safety. *He
[q]annulleth the devices of the crafty; and their hands
13 make no wealth. *He [r]taketh the wise in their
craftiness; and the counsel of *the* circumventing is
14 brought to confusion. *By [s]day they stumble *as in*
darkness; and, as *in* the night, they grope at noon-
15 day. *So the poor is saved from the [t]edge of their
16 sword, and from *their* cruel hand. *So, also, the
[u]humble hath hope, and iniquity hath stopped her
mouth.
17 *Behold, [w]Blessed *is the* man whom God chasten-
eth. Despise not thou, therefore, the chastening of
18 the Almighty. *For He [x]afflicteth, and He bindeth
19 up: He bruiseth, and His hands make whole. *In
[y]six troubles He will deliver thee, and in seven shall
20 no evil touch thee. *In famine He shall redeem
thee from [z]death, and in war from the power of the
21 sword. *In the running to and fro of the [a]tongue
shalt thou be hidden; and thou shalt not be [b]afraid
22 of violence when it cometh. *At violence and fa-
mine thou shalt [c]smile: neither shalt thou be afraid
23 of the [d]wild beasts of the earth. *For with the
[e]stones of the plain is thy covenant; and the wild
beasts of the plain are delivered unto thee.

[a] Deut. vii. 17, 18; xx. 1. Isa. xiii. 6. Prov. iii. 25. [c] Prov. xxxi. 25. Ps. lii. 8; xci. 5, 6. [e] Ezek. xxxiv. 25. Hos. ii. 18, 20, &c. [g] Prov. xvi. 7.

[c] ch. iv. 8. Ps. xxxvii. 35; cxix. 153; civ. 13–16; cxxix. 6. Jer. xii. 2, 3.
[d] Prov. iii. 33. Ps. lxiii. 3, 19, &c.
[e] Ps. cxix. 155; civ. 8, 12.
[f] Ps. cxix. 6, 7.
[g] 2 Sam. xiv. 6. Ps. vii. 3.
[h] Ps. cxxix. 6, 7. Isa. xxvii. 11. ch. xviii. 16; xxiv. 6.
[i] Amos, iii. 7. ch. iv. 8; xv. 35. Gen. iii. 16, 17–19.
[k] Gen. iii. 16. Ps. li. 7, 12.
[l] Deut. xxxii. 3, &c.
[m] Eccl. iii. 18; vii. 14, &c.
[n] Gen. xviii. 14. Ps. xl. 6; lxxii. 18; lxxxvi. 10. ch. ix. 10.
[o] Ps. lxv. 10, 11; civ. 13–16; cxlvii. 8. Acts, xiv. 17. Jer. v. 24. ch. xx. 23, &c.
[p] 1 Sam. ii. 6. Ps. cxiii. 7. Ezek. xvii. 24.
[q] Ps. xxxiii. 10; lxxvi. 6. Isa. viii. 10; xliv. 25.
[r] Ps. ix. 16, 17; xxxv. 8. Isa. xix. 3, 14. 1 Cor. iii. 19.
[s] Deut. xxviii. 29. Isa. lix. 10. Prov. xiv. 9, &c.
[t] Ps. xvii. 13; xxxv. 10; lxxii. 4, &c.
[u] ch. iv. 6. Ps. cvii. 42. Isa. lii. 15. Lam. iii. 30.
[w] Deut. viii. 5. Prov. iii. 11, 12, 13. Heb. xii. 5, 6, 10. James, i. 12. Rev. iii. 9. Ps. xciv. 12. 1 Cor. i. 7.
[x] Deut. xxxii. 19. 1 Sam. ii. 6. Ps. cxlvii. 3. Isa. xix. 22; xxx. 26.
[y] Ps. xxxiv. 5–3, 19. Prov. ii. 12. 16; xxiv. 16, &c.
[z] Ps. xxxiii. 19, 20; xxxvii. 19; lv. 19. Prov. x. 3. ch. xxxiii. 24, 26.
[a] Ps. lxxiii. 9; xxxi. 21; l. 19.

24 * So shalt thou [f]know that thy tent *shall be in* peace: so shalt thou order thy habitation, and shall
25 not [g]err. * Thou shalt also know that thy [h]seed shall be many, and thine offspring as the grass of the earth.
26 * Thou shalt [i]enter *the* grave in honour, like the offering up of a heap *of corn* in its season.
27 * Behold, this we have [k]searched out: so it is: hear it, therefore, and be assured for thyself.

[f] Ps. cvii. 43. Isa. xxxviii. 1. Prov. ii. 5, 9, 10, 12. John, vii. 17; viii. 26, &c.
[g] 1 John, iii. 9. Prov. xix. 2; viii. 36.
[h] ch. xxii. 26-29. Gen. xv. 5; xxii. 17. Ps. lxxii. 16; cxii. 2. Isa. xxii. 24.
[i] Gen. xv. 15; xxv. 8. Deut. xxx. 20. Ps. xci. 16; Prov. iii. 2, 16. Ephes. vi. 2, 3.
[k] Ps. cxi. 2, 3. Prov. xxv. 2. ch. xxviii. 27.

## CHAPTERS VI. VII.

### SUMMARY.

*Job insists on the severity of his afflictions, 1–5:—the insipidity of his friend's reasoning; requests that God would consider his case; his determination to believe in Him at all events, 5–11: confesses his weakness as a man, but insists on an inward source of help, 11–14: the duty of a friend; the unfaithfulness of Job's friends, 14–16: favours deeply felt by the distressed; but if injuries are inflicted, they are easily reduced to silence, banished, and destroyed, 16–21: Job's friends wearied without any just cause, 21–25: the arguments of a poor and afflicted man allowed to have no weight, 25–28: an intreaty to reconsider Job's case, 28–30.*

*VII.—The state of man a warfare: as the slave hopes for a season of rest, and the hireling looks for his wages, so Job's days and nights were full of expectation, but were followed only by still greater pains, intimating his approaching death, 1–9. No earthly return to be expected from the grave. Job, therefore, requests permission to give vent to his sufferings; recites the distresses of his couch, and desires to be let alone, 9–17: man's worthlessness stated. Job requests a remission of his sufferings; and, as he cannot atone for his sins, deprecates the punishment, and prays for the pardon of them, believing that he soon must die, 17–21.*

1, 2 * THEN answered Job, and said, * Would *that*
my [a]vexation were well weighed, and my cala-
3 mity taken up in *the* balances together. * For now would it be [b]heavier than the sand of the sea; there-
4 fore have my words been [c]rash. * For the [d]arrows of the Almighty are with me, the poison of which drinketh up my spirit; the [e]terrors of God are set in array *against* me.
5 * Doth *the* wild ass bray over *his* [f]grass? or loweth
6 *the* ox over his fodder? * Is curd eaten without [g]salt? or Is *there* flavour [h]in the white of cheese?

[a] Ch. v. 2; x. 17; xxiii. 2. Ps. vi. 3; xxxi. 10; lviii. 3. Isa. xxvi. 7. Dan. v. 27.
[b] Prov. xxvii. 3.
[c] Eccl. v. 2. Isa. xxxii. 4.
[d] Ps. xxxviii. 2. Deut. xxxii. 23, 24. Ps. vii. 13; xlv. 5; cxx. 4.
[e] Ps. lxxxviii. 16, 17; v. 5.
[f] Ps. civ. 14. Jer. xiv. 6. Joel, i. 18.
[g] Mark ix. 50. Col. iv. 6. Jam. iii. 12.
[h] Prov. xi. 22; xxxi. 18. Ps. xxxiv. 9; cxix. 66.

7 * *But* my soul hath refused to touch victuals; they
8 are to me as [i] polluted food. * Oh that my [k] request
would come, and that God would grant *me* my [l] wish!
9 * Even that God would vouchsafe to [m] break me to
10 pieces; put forth his hand, and [n] cut me off! * Still
should my consolation [o] remain: I would [p] harden myself in the affliction *in which* He spared not: seeing I
have not [q] withholden the words of *the* [r] Holy One.
11 *[s] What is my strength that I should hope? and
12 what my [t] limit that I should extend my [u] desire? * Is
my [w] strength the strength of stones? Is my flesh *like*
13 [x] brass? * Is not my [y] help within me, although
[z] wealth hath been thrust away from me?
14 * To the wasted *is* [a] favour *shewn* by his friend,
though he have forsaken the fear of the Almighty:
15 * but my brethren have dealt [b] faithlessly like *the* torrent; like the stream of *the* torrents they have passed
away.
16 * Can *the* [c] snow be hidden upon *men* who are
17 [d] black with cold?—* When they are [e] hardly pressed,
they are brought to [f] silence; when one burneth
*against them*, they are [g] extinguished *and driven* from
18 their place. * *In* [h] companies they bend their devious
way; they go up into the wilderness, and they perish.
19 * They looked *towards* the roads of [i] Tema; they ex-
20 pected the passes of [k] Sheba *would be* theirs. * They
were put to [l] shame, because they had been confident:
hitherto they proceeded, and were put to [m] confusion.
21 —* But now ye are [n] wearied: ye have seen *the* stroke,
22 and are afraid. * Is it that I said, [o] Give me? Or
23 of your might [p] bribe for me? * Or [q] deliver me
from the hand of the oppressor? Or [r] redeem me
24 from the hand of the violent? *[s] Shew me, and I
will be silent: and cause me to understand in what I
have erred.
25 * How have the [t] words of truth been enfeebled;

[i] Hos. ix. 3, 4. Ps. cii. 10. Mal. i. 7.
[k] Ps. xxi. 3; cvi. 15. 1 Sam. i. 17.
[l] Zech. ix. 12. Ps. lxii. 6; lxxi. 5.
[m] Ps. cxliii. 3; lxxxix. 11. Isa. liii. 10. 1 Kings, xix. 4. Jon. iv. 3. Gen. xxx. 1.
[n] Isa. xxxviii. 12. Num. xi. 15.
[o] ch. xiii. 15; xix. 25–27. Isa. lvii. 1, 2. Ps. xvi. 10, 11.
[p] Ezek. iii. 9. Isa. l. 7.
[q] Ps. xl. 10, 11. ch. xxxi. 28.
[r] Lev. xi. 44. 1 Sam. ii. 2. Ps. xxii. 4.
[s] ch. vii. 17–19; ix. 19. Ps. viii. 4; xc. 6; cxliv. 3. 1 Sam. xxiv. 15. 2 Sam. vii. 18. Isa. xl. 6, with ch. iv. 19.
[t] Ps. xxxix. 5; xc. 10; cii. 15.
[u] Ps. xlii. 3; lxiii. 2. Prov. vi. 30.
[w] 1 Sam. ii. 9. 2 Kings, xviii. 20. ch. ix. 19. Ps. xxxi. 3; lxii. 12. Isa. xliv. 12.
[x] ch. xl. 18. Dan. ii. 32. Mich. iv. 13. Dan. x. 6, with Rev. i. 15. Isa. xlviii. 4.
[y] Isa. vi. 13. Ps. xxvii. 9; xlvi. 2; xciv. 17. Hos. xiii. 9.
[z] ch. xxxi. 25. Ps. xlix. 6; xxxvii. 16. Prov. xi. 4; xxiii. 5; xxvii. 24.
[a] Eccl. v. 13. Ps. cxii. 5, 9. Prov. xiv. 9; xxi. 10; xxxi. 6. Matt. v. 45. Ps. cxlvii. 9.

Prov. xii. 10. Heb. xiii. 3. [b] Isa. xxxiii. 1. Jer. xv. 18. Ps. xxxviii. 12; lxxxviii. 19. Lam. i. 2. Luke, x. 31. [c] Ps. li. 9; lxviii. 15. Isa. i. 18. Prov. xxv. 13. [d] ch. xxx. 30. Jer. viii. 21. Lam. v. 10. [e] Amos, iv. 1. ch. xxxv. 9. Ps. lxxiv. 21. [f] Ps. xciv. 17. Amos, viii. 3. [g] Isa. xliii. 17. Prov. xx. 20. [h] Isa. xxi. 13. Gen. xxxvii. 25. Jer. xlviii. 6, 7. ch. xxiv. 5. Heb. xi. 38. [i] Isa. xxi. 14. Jer. xxv. 23. [k] ch. i. 15. Gen. xxv. 3, &c. [l] Jer. xiv. 3. Prov. xi. 2. Jer. iii. 25. [m] Ps. xxxv. 4; cix. 29. Jer. vii. 19. ch. xii. 24, 25. [n] Gen. xxvii. 46. ch. x. 1; xvi. 7. Ps. vi. 6. Prov. iii. 11; xxv. 17. Isa. l. 14; xliii. 22. [o] Gen. xxv. 21. Hos. iv. 18. Prov. xxx. 15. [p] 1 Sam. viii. 3; xii. 3. Isa. xxxiii. 15. Amos, v. 12. [q] Gen. xxxii. 12. Jer. xxi. 12; xxii. 3. Judg. xii. 5. [r] Jer. xv. 21. Ps. cvi. 10. [s] ch. xxxix. 32. Ps. xxvii. 11; xxxix. 5; cxix. 33, 34. Prov. iv. 4, 5. [t] 2 Sam. xxiv. 4. 1 Kings, viii. 56. Prov. xv. 23. Isa. xliv. 26. Jer. xviii. 18. Deut. xvi. 19. Prov. xix. 27.

26 and What can [u] reproof avail with you? * Do ye *not*
esteem [w] assertions as convincing? And the words
27 of one in [x] despair as wind? * Ye even cast *lots* upon
*the* [y] orphan, and [z] plot against your friend!
28 * But now [a] look favourably upon me, and *it shall*
29 *appear* to your faces if [b] I lie. * [c] Turn ye now; let
*there* be no [d] unrighteousness: nay, turn ye: still in
30 this *is* my [e] justification: * whether there be un-
righteousness in my [f] tongue; *or*, whether my sense
[g] discerneth not injurious things.

[CHAP. VII.]—1 Is *there* not a [a] warfare for man
upon earth? And *are not* his days like the days of an
2 [b] hireling? * As a slave panteth for *the* [c] shadow,
3 and as an [d] hireling looketh for his reward; * so am
I made to possess [e] months of vanity, and [f] nights of
4 misery are numbered to me. * If I have [g] lain down,
I have said, When shall I arise? For *the* [h] evening is a
season of distraction: yea I am [i] filled *with* distracted
5 *thoughts* even to *the* dawn; *saying*, * My [k] flesh shall put
on *the* worm with the clod of dust: soon shall my [l] skin
6 waste away. * My [m] days *are filled up* more speedily
7 than *the* web, and close without [n] hope. * Remember
that my [o] life is *as* wind: mine eye shall no more
8 [p] see prosperity. * The [q] eye of *the* beholder shall not
look upon me: thine [r] eyes *are* upon me, and I am no
more.
9 * *As the* [s] cloud wasteth and passeth *away;* so he that
10 goeth down *to* the [t] grave, cometh up no more. * He
returneth no more to his house; nor doth his place
11 any more [u] acknowledge him. * But, as for me, let
me not [w] restrain my mouth; let me [x] speak in the
anguish of my spirit; let me [y] complain in [z] bitterness
of my soul, *saying:*—
12 * Am I a sea, or a sea-monster, that Thou placest a
13 [a] restriction upon me?—* That, *when* I have said, My
[b] couch shall console me, my bed shall ease my [c] com-

[u] Prov. i. 25; ix. 7, 8; x. 17; xv. 12.
[w] Isa. lviii. 13.
[x] Eccl. ix. 16. Ps. xlv. 6. Prov. xvii. 5; xxi. 13. Isa. xi. 4.
[y] Isa. x. 2. Ezek. xxii. 9. Ps. xciv. 9.
[z] Prov. iii. 29; xvi. 27-29. Ps. xli. 9. Lam. i. 2.
[a] Jer. xxxix. 12.
[b] Ps. lxiii. 12. Prov. xii. 19; xix. 5. Jer. xlviii. 30.
[c] Ps. lxxx. 15. Jer. xvlii. 11, &c.
[d] Lev. xix. 15. Ps. lxxxii. 2. 2 Sam. iii. 34; vii. 10. ch. vi. 30. Ps. lxxxix. 23.
[e] Ps. vii. 9; xviii. 21. Gen. xxx. 33.
[f] 2 Sam. xxiii. 2. ch. xxvii. 4. Ps. xxxv. 28. Prov. x. 20.
[g] 2 Sam. xix. 36. 1 Kings, iii. 9.
[h] Isa. xl. 2. ch. xiv. 14. 2 Cor. x. 4. 1 Tim. i. 10.
[i] ch. xiv. 6. Isa. xvi. 14; xxi. 16. Ps. xc. 10.
[k] Isa. iv. 6; xvi. 4; xxxii. 2. Ps. lxi. 4.
[l] Gen. xxx. 32, 33. Deut. xxiv. 15.
[m] Ps. lxxviii. 33; cxliv. 4. Eccl. vi. 12. Jer. xvi. 19.
[n] Ps. vi. 7; xxx. 6. Mic. iii. 6. Isa. lxv. 12.
[o] Isa. l. 11. Jer. iii. 25. Deut. xxviii. 66, 67.
[p] Ps. xc. 6, 7. Isa. xvii. 14.
[q] Ps. xxxviii. 8. Isa. xxi. 3. Lam. iii. 15. Isa. xxxviii. 13.
[r] Isa. xiv. 11; li. 9. ch. xvii. 14; xix. 26. Gen. iii. 19. Ps. xvii. 10. [s] ch. xix. 20. Ps. cii. 5. Lam. iii. 4; iv. 8; v. 10. [t] ch. ix. 25. Deut. iv. 26. Ps. xxxvii. 2; xc. 10. [u] ch. xi. 20; xix. 10. Isa. xxxvii. 19. Prov. xiii. 12. Isa. lvii. 10. Lam. iii. 18. [w] Ps. lxxviii. 39; lxxxix. 40. Isa. xii. 10; lvii. 13. ch. xxx. 22. [x] Lam. iii. 17. ch. ix. 25. Ps. iv. 7; xxxiv. 13; cvi. 5; cxxviii. 5. [y] ver. vi. 6. [z] ch. xx. 9. Prov. xx. 12. Jer. xxii. 12. [a] Ps. xxxix. 11. Isa. iii. 8. ch. xvi. 9. Ps. x. 11; xl. 4; xxx. 22. Prov. v. 21. [b] ch. xxx. 15. Isa. xliv. 22. Ps. xviii. 13. Jam. iv. 14. [c] Gen. xxxvii. 35. Ps. xx. 5; xlix. 12; lxxxviii. 5, 6. [a] Ps. cili. 16. ch. x. 21; xvi. 22. [w] Ps. xl. 10. ch. iv. 2. Jer. iv. 10; xvi. 16. Isa. xlii. 14. [x] Isa. lix. 11. Ps. xxxviii. 9. [y] Ps. lv. 3, &c.; lxxvii. 3, 4, 7; cxlii. 2, &c. ch. x. 1. [z] 1 Sam. i. 10. ch. ix. 18; x. 1. Prov. xiv. 10. Isa. xxxviii. 15, &c. [a] Gen. i. 9. ch. xxxviii. 8-11. Ps. lxv. 7; lxxxix. 9, 7. Prov. viii. 29. Jer. v. 22. Isa. li. 15; xxvii. 1. ch. xli. 1-11. [b] Ps. iv. 4; lxiii. 7, 8. Cant. iii. 1. [c] ch. ix. 27. Isa. xxxviii. 14. Ps. cxix. 50, 82. Jer. viii. 18.

14 plaint, * Thou hast confounded me with [d] dreams, and
15 affrighted me with visions; * yea strangling hath
[e] tried my soul, *and* from my [f] bones *the pains* of
16 death?—* I am [g] wasted away: I shall not [h] live
always: let me alone, for [i] vain are my days.
17 * What is [k] man that thou shouldest magnify him?
and that thou shouldest set thine [l] heart upon him?
18 * Or, that morning after morning Thou shouldest
19 [m] visit him; moment after moment [n] try him? * Why
then [o] turnest Thou not thine eyes from me, until I
20 shall have [p] swallowed down my spittle? * Have [q] I
sinned? What *then* can [r] I do for Thee, O Thou [s] observer of man! Why hast Thou placed me for a
[t] stumbling block to Thee, so that I am become a
21 [u] burden to myself? * And why takest Thou not
off mine [w] iniquity, and causest not my sin to pass
away? For *even* now shall I lie [x] down in the dust;
and, though Thou [y] seek me early, I shall be no
more.

[d] Dan. iv. 2 (5); vii. 15; x. 16.
[e] Jer. ix. 6. Zech. xiii. 9. ch. xxiii. 10. Ps. xvii. 3; lxvi. 10. 1 Pet. i. 7, &c.
[f] Isa. xxxviii. 13. Ps. li. 10 (8). ch. xxxiii. 19.
[g] Ps. vi. 3; xxxi. 11; xxxvii. 4; cii. 4, &c.
[h] Ps. lviii. 8. ch. vii. 5. Ps. xxii. 15. lxviii. 3.
[i] Ps. lxxxix. 48, 49; xlix. 10.
[k] Eccl. vi. 12; vii. 15. Ps. cxliv. 4.
[l] Ps. cxliv. 3; viii. 5, 7.
[m] Cant. viii. 6. Jer. xxiv. 6. Amos. ix. 5.
[n] Ps. lxxiii. 14. Zeph. iii. 5. Isa. xxxiii. 2.
[o] Ps. xi. 4. Jer. vi. 27; ix. 6, 8. Ps. lxvi. 10, &c.
[p] Cant. v. 5. ch. xxiv. 23; xxxiv. 21. Deut. ix. 27. Isa. xxii. 4. Ps. xxxix. 11, 14.
[q] Isa. liv. 7, 8. Ps. xxxii. 5. 1 Sam. ii. 25. 2 Sam. xxiv. 10; xii. 13. ch. x. 14. Ps. xli. 5; li. 6
[r] ch. xi. 8. Isa. x. 3. Jer. iv. 30; v. 30; xlii. 3.
[s] Gen. xxxi. 49. ch. xiv. 16. Jer. xxxi. 20. Dan. ix. 14.
[t] Ezek. iii. 20. Jer. vi. 21. Isa. xxviii. 7.
[u] 2 Sam. xv. 33. Ps. xxxviii. 4.
[w] Gen. iv. 13. Ps. xxv. 11; xxx. 11; li. 2, &c. Isa. xxvii. 9.
[x] Deut. xxxi. 16. Ps. xiii. 4.
[y] Prov. i. 28; viii. 17. Ps. xxxix. 14; xxxvii. 36.

## CHAPTER VIII.

### SUMMARY.

*Bildad rebukes Job on God's behalf, declaring that God is just, and that if he duly seek Him, his miseries shall come to end, 1–7: refers Job to the experience of past ages, and instances their sentiments by allusions to natural and historical events, to shew that the wicked are of short duration, and of rapid decay and succession, 8–19: and concludes by declaring, that the faithful are never forsaken of God, neither are the sinful encouraged; and that, if he were faithful, such should be his experience, 20–22.*

1 * THEN answered [a] Bildad the Shuhite, and said,
2 * How long wilt thou [b] affirm these *things?*
and the words of thy mouth *be like* a mighty [c] wind?
3 * Doth God [d] pervert judgment? Or doth the Almighty
4 pervert justice? * If thy [e] children have sinned against
Him, and [f] He have dismissed them for their [g] trans-
5 gression; * If *then* thou wouldest [h] seek early unto
God, and make thy [i] supplication to the Almighty,—

[a] ch. ii. 11; xviii. 1; xxvi. 1.
[b] ch. xv. 13; xviii. 2. Ps. lxii. 4; lxxiv. 10; lxxxii. 2; xciv. 3.
[c] ch. vi. 26. Mich. ii. 11. Mal. iii. 13. Ps. lv. 8, 9. Deut. xxxii. 4. 2 Chron. xviii. 7. Deut. xxiv. 17. Prov. xvii. 23. Ps. cxix. 78.
[d] ch. xxxiv. 12; i. 5, 10. [e] Jer. xxxviii. 6. Gen. iii. 23; xliv. 3. [f] Prov. xxix. 6. Mich. i. 5. Isa. lii. 2. Ps. lxxxix. 33. 1 Chron. ix. 1; x. 13. [g] ch. v. 8. Ps. lxxviii. 34. Prov. viii. 17. Hos. v. 14. [h] Ps. xxx. 9; cxliii. 2. Hos. xii. 5.
[i] Gen. xvii. 25. Lam. iii. 36, 50.

6 * *And* if thou *wert* [k] pure and upright;—surely now would He [l] stir *Himself* up for thee, and [m] restore the
7 [n] peaceful habitation of thy righteousness. * Though thy [o] beginning were small, thy latter end should greatly [p] increase.
8 * But [q] ask now of former generations, and [r] prepare
9 *thyself* to search *as to* their fathers;—* for we are of [s] yesterday, and know not; because our days upon *the*
10 earth *are as* a [t] shadow.—* Will not they [u] teach thee, *and* say to thee—and from their hearts put forth sen-
11 tences—* Will *the* reed [w] flourish without mire? *Will*
12 the marsh-weed increase without water? * Is it not cut off while yet in its greenness, and [x] withered before
13 any grass? * [y] Such *are* the paths of all that forget God; and *so* the hope of *the* profane [z] perisheth:
14 * whose confidence is [a] cut off, and the place of his
15 trust *as the* [b] spider's ‖ web. * He [c] leaneth on his house, but it [d] standeth not: he taketh hold upon it,
16 but it [e] endureth not. * He is [f] fresh before the sun, and beyond his garden doth his branch [g] shoot forth:
17 * near the stream are his [h] roots intertwined; among
18 the [i] stones are they seen. * Nevertheless he shall be [k] ‖ rooted out from his place, and it shall [l] deny
19 him, *saying*: I have never seen thee. * Lo, this is the [m] joy of his way; and, *as* from the dust, [n] others spring up.
20 * Behold, God despiseth not *the* [o] perfect; neither
21 [p] strengtheneth He the hands of evil doers. * While He filleth thy mouth with [q] laughter, and thy lips
22 with [r] shouting; * Those who [s] hate thee shall put on shame, and the [t] tent of the wicked shall be no more.

[k] ch. ix. 30; xi. 4; xxxiii. 9. Prov. xx. 9, 11.
[l] Ps. xliv. 24; lx. 5. Isa. li. 9. 2 Chro. xxxvi. 22.
[m] Joel, ii. 25. Ruth, ii. 12. Prov. xiii. 21; xxv. 22.
[n] Ezek. xxxiv. 14. Exod. xv. 13. Jer. xxxi. 23; l. 7. Prov. iii. 33; xxiv. 15.
[o] ch. xlii. 12. Eccl. vii. 8. Ezek. xxxvi. 11.
[p] Ps. xcii. 13. Isa. xvii. 11.
[q] Deut. iv. 32; xxxii. 7. Hag. ii. 11. Jer. vi. 16. ch. xv. 18.
[r] Ps. lx. 8. ch. xxviii. 27.
[s] Ps. xc. 4. Mich. ii. 8. 1 Sam. xix. 7. ch. xx. 4; xxxviii. 21.
[t] Ps. cii. 12; cxliv. 4. 1 Chro. xxix. 15. ch. xiv. 2. Eccl. viii. 13.
[u] ch. xii. 7, 8. Deut. xxxii. 7.
[w] Isa. xliv. 4; lviii. 11. Gen. xlii. 10. Jer. ii. 13; xxxi. 12. Prov. xi. 25.
[x] Ezek. xvii. 9, 24; xix. 12. Isa. xix. 6, 7. Ps. xc. 6; cxxix. 6.
[y] Ps. xxxvii. 2. Isa. xl. 24.
[z] Ps. cxii. 10; cxlvi. 4. Isa. xxvi. 14. Jer. xxv. 10. Prov. x. 28. Lam. iii. 18.
[a] ch. xxiv. 24. Ps. xxxvii. 28, 38; lxxv. 11; lxxvi. 13.
[b] Isa. lix. 5, 6.

‖ Or, *House.*

[c] Isa. xxxvi. 6. Ezek. xxix. 7. Amos, v. 19. [d] Prov. xii. 7. Ps. lxii. 4. Isa. xxx. 13. Ezek. xlii. 14. [e] Isa. vii. 7; viii. 10. [f] Ps. xxxvii. 35, 36; xc. 6; xcii. 8. Eccl. xii. 2. Ps. xvii. 10; lxxiii. 4. [g] Gen. xlix. 22. Ps. lxxx. 12. Isa. xvi. 8. Ezek. xvii. 6; xxxvi. 8. [h] Ezek. xxxi. 7. Jer. xvii. 8. [i] Isa. lvii. 6. Ps. lxxx. 10. [k] Ps. xxi. 10. Eccl. x. 12. Isa. v. 24; ix. 15; xiv. 30. Ps. lii. 7. Prov. ii. 22. ‖ Heb. *swallowed up.* [l] ch. vii. 10. Ps. ciii. 16; xxxvii. 36. Ezek. xxvi. 21. [m] ch. xx. 5. Prov. xv. 21. [n] Isa. xvi. 10; xxiv. 11. Jer. xlviii. 33. Lam. v. 15. Ezek. xxiv. 25. [o] Ps. xlix. 14-14. Gen. xiii. 16. ch. xxii. 24; xxvii. 16. [p] Gen. vi. 8, 9. ch. i. 1, 9; ii. 3. Ps. xviii. 26; xv. 2. Prov. xi. 5; xxviii. 18. [q] 2 Chron. xix. 2. Isa. lxiii. 5. Ps. cvii. 12. ch. xii. 21. [r] Ps. cxxvi. 2. ch. v. 22; xxii. 19. Ps. lii. 6. Isa. xxxvii. 22. [s] Ps. xlvii. 3. Isa. xii. 6; xlii. 11-13; xliv. 23. [t] Ps. xliv. 8. Isa. lxvi. 5. Ps. xxxiv. 22; xxxv. 26; lxxxix. 24; cix. 28, 29. [t] ch. xxi. 28. Jer. iv. 20. Ps. lxix. 25. Lam. ii. 2. Prov. xiv. 11. Jer. xlix. 29.

# CHAPTERS IX. X.

## SUMMARY.

*Job accedes to the reasoning of Bildad, as to God's power and man's inability to plead with Him, and recounts many of His wonderful works: stating, at the same time, his own ignorance and weakness, 1–15. He further enlarges on his own weakness and unworthiness, introducing his afflictions, and affirming that were he even just—what his opponents charge him with assuming—that would only serve to humble him the more. He concludes the paragraph by maintaining the strict justice of God, 16–24. He laments the rapid, unprofitable, and painful lapse of his time; his inability to shake off his sorrows; his consciousness of his own sin; and the inability of his afflictions to wash this away, 25–31. He acknowledges the greatness of God; and concludes by praying that God would take away his afflictions, 32–35.*

*X.—Job continues his complaint, desiring to be informed on what principle it is that God chooses to afflict him, 1–7. Declares that God had wonderfully constructed him, and had dealt favourably with him, 8–13. Confesses his own sin, and maintains God's good providence. Speaks, too, of His occasional severity and favour. Laments his own birth, but desires to be restored before his departure.*

1, 2 *THEN Job answered, and said, *Truly [a]I know that *it is* so; for how should man be [b]just with
3 God? *If he would [c]contend with Him, he should
4 not answer Him one *thing* of a thousand. *Of the [d]wise of heart, and stout of strength, Who hath [e]hardened *himself* against Him, and been at peace?
5 **Him*, who [f]removeth mountains, and they know not
6 that He in His wrath overthroweth them? *Who [g]troubleth a land *degrading* it from its station, so *that*
7 the pillars thereof greatly shake? *Who [h]commandeth the sun, and it riseth not; and sealeth up the
8 [i]stars?—*Boweth down the [k]heavens alone, and
9 walketh on the [l]heights of the sea?—* *Is the* [m]maker of [n]Arcturus, Orion, and the Pleiades, with the cham-
10 bers of the [o]south?—[p]*Doeth great things surpassing
11 search, and [q]wonderful things beyond number? *Behold, He passeth near me, but I [r]see *Him* not: He
12 also passeth by, but I perceive Him not. *When He [s]taketh away, Who shall [t]turn Him back? Who
13 shall say to Him, [u]What doest Thou? *As to God,

[a] Ps. cxix. 75, 152; cxl. 13.
[b] ch. iv. 17; xv. 4. Ps. cxliii. 2; cxxx. 3. Rom. iii. 19, &c.
[c] Isa. xlv. 9; l. 8. ch. xl. 2; xxxiii. 13. Jer. xii. 1. Ps. xxxv. 22, 23.
[d] Isa. v. 21–23; xix. 13–15. Jer. xviii. 18, 19. Prov. xxiv. 5.
[e] Prov. xxviii. 14; xxix. 1.
[f] Ps. xlvi. 3, 4; cxiv. 4. Hab. iii. 6. Zech. xiv. 4. Isa. xiii. 13. Amos. ix. 5. Ps. lxxv. 4; lxxxii. 5. 1 Sam. ii. 8.
[g] Joel, ii. 2. Eccl. xii. 2. Isa. xxiv. 23. Jer. xv. 9. Ezek. xxxii. 7.
[h] Eccl. xii. 2. Ezek. xxxii. 7. Joel, ii. 10.
[i] Ps. civ. 2, 3. Isa. xl. 22; xliv. 24; li. 13. Zech. xii. 1.
[k] Ps. lxxxix. 10. Hab. iii. 15. Amos. iv. 13.

[l] Ps. xviii. 6. Isa. xliv. 24. [m] ch. xxxviii. 31, 32. Amos, v. 8. Isa. xiii. 10. Ps. cxlvii. 4. [n] Ps. lxxxix. 13. [o] ch. v. 9; xxxvii. 8. Ps. cvi. 21. Exod. xv. 11. Ps. lxxvii. 15; cxxxvi. 4. [q] ch. v. 9. Ps. lxxxvii. cxlv. 3; cxlvii. 5. Jer. xlvi. 23 [r] ch. xxiii. 8, 9. 2 Kings, vi. 17. Exod. xxxiii. 20–32. Amos, vii. 8. [s] ch. xxxvi. 18. Ps. lii. 7; lxiii. 10. Isa. v. 5; xl. 24. Hos. v. 13. [t] Isa. xiv. 27 ch. xi. 10; xxiii. 13. [u] Isa. x. 15; xlv. 9, 10. Eccl. viii. 4. Dan. iv. 34.

*when* He [w]turneth not away His wrath, beneath Him
14 sink down the helpers of *the* [x]insolent. *Much less
*then* should [y]I answer Him; should I choose out my
15 words with Him. *Because, were [z]I just, I should
not reply; I [a]should *only* make supplication to my
judge.
16 *Had I called, and He answered me, *yet* could I
not be confident that He had [b]hearkened to my voice.
17 *For he [c]breaketh me with *the* tempest, and multi-
18 plieth my [d]bruises to no purpose. *He suffereth me
not to [e]refresh my spirit, but filleth me with [f]bitter
19 things. *If *I speak* of [g]strength, behold, *He is*
strong; and, if of judgment, Who shall make [h]ap-
20 pointment *for* me? *If I were [i]just, mine own mouth
would condemn me: *if* I were perfect, then would it
21 convict me of [k]perverseness. *Were* I perfect, should
I not [l]know myself, and [m]despise mine own life?
22 *The *matter* is [n]one; therefore I said, *The* perfect and
23 *the* wicked He [o]bringeth to an end.—*Should the
[p]scourge kill instantly, Would He *then* [q]laugh at
24 the wasting of the innocent? *Were a [r]land given
up into the hand of *the* wicked, Would He screen the
face of its judges? If not, then [s]What *is* He?
25 *But my days are [t]swifter than a courier; they flee
26 away, they see no good. *They pass away *swiftly*
with the [u]reed-vessels, *or* like *the* [w]eagle rushing on
27 *its* food. *If I said, Let me forget *and* forsake my
[x]complaint, let me even make my [y]countenance joy-
28 ful; *then was I in [z]dread of all my sorrows:—*for*
I knew that Thou wouldest not consider me [a]innocent:
29 —*saying*, *I am [b]sinful; why [c]labour I thus in vain?
30 *If *I say*, I have [d]washed me in waters of snow, and
31 cleansed my hands with soap; *then Thou [e]plungest
me in corruption, so that mine own clothes abhor me.
32 *But He is not a [f]man like me, *that* I should an-
swer Him; that we should *even* [g]come together in

[w] Isa. xxxi. 2. ch. xl. 11, 12. [x] ch. xxvi. 12; xl. 11. Ps. xxxi. 24; xciv. 2; ci. 5; cxix. 21. Prov. xv. 25. Isa. xiii. 11. Jer. l. 31, 32. [y] ch. ix. 3; xxxiv. 4. Eccl. vi. 10. Amos, vii. 4. Isa. xli. 12. [z] ch. x. 15. Prov. x. 11, 32; xv. 20. [a] 1 Kings, xiii. 6. Ps. cxix. 58; xxx. 9; l. 6, 23. [b] Isa. xl. 13; xlv. 10; lxiv. 7. 1 Sam. iii. 18. ver. 12 above. 2 Sam. xv. 26. Matt. vi. 10. [c] Ps. lviii. 10; lxxxiii. 16; cxxxix. 11. ch. xxvii. 21. Amos, i. 14. Isa. xxix. 6; xl. 24. [d] Prov. xxiii. 29; xxvii. 6. [e] Lam. i. 16. Ruth, iv. 15. Ps. xix. 8; lxxxviii. 15. [f] ch. iii. 20; xlii. 26; xxvii. 2. Lam. iii. 15, 19. Deut. xxxii. 32. Ruth, i. 20. [g] 1 Sam. ii. 9. Isa. xxxvi. 5. ch. xii. 21. Ps. xxvii. 1; lxii. 12; xcii. 1. Isa. xxvi. 4; xl. 26. [h] Jer. xlix. 19; l. 44. Ps. vii. 7; ix. 8. Ezek. xxiii. 24. [i] ver. 2, 3. Ps. cxxx. 3; cxlii. 2. [k] Prov. xiv. 3; xix. 1; xxviii. 6. Ps. ci. 2, 4. [l] ch. xiii. 23. Ps. xxxix. 4; ii. 6. Jer. ii. 23; xvii. 9. ver. 3, 5, above; 20 above.

[m] ch. xlii. 6. ver. 31. [n] ch. xxiii. 13. Eccl. ii. 14; iii. 19, 20; vi. 6. Ezek. i. 16. [o] Eccl. ix. 2. [p] Isa. x. 24, 25; xxviii. 15, 18. [q] Deut. xxxii. 43. Hos. i. 4. Ps. x. 8, 12. Prov. i. 11, 18. [r] Lev. xviii. 25; xxvi. 43. Job, xxxi. 38. Prov. xxviii. 2. Isa. i. 10; xiv. 15; xxii. 3; xxix. 10. [s] Prov. xxx. 4, 9. [t] ch. vii. 6. Ps. xxxix. 5; xc. 7, 9; cii. 15, 16. Lam. iv. 18. Ps. xxxiv. 13; cvi. 5. [u] Isa. xviii. 2. ch. xxiv. 18. [w] Deut. xxviii. 49. Prov. xxiii. 5. Jer. xlviii. 40. Hos. viii. 1. Hab. i. 8. [x] ch. vii. 13; x. 1. Ps. lv. 3, 7, 9. [y] xlii. 6, 12. [z] ch. xxi. 6; xxiii. 15. Ps. cxix. 120. [a] ch. xiv. 14; xv. 14, 15; xxv. 4. Prov. xvi. 2. Ps. xix. 1. Rom. iii. 12. [b] ver. 20, &c. Ps. xxxii. 5; xxxviii. 5; li. 5. Prov. xxviii. 13. [c] Ps. xxxvii. 1, 3. Prov. xxiii. 17; xxiv. 1, 19. Ps. xxxix. 7; xlix. 2; lxxiii. 3. [d] Ps. lxxiii. 13. Jer. ii. 22; 2 Kings, v. 12. Ps. xxvi. 6. Prov. xxx. 12. [e] Ps. xxxviii. 5–8; xxxix. 12; xlii. 6; cii. 11. [f] Eccl. vi. 10; Jer. xlix. 19. Numb. xxiii. 19. 1 Sam. xv. 29. Mal. iii. 6. Isa. xlvii. 3. [g] Ps. l. 5. Jer. xlix. 19. Mal. iii. 5. ch. xli. 11; xxiii. 4; xxxiv. 23. Ps. cxliii. 2.

33 judgment. *There is no *common* [h]pleader between
34 us *who* can lay his hand upon us both. *O *that* He
would [i]take away His rod from me, and the dread of
35 Him no more affright me! *Then would [k]I speak,
and not be afraid of Him.—[l]But as for me, it is not
so with me.

[CHAP. X.]—1*My soul is [a]pained with my life:
let me [b]give myself up to complaint; let me speak in
2 the bitterness of my soul. **Let* me say to God, [c]Con-
demn me not: shew me why Thou [d]contendest with
3 me. **Is* it good for Thee that [e]Thou oppress, that
Thou [f]despise the work of Thine own hands, and
[g]shine *favourably* on the counsel of the wicked?
4 *Hast Thou [h]eyes of flesh? or [i]seest Thou as man
5 seeth? **Are* Thy [k]days as the days of mortals? or
6 Thy [l]years as the days of *the* mighty, *that Thou
[m]inquirest after mine iniquity, and searchest for my
7 sin? *Thou [n]knowest that I am not guilty, and *that*
none can [o]deliver out of Thine hand.

8 *Thine [p]hands have at once formed and fashioned
me round about; and *now* Thou [q]destroyest me!
9 *Oh, remember that as [r]clay Thou hast fashioned me;
10 and *now* to [s]dust Thou causest me to return! *Hast
Thou not poured me out as milk, and [t]compacted me
11 as cheese? *Clothed me *with* skin and [u]flesh, and
12 fenced me with bones and sinews: *[w]granted life
and favour unto me? and hath *not* Thy providence
13 [x]preserved my spirit?—*But *the cause of* these *things*
Thou hast [y]hidden in Thine own heart: I know that
*the whole of* this *remaineth* [z]with Thee.

14 *If I have sinned, Thou hast [a]observed me; and
from mine iniquity Thou wilt not consider me [b]clean.
15 *If I have done [c]wickedly, Woe unto me! But *if*
[d]righteously, I shall not lift up my head, full *as I am*
16 of vileness, and sensible of my wretchedness!—*[e]But
*the wicked* triumpheth!—As a fierce lion Thou [f]hunt-
est me: then Thou turnest again, and shewest Thy-

xxix. 16. [x]Jer. xvlii. 6-8. [y]Gen. iii. 19. ch. xxxix. 15. Ps. xxii. 15; civ. 29. Eccl. iii. 20. [z]Ps. cxxxix. 13, 15, 16. [a]Ezek. xxxvii. 3. [b]Ps. xxx. 6. ch. xxxiii. 4. Ps. xvi. 11; xxi. 4; xxxvi. 10. [c]Ps. xl. 12; xli. 3; xcvii. 10. [d]Jer. xxxii. 17. Deut. xxxii. 34. Ps. xxv. 14; xxxi. 20. Prov. iii. 32. Jer. xxiii. 18. [e]Dan. ii. 20. Rom. xi. 33. [f]ch. xiv. 16. Ps. lxix. 6; xc. 8; cxxx. 3. [g]Exod. xxxiv. 7. Ps. cxliii. 2. [h]1 Sam. xii. 25. 2 Sam. xxiv. 17. Ps. vii. 4-6. Isa. iii. 11. [i]ch. ix. 15, 20, 21; xl. 14, 15. Ps. cx. 7. ch. xl. 4. Lam. i. 11. [k]Ps. xvii. 10, 12; lxxiii. 6, 12; lxxxix. 10. ch. xxii. 20; xxxv. 12. Isa. xiii. 11. [l]Lam. iii. 10. Hos. xiii. 7, 8. Amos, iii. 8.

[h]1 Sam. ii. 25. Gal. iii. 19, 20. 1 Tim. ii. 5.
[i]Exod. x. 17; xxiii. 25. Numb. xxi. 7. Isa. ix. 4. Lam. iii. 1. ch. xiii. 21; xxxiii. 7.
[k]Gen. xviii. 27. Exod. xxxiv. 35. Ps. xl. 6; cxix. 172.
[l]Ps. cxix. 83, 87; cii. 7, 8.
[a]Lam. iii. 20, 54. ch. vi. 9; vii. 15. Ps. vi. 4; xxxi. 9; xlii. 7; lvii. 7. Jer. iv. 31.
[b]ch. vii. 11, &c. xiii. 13.
[c]Ps. vi 2; xxxvii. 33; cxliii. 2. Ruth, i. 20. Lam. iii 15.
[d]ch. vi. 24; vii. 20, 21. Ps. lxxxviii. 14.
[e]Lam. iii. 36, 43. Ps. lxxiii. 14; lxxvii. 8, 9.
[f]ch. xiv. 15; xxxiv. 19. Isa. lxiv. 7. Ps. cxxxviii. 8; cxlv. 9.
[g]Ps. lxxiii. 4. Prov. xviii. 5. Jer. xii. 1. Mic. vi. 11. Ps. v. 5.
[h]2 Chron. xvi. 9. Prov. xv. 3; xxii. 12. Jer. xxxii. 19.
[i]1 Sam. xvi. 7. Ps. cxxxix. 16. Jer. xx. 12. ch. xxviii. 10, 24.
[k]Ps. lxxxix. 31; ciii. 15; cxliv. 4.
[l]ch. xxxvi. 26. Ps. lxi. 7; xc. 4, 9, 10; cii. 25, 27, 28.
[m]Ps. x. 16; xliv. 22; cxxxix. 1, 23. Jer. xiii. 10. Amos, iv. 3. Zeph. i. 12.
[n]Dan. vi. 23. Ps. xviii. 21, 25; xix. 14.
[o]Ps. vii. 3. Isa. v. 29, &c.
[p]Ps. cxix. 73. Isa. xlii. 7; xliv. 2.
[q]Ps. lxxxviii. 6, 7; cxliii. 7.
[r]ch. vii. 7. Isa. lxiv. 7, 8.

17 self [g]marvellous towards me. *Thou renewest Thy
[h]witnesses before me, and increasest Thine [i]anger with
me: reinforcements, yea an [k]army, *are* before me.—
18 *But why [l]broughtest Thou me forth from the womb?
*Why* gave I *not* up the ghost, and no eye seen me?
19 **Why* was I *not*—as though I had not been—[m]carried
20 from the womb to the grave? **Are* not my days
[n]few? *O that* He would cease to lay *His* [o]*hand* upon
21 me, and that I might refresh *myself* a little, *before [p]I
go—and return no more—to a land of obscurity and
22 of the shadow of death: *a land [q]*whose* night-fall *is*
as the thick darkness, *as the* shadow of death and
without order, and giveth out light *but* as *the* gross
darkness.

[g] Ps. xxxi. 22. Isa. xxviii. 29; xxix. 14. Joel, ii. 26.
[h] ch. xvi. 8-12; xix. 6-13. Ps. lv. 19.
[i] Ps. xxxviii. 4; lxxviii. 50.
[k] Hab. iii. 16. Jer. xviii. 22. Isa. xxvii. 4.
[l] ch. iii. 11; vii. 8. Jer. xv. 10; xx. 14-18. Matt. xxvi. 24. Ps. lviii. 8, 9.
[m] ch. iii. 13, 16. Jer. xx. 17. ch. vii. 6, 7, 16; viii. 9; ix. 25, 26. Ps. xxxi. 6, 13; ciii. 15, 16. ch. xix. 21. 1 Sam. vi. 3. Lam. ii. 8. Ps xxxi. 14. ch. xiv. 10, 14. 2 Sam. xiv. 14. Ps. lxxxviii. 6, 11. Eccl. xii. 5.
[n] Exod. x. 23. Isa. v. 30; viii. 22; ix. 1. Amos, iv. 13; v. 8. Lam. iii. 6.

## CHAPTER XI.

### SUMMARY.

*The first answer of Zophar the Naamathite, in which he accuses Job of much and loud profession of his own purity: wishes that God would answer him, and shew him the transcendent value of wisdom, and the sin under which he so blindly laboured. Asserts the incomprehensibility of the Almighty, and man's imperfections, 1-12. Affirms that, if Job had duly regulated his own mind, and put away iniquity from him, he might have looked up in innocence; that, with his sin, his misery would have ceased; and that, although he might have felt occasional distress, yet, on the whole, he should be in safety and peace, while the wicked should entirely fail.*

1 *THEN answered [a]Zophar the Naamathite, and
2 said, *Shall a multitude of [b]words not be an-
swered? or *is* a [c]man of ‖ much profession *necessarily*
3 just? *Shall thy [d]strange *sayings* put men to silence?
or shalt thou laugh, and none put thee to shame?
4 *For thou sayest, [e]Pure *is* my doctrine, and I am
5 clean in Thine eyes! *Nevertheless, O that God
6 would speak, and open His [f]lips with thee; *and
shew thee that the treasures of [g]wisdom *are* twofold
*the worth* of substance: then shouldest thou know that
God considered thee [h]deceived of thine own iniquity.
7 *Canst thou by searching find out [i]God? or canst

[a] ch. ii. 11; xx. 1.
[b] ch. xvi. 3; xviii. 2.
[c] Ps. cxl. 12. Prov. x. 19. James, i. 19.
‖ Heb. *both lips.*
[d] Isa. xvi. 6; xlviii. 30. Ps. xxxi. 19; xxxix. 3. 1 Pet. ii. 15.
[e] ch. vi. 10, 30; ix. 15, 22. 2 Sam. xxii. 21. Ps. xviii. 24.
[f] ch. xxiii. 5; xxxi. 35. Hab. i. 13. Ps. lxxxiii. 2; cix. 1; xxviii. 1.
[g] ch. xv. 8; xxviii. 13-20. Deut. xxix. 29; xxxii. 34. Ps. xxv. 14; ii. 8. Matt. vi. 20. Prov. xvi. 16. Eccl. vii. 19. [h] ch. xv. 31. Jer. iv. 10; xx. 7. Isa. xlix. 20. Ezek. xiv. 9. Obad. 3. Rom. vii. 11. [i] ch. xxvi. 14; xxxvii. 23. Ps. lxxvii. 20; cxlv. 3. Eccl. iii. 11. Isa. xl. 28. Rom. xi. 33-38.

8 thou find out *the* Almighty unto perfection? **He is*
*in* the [k]heights of the heavens: What canst thou do?
*In the depths* deeper than hell: What canst thou
9 know? **In the* length whose measure exceedeth
the [l]earth; *and in the* breadth, *wider* than the ocean.
10 **If He [m]attack, and shut up, and drive together, then
11 Who can turn Him back? **For He [n]knoweth the
men of vanity, and seeth iniquity: and Shall not He
12 understand? **But [o]proud man is daring; for *as* an
ass, *even as* a wild ass, is man born.
13 **If thou hadst [p]prepared thine heart, and stretched
14 out thine hands to Him:—**if [q]iniquity *is* in thine
hand, put it far away; and suffer not [r]wickedness to
15 dwell in thy tent:—**Then indeed thou shouldest [s]lift
up thy face without spot; yea, thou shouldest be
16 [t]pure, and not fear. **For thou shouldest forget [u]mi-
sery; *or* remember *it* as waters that have passed
17 away. ** *Thy* period also should continue [w]*more
bright* than noon: *and,* hadst thou suffered [x]obscurity,
18 thou shouldest be as the dawn. **Thou shouldest also
be assured that there was [y]hope: and, *though* thou
hadst been put to [z]shame, in confidence shouldest
19 thou lie down. **Yea, thou shouldest [a]lie down, and
none make *thee* afraid: and many should [b]seek thy
20 countenance! **But the [c]eyes of the wicked do fail;
their [d]refuge perisheth, and their [e]hope is despised.

[k] ch. xxii. 12; xxvi. 6; xxxv. 5, 6. 2 Chron vi. 18. Ps. ciii. 11; cxxxix. 8-11. Isa. lv. 9. Amos, ix. 2.
[l] ch. xxviii. 24, 25. Ps. cxxxix. 9, 10.
[m] ch. ix. 4, 12, 13; xxxiv. 29. Ps. xxxi. 9. Isa. xiv. 27. Dan. iv. 35. Rom. ix. 19.
[n] ch. xxii. 13, 14. Ps. x. 11, 14; xxxv. 22; xciv. 11. Eccl. v. 8. Jer. xvii. 10. Hos. vii. 2. Hab. i. 13. John, ii. 24, 25. Heb. iv. 13. Rev. ii. 23.
[o] Ps. xii. 4; cxxiii. 4. Prov. vi. 17. Isa. xiii. 11. Jer. xliii. 2. 1 Tim. vi. 4. Ps. xxxii. 9. ch. xxx. 11. Isa. xxx. 28. Hos. viii. 9.
[p] ch. viii. 5, 6; xxii. 21, 22. 1 Sam. vii. 3. 2 Chron. xii. 14; xix. 3. Ps. lxxviii. 8; lvii. 8; lxviii. 32; lxxxviii. 10.
[q] ch. xxii. 23; xxxiv. 32. Ezek. xviii. 30, 31. James, iv. 8.
[r] Ps. lv. 16; lxxxiv. 11.

Mic. vi. 10. Jer. ix. 6. Amos, vi. 3. [s] ch. x. 15; xxii. 26. Gen. iv. 5, 6. Ps. xxiv. 7; xxvi. Luke, xxi. 28. James, iv. 10. Ephes. v. 27. Heb. ix. 14. 2 Pet. iii. 14. [t] ch. viii. 6. Prov. xv. 26; xxi. 8. Rom. xiv. 20. 1 Tim. v. 22. Titus, i. 15. [u] Prov. xxxi. 7. Lam. i. 7. Gen. xli. 51. ch. ix. 27. Isa. liv. 4. ch. vi. 15. [w] Ps. xxxvii. 6; cxii. 4. Prov. iv. 18. Isa. lviii. 8, 10. Hos. vi. 3. Mic. vii 8, 9. Mal. iv. 2. Luke, ii. 26-32. Rev. xxi. 23. [x] Isa. ix. 2; xlii. 16; lviii. 8, 10; lix. 9. Ps. cxxxix. 12. Mic. vii. 8. John, viii. 12, 46. ch. xxii. 28. [y] ch. v. 16; vii. 6; xiv. 7; xxii. 29. Eccl. ix. 4. Jer. xxxi. 17. Lam. iii. 21, 29. Joel, iii. 16 Acts, xxiv. 15; xxviii. 20. Ps. lxxi. 5. [z] Ps. iv. 3, xliv. 8; lix. 20. Isa. xxx. 15; liv. 4; lxi. 7. Jer. iii. 25. Ezek. xxviii. 26; xxxiv. 29. Prov. iii. 24-27. [a] Lev. xxvi. 6; Ps. xxiii. 2. Prov. iii. 24. Isa. xiv. 30; xvii. 2. Ezek. xxxiv. 14, 28. Hos. ii. 18. Jer. xxx. 10; xlvi. 27, &c. [b] Ps. xlv. 13; cxix. 58. 2 Chron. xxxiii. 12. Zech. vii. 2; viii. 21, &c. [c] Deut. xxviii. 32, 65. Prov. xxx. 17. ch. xvii. 5; xxxii. 16. Ps. lxix. 4; cxix. 82, 123. Isa. xxxviii. 14. [d] Ps. cxlii. 5. Isa. xxviii. 17. [e] ch. viii. 13; xxvii. 8; xli. (i.) 9. Prov. xi. 7. Isa. lvii. 10. Ezek. xix. 5; xxxvii. 11, &c.

# CHAPTERS XII. XIII. XIV.

## SUMMARY.

*Job replies, justifying his right and fitness to do so, 1–4: complains of neglect from his friends, 4–6: allows the truth of their doctrines, and that it is obvious the hand of God is in this matter, 6–11: dwells still more particularly on the marks of God's overruling power, as discoverable from events, 11–25. — XIII. Affirms his own fitness, as before, to judge of these matters, and accuses his opponents of ignorance, 1–6: reproves them for attempting to justify God's doings on sinful principles, 6–13: presumes that the awful situation in which he places himself ought to evince his sincerity; and, therefore, requests they would give him a patient hearing, 14–18: calls earnestly on God to afford him an answer, requesting however a remission of his sufferings in the interval, in order that he may be able to give the deeper consideration to his own case; hopes that the various causes of his trials will be specified; and then briefly enumerates his sufferings, 18–27. — XIV. Details the frailty, imperfection, short-lived, and hopeless state of man as such, 1–6: requests that Divine justice would relax its severity with such an one; being, as to futurity, less hopeful than the stump of a tree which may be buried in the earth, 6–12: prays that even the grave may prove a hiding-place for him; justifies his hoping still in God, and trusts that his sins shall be forgiven, 13–17: concludes by stating the miserable life and death of those who are altogether differently circumstanced, 18–22.*

1,2 * THEN answered Job, and said: * Truly ye are
[a] Prov. xxviii. 11. Isa. v. 21. Eccl. ii. 9. Isa. xxix. 14.
3 [a] wise, and wisdom shall die with you! * I have, nevertheless, an *understanding* [b] heart as ye *have:* [c] I fall not *short* of you. But [d] who hath not
[b] Deut. v. 26 (29); xxix. 3 (4). ch. xxxviii. 36.
[c] ch. xiii. 2.
[d] ver. 9. Ps. l. 16, 17.
4 *things* such as these?—* *As one who is* a [e] derision to his neighbour am I: *as* one who [f] calleth upon God, and whom He will answer.—*The* [g] just, *the*
[e] ch. xxx. 1. Ps. xliv. 14; lxxix. 4; cxix. 51. Jer. xx. 7. Lam. iii. 14.
5 perfect *man*, is a derision!—* *As* the lamp of *the* [h] despised *is* to the tauntings of the dissolute, *so am I* ready for the [i] thrustings of the foot.
[f] Ps. ii. 4; xviii. 7; xci. 15.
[g] Ps. xxii. 8, 9. Gen. xix. 9. Acts, iii. 14. Eccl. vii. 15. Amos, v. 12.
6 * The [k] tents of the violent are *indeed* in peace, and great *is* the [l] confidence of those who vex God; because
[h] Ps. xviii. 26; xxii. 7. Prov. xxxi. 10.
[i] 2 Sam. xxi. 17. ch. xix. 19, 20.
[k] Deut. xxxii. 35. ch. xviii. 11; xxx. 12. Ps. lvi. 14; lxvi. 9.
7 God hath brought to their [m] hand. * But, ask now *the* [n] beasts, and they will teach thee; and the [o] fowls of
[l] 2 Sam. ii. 9.
[m] ch. xxi. 7. Ps. xvii. 14; xxxvii. 35; lxxiii. 12; xcii. 8.
[n] ch. xv. 1; xxxix. 11. Ps. xlix. 12, 20; lxxiii. 22. Isa. xxx. 12.
[o] Eccl. iv. 1. Isa. x. 5; xix. 4; xx. 5. Mic. ii. 1. Ezek. xxx. 12.
8 heaven, and they will tell thee: * or the twig of the ground, and it shall instruct thee; the fishes of the
[p] Prov. vi. 6. Isa. i. 3. Jer. viii. 7
9 sea and they shall declare unto thee, *saying*, * Who
[q] ch. xxxv. 11. [r] Eccl. x. 20.

[p] knoweth not in all these *things;* that the hand of
10 Jehovah hath [q] wrought this; * seeing that in His
hand *is* the soul of all living, even the [r] spirit of the
flesh of all men?
11 * Doth not *the* [s] ear try sentences, as *the* [t] palate
12 tasteth its food? * Is *not* [u] wisdom with the ancient?
13 and *with* length of days understanding? * *Are*
*not* [w] wisdom and [x] might with Him?—[y] Counsel
14 and understanding His? * Behold, He [z] breaketh
down, and it can no more be built: He [a] shutteth
up against a man, and it can no more be opened.
15 * Behold, He [b] restraineth the waters, and they dry up:
He also sendeth them forth, and they [c] overwhelm a
16 land! * With Him *are* strength and [d] wealth: His
17 *are the* [e] deceived and *the* deceiving. * *He* leadeth
away counsellors *as* [f] spoil, and maketh judges [g] mad.
18 * The discipline of kings He [h] relaxeth, and [i] bindeth
19 a girdle about their loins. * *He* leadeth away [k] priests
20 *as* spoil; He also overthroweth the [l] mighty. * *He*
causeth the reputation of the [m] trusty to depart, and
21 the [n] decision of the aged to pass away. * *He* poureth
out contempt upon [o] princes, and turneth to weakness
22 the insolence of the [p] haughty. * He [q] layeth open
the deep *things* of darkness, and bringeth forth to
23 light *those of* the shadow of death. * *He* [r] increaseth
the nations, and [s] destroyeth them: He *also* [t] spreadeth
24 abroad the nations, and He reduceth them. * *He*
taketh away the [u] heart of the popular chieftains of
the earth, and maketh them to [w] wander in a track-
25 less desert. * *So* they [x] grope in darkness, for *there is*
no light: He even maketh them to stray like the
drunkard.[y]

[CHAP. XIII.—] 1 * Behold, all *this* hath mine eye
2 [a] seen, mine ear heard, and considered for itself. * As

[p] ver. 3, above.
[q] Deut. xxxii. 28. Prov. xvi. 4.
[r] Gen. ii. 7; vi. 17. Ps. civ. 29. Eccl. iii. 21; viii. 8; xi. 5; xii. 7.
[s] ch. xxvii. 3; xxxiv. 14, 15. Dan. v. 23.
[t] Prov. xxii. 17, 18, 21.
[u] ch. vi. 30; xxxiv. 3.
[w] ch. xv. 10; xxxii. 7.
[x] ch. xxviii. 23; xxxvi. 5.
[y] Ps. lxv. 7; lxxxix. 14. Dan. ii. 20. 1 Chr. xxix. 11, 12. Eccl. ix. 16.
[z] Isa. xi. 2; xxxvi. 5; xl. 13. Prov. viii. 14. Jer. x. 12.
[a] Isa. xxii. 22. Rev. iii. 7. ch. xi. 10; xvi. 11. Jer. xvii. 19; xxxi. 26; xlv. 4. Mal. i. 4.
[b] 1 Sam. xvii. 46; xxvi. 8. 2 Sam. xviii. 28. Isa. xxii. 22. Gen. vii. 16. Deut. xxxii. 30. Ps. xxxi. 9.
[c] Deut. xi. 17. 1 Kings, viii. 35. 2 Chron. vi. 26; vii. 13. Isa. xix. 5, 6. Jer. l. 38. Ps. lxxiv. 15; cvii. 35.
[d] Isa. xxviii. 2, 17. Jer. xlvii. 2. ch. xxxviii. 24. Ezek. xiii. 11; xxxviii. 22. Amos, v. 7.
[e] Prov. ii. 7; viii. 14, 16. Isa. xxviii. 29. Ps. civ. 24. Prov. iii. 16.
[f] Eccl. ix. 1, 2. ch. xxvi. 12–14. Ps. xc v. 4.
[g] Mich. i. 8. Ps. lxxvi. 6 (5). Isa. xlii. 24; xlix. 26. 2 Kings, xxi. 14.

Ezra, ix. 7. Jer. ii. 14. [s] Ps. cxii. 6. Prov. viii. 16. Isa. xl. 23. Zeph. iii. 3. [h] Ps. cxvi. 16. Isa. lii. 2. [i] ch. xxxvi. 13. Jer. xl. 1. Isa. xli. 1. Ps. cxlix. 8. Hos. x. 10. 2 Kings, xvii. 4; xxv. 7, &c. [k] Ps. lxxviii. 64. Jer. i. 18; ii. 26; xiii. 13; xlviii. 7. Zeph. i. 4. Mal. ii. 9. [l] ch. xxxiv. 20. Ps. xcii. 4; cxxxv. 10. Isa. xlix. 25. Ezek. xvii. 30. Amos, ii. 16. Zech. xi. 2. [m] Ps. xii. 2. Isa. x. 12, 18; xlii. 19; xvi. 14; xvii. 4; xxi. 16. [n] Jer. xlvii. 11, 12. [o] Ps. cvii. 40. [p] ch. ix. 13; xxvi. 12; xl. 11. Ps. ci. 5; cxix. 21. Prov. xv. 25. [q] Dan. ii. 22. Matt. x 26. [r] Cor. ii. 10; iv. 5. Isa. xxix. 15. Jer. xlix. 8. Ps. cxxxix. 12. ch. xxviii. 3. Ps. xlv. 20, 22; cvii. 14. Jer. ii. 6. Amos, v. 7. [s] Ps. cv. 24; cvii. 36, 39. Isa. ix. 2; xxvi. 15. [t] Jer. xli. 17; xlii. 14. Deut. viii. 20. Isa. xxiii. 11. Zech. xii. 9. [u] 1 Chron. v. 25. [w] Gen. xxviii. 14. Zech. i. 17. Ezek. v. 10; xxix. 15. [x] Deut. xxviii. 65. Isa. x. 12; xiii. 7. Jer. iv. 9. Dan. iv. 16. ch. xvii. 4. Ps. cv. 25; cvii. 12. [y] Ps. cvii. 4, 40. Gen. xx. 13. Numb. xiv. 33. Ps. lix. 16. Amos, viii. 12. Hos. ix. 17. Lam. iv. 14. [z] Deut. xxviii. 29. ch. v. 14. Isa. lix. 10. [a] Isa. xix. 4; xxviii. 7. Ps. cvii. 24, 27. [a] Deut. iii. 21; xi. 7. Ps. xxxv. 21. Isa. lxiv. 4. Eccl. viii. 9; ix. 13. Zech. ix. 8. ch. xvi. 2.

*is* your [b] knowledge, *so* have I known: I fall not *short*
3 of you. * I will nevertheless speak of the [c] Almighty;
4 I desire also to reason of God. * For ye *are* glozers of
5 [d] falsehood; [e] idolatrous physicians *are* ye all. * O
that ye were altogether [f] silent! for *this* would be
to you for wisdom.

6 * [g] Hear ye now my argument, and attend to the
7 pleadings of my lips. * Will ye speak [h] wickedly for
8 God, and talk deceitfully for Him? * Will ye [i] accept
9 His person? Will ye *thus* contend for God? * Is it
good that he [k] search you out? or *that* ye practise
10 [l] hypocrisy with Him as with a man?—* He shall
[m] assuredly convict you, if ye secretly accept *the* per-
11 sons *of any*. * Shall not His [n] majesty affright you?
12 and His dread fall upon you? * *Are not* your [o] me-
morials parables of ashes? Your mounds as [p] mounds
13 of clay? * Be ye [q] silent, *cease* from me and let me
speak; then come on me what *will!*
14 * Wherefore should [r] I take my flesh in my teeth?
15 and [s] place my life in mine own hand? * Were He
to slay me, should I not [t] hope? Only of my [u] *spirit-*
16 *ual* ways would I dispute in His presence. * This
*should* moreover [w] turn to my salvation; for no [x] hypo-
17 crite cometh before Him. * [y] Hear ye *then* dili-
gently my conclusion, and *receive* my reproof in your
ears.
18 * Behold now, I have [z] set *my* cause in order; *and*
19 I know that I am [a] just. * O, that [b] He would plead
with me! for now am I [c] silent, and *ready* to give up
20 the ghost. * Only [d] two *things* do not Thou with me;
then will I not [e] conceal *myself* from Thy presence.
21 * Remove Thine [f] hand from off me, and let not thy ter-
22 ror affright me. * Then [g] call Thou, and I will answer:
or I will [h] speak, and answer Thou me; *saying,*
23 * How many mine [i] iniquities and sins *are:* shew me
24 *how great* my transgression and sin *is.*—* Why Thou
[k] hidest thy face, and [l] countest me for Thine enemy.—

[b] ch. xii. 3.
[c] ch. v. 8.
[d] Ps. cxix. 69; cix. 2.
[e] Zech. xi. 17.
[f] Prov. xvii. 28. Amos, v. 13.
[g] ch. xxi. 2, 3. Isa. xxviii. 23; xxxiv. 1. Prov. iv. 1; vii. 24.
[h] Lev. xix. 15. Ps. lxxviii. 36. 2 Chron. xix. 7. ch. xvii. 4. Ps. xliii. 1; ci. 7.
[i] ch. xxxii. 21; xxxiv. 19. Deut. x. 17. 2 Sam. xiv. 14.
[k] Ps. xliv. 21. Jer. xvii. 10. Amos, ix. 3. Zeph. i. 12. Rom. viii. 27. 1 Cor. ii. 10. Rev. ii. 23.
[l] Hos. xii. 1 (xi. 12).
[m] Prov. xii. 2. Ps. cix. 7. Matt. xii. 37; ch. xv. 6. Ps. l. 21. Prov. xxx. 6. Isa. xl. 3.
[n] Ps. lxv. 9; lxxvii. 17; lxxxiii. 17. Hab. iii. 2. Exod. xv. 16.
[o] Exod. xvii. 14. ch. xxx. 19. Isa. xliv. 20. Mal. iv. 3. 2 Pet. ii. 6.
[p] Num. xiv. 9. Isa. xix. 6. Zech. xi. 2. Ezek. xvii. 17.
[q] ver. 5. ch. vii. 11; x. 1; xxi. 3. Ps. xxviii. 1.
[r] ch. xviii. 4. Eccl. iv. 5. Isa. ix. 19; xlix. 26. Ps. xxvii. 2.
[s] Judg. xii. 3. 1 Sam. xix. 5; xxviii. 21. Ps. cxix. 109.
[t] Ps. xxiii. 4; xliv. 22. Prov. xiv. 32. Rom. viii. 36, &c.
[u] ch. xxvii. 5, 6; xvi. 17, 21; xxiii. 7, 10; xxxi. 37.
[w] Ps. lxix. 30-32. Isa. xii. 1, 2.
[x] Ps. i. 5; v. 5; cxl. 14. Prov. iv. 16. Isa. xxxii. 5.
[y] Heb. iv. 3. ver. 6; ch. xxxiii. 1.
[z] ch. xxiii. 4. Ps. l. 21. Isa. xliv. 7.
[a] ch. xxiii. 7. Isa. xliii. 26; l. 7.
[b] ch. xxi. 21; xxiii. 3, 6. Isa. i. 18.
[c] Ps. xxxix. 3.
[d] ch. ix. 34. Prov. xxx. 7.
[e] Gen. iii. 8. ch. ix. 35. Isa. ii. 10; xxvi. 20.
[f] ch. xxxiii. 7. Ps. xxxix. 11; xxxii. 4; cxix. 120.
[g] ch. xiv. 15. Ps. xxvi. 1-3.
[h] ch. xxxiii. 3; xl. 5; xlii. 4.
[i] ch. xxiii. 5; xxxvi. 9. Ps. xix. 13; cxxxix. 23, 24. Isa. lviii. 1.
[k] ch. xxii. 2; xliii. 10. Hab. i. 3.
[l] Deut. xxxii. 20. Ps. xiii. 2; xxx. 8; xliv. 25; lxxxviii. 15. Isa. viii. 17
[l] Deut. xxxii. 42. Ruth, i. 21. ch. xvi. 9; xix. 11; xxxiii. 10. Lam. ii. 4.

25 * Whether Thou crushest *the* [m] driven leaf, or pursuest
26 *the* dried stubble. * For Thou writest *down* [n] bitter
*things* against me, and investest me with the [o] sins of
27 my youth. * Thou also [p] condemnest my feet to the
shackles, and observest all my paths: on the soles of
my feet Thou settest a deep mark.
28 * So [q] wasteth he away as rottenness, as a garment
which the [r] moth consumeth, [CHAP. XIV.]—1 * *Even*
[s] man, the child of woman, few of days and full of
2 trouble! * Like *the* [b] blossom he cometh forth, and is
cut off: he fleeth also like the shadow, and never stand-
3 eth fast. * Upon such moreover Thou [c] openest Thine
eyes;—even me Thou bringest into [d] judgment with
4 Thee! * Who shall of the unclean pronounce *one* [e] clean?
5 No man!—* Surely his days *are* [f] determined, a *small*
[g] number *are* his months in [h] respect of thee: his [i] decree
6 Thou hast appointed, and *this* he shall not pass. * [k] Turn
away thine eyes from him, and let him [l] cease *from his*
*grief*, until he satisfy his day as an [m] hireling.
7 * For there is hope *even* of a [n] tree; if it be cut
down, still shall it renew, and its suckers not fail.—
8 * If its root grow old in the earth, and its stump die
9 in the dust; * *still* from the refreshing of *the* [o] waters
shall it flourish, and shall produce like *the* plant.
10 * But stout man dieth; yea man groweth [p] feeble and
11 giveth up the ghost: and *then* Where is he? * Waters
may have run from the sea, and a river have become dry
12 and parched;—* but man [q] lieth down, and ariseth no
more. Until *the* [r] heavens shall fail they [s] awake not,
neither are they stirred up out of their sleep.
13 * O that Thou wouldest [t] hide me in *the* grave, *and*
conceal me until Thine [u] anger had turned away; *that*
Thou wouldest decree for me, and [w] remember me!—
14 * If a stout [x] man die, shall he revive?—All the days
*then* of my warfare will [y] I hope, until my renewal
15 come. * Call Thou, and I will then [z] answer Thee;
extend Thou Thy desire unto the [a] work of Thine own
16 hands! * Though now Thou [b] numberest my footsteps;

[m] Isa. xvii. 13; xlii. 3.
[n] Isa. x. 1; xxx. 6. Jer. xxii. 30; xxxvi. 2, 17, 28.
[o] Ps. xxv. 7. Jer. xxxi. 19.
[p] ch. xxxiii. 11; xxxvi. 8. 2 Chro. xvi. 10, 12.
[q] Ps. cv. 18; cvii. 10; cxlix. 8.
[r] Isa. l. 9; li. 6. Ps. cii. 27. ch. vii. 9; iv. 19.
[s] Eccl. ii. 23. ch. vii. 1, 6; xxv. 4. Gen. xlvii. 9. Ps. xxxix. 6.
[b] Ps. xc. 5, 6; cii. 12; ciii. 15; cxliv. 4. Isa. xl. 6. Jam. i. 10, 11; iv. 14.
ch. viii. 9. 1 Chro. xxix. 15. Eccl. viii. 13.
[c] Isa. lxiii. 15; lxvi. 2. Deut. xxvi. 15. Ps. xxxiv. 16; lxxx. 15. Lam. iii. 50. Exod. v. 21. 2 Sam. xvi. 12. 2 Chro. xxiv. 22, &c.
[d] Ps. cxliii. 2. ch. ix. 32.
[e] Prov. xx. 9. 1 Kings, v. 13. Ezek. xxxvi. 25. xxxvii. 23. Ps. li. 9. ch. iv. 17. Exod. xxxiv. 7, &c.
[f] ch. vii. 1.
[g] Eccl. ii. 3. Ezek. iv. 4; xii. 16. 1 Chro. xvi. 19. Ps. cv. 12.
[h] Ps. xxxv. 6.
[i] Ps. cxlviii. 6. Jer. v. 22.
[k] Ps. xxxix. 14. ch. vii. 19.
[l] ch. iii. 17; vii. 16; x. 20.
[m] ch. vii. 1, 2. Isa. xvi. 14; xxi. 16.
[n] ch. xix. 10. Isa. vi. 13; xi. 1; xxvii. 6, 30, 31. Ps. xcii. 15.
[o] Ezek. xvii. 5, 7, 24. Ps. i. 3. Isa. xliv. 4.
[p] ch. xiii. 28; xiv. 1. Gen. xlix. 33.
[q] Ps. lxxxviii. 5, 6; cxl. 11. Isa. xxvi. 14, &c.
[r] Ps. lxii. 7; cii. 27. Isa. li. 6.
[s] Judg. v. 12. Isa. xxvi. 19. Jer. li. 57.
[t] ch. xi. 13. Ps. xxvii. 5; xxxi. 21; lxiv. 3. Isa. xxvi. 20.
[u] Isa. xii. 1; xxvi. 21; lxii. 1, 2.
[w] Gen. viii. 1. Ps. cvi. 4.
[x] Ps. xxxvii. 5, 6; xlix. 9, 10, 19.
[y] ch. xiii. 15; xix. 25, 26. Ps. xxvii. 13, 14; xl. 1.
[z] ch. xiii. 22. Ps. l. 4–6.
[a] Ps. cxxxviii. 8. ch. xxxiv. 19.
[b] ch. x. 6, 14; xiii. 27; xxxi. 4. Ps. lvi. 9; cxxxix. 1–4. Prov. v. 21. Jer. xxxii. 19; xvii. 10.
Eccl. xii. 3–7. Ps. xxxi. 12.

17 yet *then* wilt Thou not [c] reserve my sin. * My [d] transgression *shall be* sealed up in a bundle; and Thou wilt cast a covering over mine iniquity.

18 Or else *as* the falling [e] mountain, or [f] rock removed
19 from its place, wasteth away; * *as* [g] waters wear away *the* stones, *and* their [h] rushings forth carry away the dust of *the* earth; so Thou makest the [i] hope of
20 man to perish. * Thou [k] puttest forth Thy power against him continually, and he departeth: Thou makest his [l] countenance to change, and dismissest
21 him. * His children come to honour, but he [m] knoweth it not: or are brought low, but he perceiveth it not
22 of them. * Only *that* his flesh is [n] pained upon him, and *that* his own soul mourneth over him.

[c] Ps. cxxx. 1-3.
[d] Deut. xxxii. 34. Ps. xxxii. 1. Rom. iv. 7. Ps. lxxxv. 3.
[e] Isa. xli. 15, 16. liv. 10; lxiv. 1. Jer. iv. 24; li. 25. Rev. viii. 8.
[f] ch. xviii. 4. Nah. i. 6.
[g] Ps. lviii. 8. Prov. xix. 13. Amos, vi. 11. Mich. i. 4.
[h] 2 Sam. v. 20. ch. iii. 24; xxvii. 20; xxx. 14. Isa. xvii. 12. Amos, v. 8. Gen. vi. 17.
[i] Prov. xi. 7, 23; x. 28. Ps. ix. 19. ch. viii. 13. Ezek. xxxvii. 11.
[k] ch. xv. 24. Eccl. vi. 10. Isa. xlvii. 11, 12. Jer. xxvii. 7. Lam. i. 13.
[l] Gen. xxxi. 2, 5. 1 Sam. i. 18. Neh. ii. 2, 3. ch. xxix. 24. Ps. xxi. 7. Dan. v. 6.
[m] Eccl. vi. 3, 12; ix. 5. 1 Sam. iv. 20. Ps. xxxix. 7; xlix. 11. Eccl. ii. 18, 19.
[n] ch. xix. 19, 20; xxxiii. 19. Prov. v. 10; xiv. 32. Eccl. viii. 6. Hos. x. 5.

## CHAPTER XV.

### SUMMARY.

*Eliphaz rejoins, stating that the arguments of Job are worthless, but nevertheless such as to convict him of impiety, 1–6: demands whence it is that he lays claim to so much knowledge; why God's known mercies and declarations are so little regarded by him; and why he is so bold and ready to contend, 7–13: contrasts the character of God with that of man; and then proceeds to argue from known revealed truths, 14–19: which declare that the vicious man cannot but be miserable, hopeless, and always beset with fear; and this because of rebellion against God; that, whatever might be his state, it must end in destruction. He ends with an exhortation to live and to act differently, 20–35.*

1 * THEN answered [a] Eliphaz the Temanite, and said,
2 * Should a wise man answer ‖ [b] vain knowledge,
3 and fill his belly *with the* [c] east wind, * *by* disputing with [d] words *that* will not profit, and *with* speeches
4 wherewith he can do no good? * *But* thou even castest off [e] fear, and takest away complaint from
5 before God. * For thine own [f] mouth proclaimeth thine iniquity, and thou choosest the tongue of the
6 crafty. * Thine own mouth [g] condemneth thee, and not I: yea, thine own lips [h] testify against thee.
7 * Wast thou *the* [i] first man born? or, Wast thou

[a] ch. ii. 11; iv. 1, &c.
[b] ch. vi. 26; viii. 2; xi. 2, 3; xiii. 2; xviii. 3. Hos. xii. 2. Jer. v. 13.
‖ Heb. *knowledge of wind.*
[c] Gen. xli. 6. ch. xxvii. 21. Hos. xii. 2; xiii. 15.
[d] 2 Kings, xix. 4. and xxxvii. 4. Jer. xxiii. 32. Isa. xxx. 5. Prov. x. 9.
[e] Ps. xxxvi. 2, 4; cxix. 126. Prov. i. 25, 30. Jer. ii. 19. Mal. i. 6.
[f] Luke, xix. 22. ch. ix. 20. Rom. iii. 19. Ps. cxix. 97, 99.
[g] Ps. l. 19, 20. Prov. xv. 2, 28. Jer. ix. 3, 5. Luke, xix. 22. ch. xxiii. 23, 24. Ps. xc. 2. Ps. lxxv. 9. Mich. v. 1
[h] Gen. xxx. 33. 2 Sam. i. 16. Hos. v. 5. Isa. iii. 9.
[i] Prov.

8 brought forth before the hills? * Hast thou [k] heard
the secret *counsel* of God, and secured [l] wisdom to
9 thyself? * What *then* [m] knowest thou which we know
not? *what* understandest thou which is not *clear* with
10 us? * *The* [n] gray-headed also, and *the* ancient *are*
11 with us, *each* more aged than thy father! * *Are* the
[o] consolations of God small with thee? and *is His*
12 [p] word unavailing with thee? * What hath thy [q] heart
received *for* thee? and What have thine [r] eyes laid
13 hold upon, * that thou [s] refreshest thy spirit against
God? and bringest forth from thy mouth *vain* [t] speeches?
14 * What *is* [u] man that he should be clean? or [w] the
15 child of a woman that he should be just? * Lo, He
[x] putteth no trust in his saints; and the heavens are
16 unclean in his sight. * [y] Much more *the* abominable
and corrupt,—man who [z] drinketh in iniquity as water!
17 * Let me *then* shew thee; [a] hear me, and that which
18 I have seen let me *now* relate; * which [b] wise men
have told from their fathers, and have not withholden:
19 * to whom alone the [c] earth was given, and among
whom no stranger passed, *saying*,—
20 * All the [d] days of the wicked are painful, and a
21 *small* [e] number of years is laid up for the violent. * A
sound of [f] terrors *is* in his ears; *even* in [g] peace *the* de-
22 stroyer cometh in upon him. * He hath no assurance
of a return from [h] darkness; and he is [i] way-laid for
23 the sword. * Wheresoever he [k] wandereth for bread,
he knoweth that the day of [l] darkness is ready at his
24 hand. * Distress and [m] anguish affright him; they
press hardly upon him as a king ready for the
25 assault.—* Because he hath stretched out his hand
against God, and strengthened himself against the
26 Almighty; * He shall rush upon [n] him, *even* upon *his*
27 neck, upon the thick bosses of his bucklers.—* Though
he have covered his face with [o] fatness, and made
28 wealth *his* confidence; * Yet shall he dwell in cities
to be [p] destroyed, *in* [q] houses *which* shall not be in-
29 habited, *and* which are about to *become* heaps. * He
shall not grow [r] rich, nor shall his power endure,

[k] Prov. viii. 22–31. Jer. xxiii. 18, 22. Rom. xi. 34. Deut. xxix. 29. Prov. iii. 32. Isa. xl. 13, 14.
[l] ch. xii. 2; xxxii. 13.
[m] ch. xiii. 1, 2.
[n] ch. xxxii. 6, 7. Prov. xvi. 31.
[o] Isa. lxvi. 11.
[p] Prov. xiii. 13.
[q] ch. xii. 3; xxxviii. 36. Prov. xv. 32; xviii. 15.
[r] Isa. x. 12.
[s] Ps. xvii. 2; xxvii. 4.
[t] ch. ix. 18. Ps. xxiii. 3.
[u] ver. 3.
[w] 1 Kings, viii. 46. ch. ix. 2; xiv. 4. Ps. xiv. 3; li. 7. Prov. xx. 9. Eccl. vii. 20.
[x] ch. xiv. 1. Isa. vi. 5.
[y] ch. iv. 18; xxv. 5.
[z] ch. iv. 19. Ps. xiv. 3; liii. 3.
[a] ch. xxxiv. 7. Prov. xix. 28.
[b] ch. v. 27.
[c] ch. viii. 8–10. Ps. lxxi. 18; lxxviii. 3–6. Isa. xxxviii. 19.
[d] Ps. xl. 10.
[e] Gen. x. Joel, iii. 17.
[f] ch. xxx. 16. Ps. lxxviii. 33; xc. 9.
[g] Ps. lv. 24; xc. 12. Eccl. ii. 3; vi. 12.
[h] Ps. xiv. 5. Prov. x. 24.
[i] 1 Thes. v. 3.
[k] Deut. xxviii. 29. 1 Sam. ii. 9. Ps. lxxxii. 5. Prov. xx. 30. Eccl. ii. 14; vi. 4.
[l] Ps. xxxvii. 32. Deut. xxxii. 25. Jer. vi. 25; xv. 2, 3, 9. Ezek. vii. 15.
[m] Ps. lix. 16; cix. 10–21; xxxvii. 25.
[n] ch. x. 21, 22; xviii. 12. Eccl. xi. 8. Joel, ii. 2.
[o] Gen. xlii. 21. Zeph. i. 15. Deut. xxviii. 53.
[p] Lev. xxvi. 25. Isa. x. 13–16. Dan. v. 23.
[q] Ps. xvii. 10; lxxiii. 4.
[r] Hos. xii. 9.

[p] Ps. lxix. 26. Jer. xxvi. 9; xlvi. 19. Isa. xiv. 20, 21.
[q] Ps. xlix. 12. Isa. xiii. 21. Zeph. i. 13.

neither shall their wealth be extended over the land.

30 * He shall never depart out of [s] darkness: [t] the flame *of God* shall dry up his branches, and by the [u] blast of His mouth shall he pass away.

31 * Let not *the* deceived *then* [w] trust in falsehood; for

32 falsehood shall be his [x] recompense. * Before his day *be* [y] *accomplished* shall it be complete; so that his

33 [z] branch shall not flourish. * He shall force off his [a] untimely fruit like the vine, and cast off his [b] flower

34 as the olive. * For the congregation of the profane shall be [c] desolate, and fire shall [d] consume the tents

35 of bribery: * [e] conceiving sin, and bringing forth iniquity,—yea their bowels are *ever* framing deceit.

[s] Ps. xxxv. 6; Eccl. vi. 4. Nah. i. 8. Deut. xxviii. 29.
[t] Ezek. xxi. 3. Ps. lxxxiii. 15; cvi. 18. Isa. v. 24; xxix. 6. 1 Sam. ii. 33.
[u] ch. iv. 9. Ps. cxlvi. 4. Isa. xi. 4; xxx. 33. Ps. ciii. 16.
[w] Isa. xxx. 2, 12; xxxi. 1; xlii. 17; lix. 4. Ps. lxii. 11.
[x] Prov. xii. 14. Isa. xxxv. 4. Joel, iv. 7 (iii. 7).
[y] ch. xxii. 16. Ps. lv. 24. Eccl. vii. 17. Amos, viii. 9.
[z] ch. xviii. 16. Isa. ix. 13; xiv. 19; xxv. 3.
[a] Rev. vi. 13. Deut. xxviii. 40. Isa. xvii. 6.
[b] ch. xiv. 2. Ps. ciii. 15, 16. Isa. xviii. 5; xxviii. 1; xl. 7. Jam. i. 10, 11.
[c] Lev. xxvi. 23, 31, 32. Isa. xxvii. 10. Jer. l. 13.
[d] Gen. xix. 24. Lev. x. 2. Num. xi. 1, 2. Deut. xxxii. 22. Ps. xcvii. 3. Isa. ix. 5, 19; x. 16; xxx. 33; xlvii. 14.
[e] Ps. vii. 15. Isa. lix. 4, 13. Hos. x. 13.

## CHAPTERS XVI. XVII.

### SUMMARY.

*Job again answers Eliphaz; reproaches him and his friends with want of sympathy and knowledge*, 1–5: *affirms that similar arguing on his own part would be unprofitable; that God has really afflicted him, and that hence it is, his enemies have power to oppress and injure him*, 6–11: *enlarges on his afflictions*, 12–14: *describes his afflictions more particularly; dwells on his innocency; affirms that his best witness, mediator, judge, and friend, is above, where his cause shall be tried; and looks with hope to the period of his departure.—XVII. Renews his complaint; calls on his friends for fidelity; complains of their ignorance and perfidy; restates the greatness of his affliction; the effect which his case shall have upon good men generally; the case different with his friends; entreats them, therefore, to change their minds*, 1–10; *complains of the unprofitableness of his time, and the ignorance of his friends; looks to the end of his course as the only source of hope*, 11–16.

1,2 * THEN Job answered, and said, * Many such *things* as these I have [a] heard: miserable com-

3 forters *are* ye all! * Is there *no* end to [b] vain ‖ words? Otherwise, What [c] stirreth thee up that thou an-

4 swerest? * I might also talk as you *do*, were your persons *in* the place of mine; I might string sentences

5 together against you, and [d] shake my head at you: * I might prevail against you with [e] my mouth, and the moving of my lips might restrain *you*.

6 * Should I *thus* [f] speak, *yet* would not my pain be

[a] ch. xiii. 1.
[b] ch. xv. 2. vi. 26.
‖ Heb. *words of wind.*
[c] Prov. xviii. 1, 2. xx. 3.
[d] 2 Kings, xix. 21. Ps. xxii. 8. Jer. xviii. 16. Lam. ii. 15.
[e] Ps. xii. 4, 5. Prov. xviii. 21.
[f] Ps. lxxiii. 14.

assuaged; and should I forbear, How much *of it*
7 would *then* depart from me?—*Surely now hath He
[g] brought me to nothing. All my [h] company hast Thou
8 brought to desolation! *So Thou coverest me with
wrinkles:—*this* hath become a witness, and hath
arisen against me: *and* my want supplieth an [i] answer
9 to my face. *His wrath hath [k] torn and dealt cruelly
*with* me: mine enemy gnasheth upon me with his
10 [l] teeth; he sharpeneth his eyes upon me.—*They
[m] gaped upon me with their mouth: with reproach
have they [n] smitten my cheeks: they are altogether
11 [o] fully set against me. *God hath [p] shut me up unto
the sinful; and into the [q] hands of the wicked hath he
cast me down.
12 *I was at ease, but He [r] hath troubled me; He hath
also taken hold of my shoulders, and [s] shaken me to
13 pieces; yea He hath set me up for His [t] mark. *His
[u] arrows compass me round about: He [w] harroweth up
my loins, and spareth not: He [x] poureth out my gall
14 upon the ground: *He [y] breaketh me *with* breach
upon breach: He runneth upon me [z] like a mighty
man.
15 *I have sewed [a] sackcloth upon my skin, and laid
16 mine [b] horn in the dust. *My cheeks are flushed
with [c] weeping, and upon mine eyelids *sits* the shadow
17 of death.—*[d] Because *there was* no violence in my
18 hands, *was* my [e] prayer pure. —*O [f] earth! cover
not thou my blood, neither let place remain for my
19 cry. *Behold now also [g] my witness *is* in the hea-
20 vens, yea mine eye-witness *is* in the highest. *My
[h] mediator *there is* my friend: unto God *therefore*
21 doth mine eye weep. *For he shall [i] plead for a
man with God; even the [k] Son of man for his friend,
22 *when a few years are come, and [l] I shall have de-
parted *by* a path *by which* I shall not return.

[CHAP. XVII.]—1 *My [a] spirit is oppressed; my
days are few; the chambers of the [b] grave *are* mine.
2 *Surely continual [c] tears *are* with me; and in their
3 [d] embitterings doth mine eye remain. *[e] Lay down
now *thine hand, and* pledge me with thee. Who is

[g] Jer. x. 24. [h] Prov. xxi. 16.
[i] Deut. xix. 16. Isa. liii. 9, &c.
[k] Hos. vi. 1. Lam. i. 12, 13; ii. 4, 5. ch. x. 16.
[l] Ps. xxii. 14.
[m] Ps. xxxv. 16; xxxvii. 12. cxii. 10.
[n] Lam. ii. 16.
[o] Ps. xxii. 14.
[p] Lam. iii. 30. Isa. l. 6.
[q] Ps. xxxv. 15.
[r] Deut. xxxii. 30. 1 Sam. xvii. 46; xxiv. 10; xxvi. 8. Ps. xxxi. 9. Isa. xix. 4.
[s] Ps. civ. 10. 2 Kings, xxi. 14. Neh. ix. 28.
[t] Lam. iii. 12. Jer. xlviii. 11, 12. Amos, vi. 1.
[u] Lam. iii. 11.
[w] Lam. iii. 12.
[x] Deut. xxxii. 23. ch. vi. 4. Ps. xxxviii. 3.
[y] Ps. cxxix. 3.
[z] Lam. ii. 11, 19. Ps. xxii. 15. Isa. liii. 12.
[a] ch. xix. 2; xxxiv. 24. Jer. i. 17; l. 20-22.
[b] ch. xv. 26.
[c] Gen. xxxvii. 34. 1 Kings, xx. 31; xxi. 27. Ps. lxix. 12, &c.
[d] Lam. ii. 3. Ps. lxxv. 11.
[e] Isa. xxii. 4. Gen. xliii. 30, 31.
[f] Isa. liii. 9.
[g] Prov. xv. 3. Ps. lxvi. 18, 19.
[h] Gen. iv. 10.
[i] Rom. i. 9. Gen. xxxi. 50. Jud. xi. 10. Jer. xxix. 25; xlii. 5. 1 Sam. xii. 5. Mic. i. 2.
[k] ch. xxxiii. 23. Gal. iii. 19, 20. 1 Tim. ii. 5.
[l] 1 John, ii. 1. Isa. lix. 16.
[a] Dan. vii. 13.
[b] Eccl. xii. 5.
[c] Prov. xv. 13; xvii. 22. 1 Sam. i. 15.
[d] Ps. lxxxviii. 4, 5.
[e] Jer. iv. 1; xiv. 17. Lam. ii. 11, 18. xvii. 16; xxii. 26. [f] Ezek. xxvii. 31. Zech. xii. 10. [g] Gen. xxiv. 2; xlvii. 29. Prov. vi. 1;

4 he *that* will strike my hand? * For their [f]heart hast
Thou shut up from understanding; therefore Thou
5 [g]exaltest them not. * *One* pointeth out *even* [h]friends
for *the* spoil; and the [‖]eyes of his children [i]fail.
6 * Me also hath he set up for a [k]bye-word of the people,
7 and I am become an [l]abomination to ‖them. * So
mine [m]eye languisheth from vexation, and all my
8 members *are* as a [n]shadow. *[o]Upright men shall
be confounded at this, and *the* innocent be stirred up
9 against *the* profane. * The righteous shall [p]hold fast
*on* his way, and he that hath [q]clean hands shall in-
10 crease *in* strength. * But, O all of you, [r]turn ye I
pray and come in; for I find not a [s]wise *man* among
you.
11 My days are [t]passed; my [u]purposes,—the pre-
12 possessions of my heart,—are broken off. * They put
13 [w]night for day; light *as* nearer than darkness! * But
I look to the [x]grave *as* my house; in darkness would
14 I make my bed. * To corruption I have cried, My
father! to the worm, My mother, and my sister!
15 * Where then *is* now my [y]expectation? and, as to my
16 hope, Who shall behold it? * *To* the grave-clothes
shall they go down; surely to the dust shall they
descend together.

[f] Isa. vi. 10. Ezek. xliv. 7.
[g] 1 Sam. ii. 10. Ezek. xxi. 26. Ps. lxxxix. 17, 18.
[h] ch. vi. 27. Ps. xli. 10. Jer. xviii. 9. Mic. vii. 5.
[i] Deut. xxviii. 65.
[k] ch. xxx. 9. Ps. xxxv. 16; lxix. 12. Lam. iii. 14, 63.
[l] Ps. lxxxviii. 9.
‖ Heb. *to faces.*
[m] Ps. vi. 8; xxxi. 10.
[n] Ps. cix. 23. Eccl. vi. 12.
[o] Ps. lxxiii. 13, 14. ch. xxi. 7–14.
[p] ch. ii. 9, 10. Ps. xxxiv. 20, 21. xxxvii. 17. Prov. x. 30; xii. 3.
[q] Ps. xxiv. 4. ch. ix. 30.
[r] Isa. xxi. 12. Prov. i. 23. ch. vi. 29.
[s] ch. xii. 2.
[t] ch. vii. 6; ix. 25.
[u] Ps. cxlvi. 4.
[w] Isa. v. 20.
[x] vv. 1, 16. ch. iii. 13; vi. 9; vii. 8. Ps. lxxxviii. 4–7.
[y] Ezek. xxxvii. 11.

## CHAPTER XVIII.

### SUMMARY.

*Bildad offers his second reply: complains of the length of the dispute, and that they had been treated too unceremoniously by Job, 1–4: proceeds to recount the failures of the wicked, in a strain not unlike that resorted to in his former discourse, ch. viii. His arguments are, therefore, quite general, and by no means applicable to the case of the patriarch, 5–21.*

1 * THEN answered [a]Bildad the Shuhite, and said,
2 * When will ye set limits to [b]words? Consider,
3 and afterwards we will speak. * Wherefore are we
[c]considered as the beast,—*and* are polluted in your
4 eyes—* tearing himself to pieces in his [d]anger?—Shall
[e] *the* earth be forsaken for thee? or *the* [f]rock be
removed from its place?

[a] ch. ii. 11; viii. 1, &c.
[b] ch. viii. 2; xi. 2. Prov. xviii. 13.
[c] ch. xii. 7; xvii. 4, 10. Ps. lxxiii. 22.
[d] ch. v. 2.
[e] Ezek. ix. 9.
[f] Isa. liv. 10. ch. xiv. 18.

5 * The [s]light of the wicked shall indeed go out;
6 neither shall the flame of his fire shine forth. * *The*
[h]light shall be dark in his tent, and his lamp over him
7 shall fail. * The [i]strides of his might shall be strait-
ened, and his own [k]counsel shall cast him down.
8 * For he shall be cast into a [l]net by his own feet,
9 yea he shall walk upon *the* snare. * *The* [m]gin shall
take him by *the* heel, and *the* noose shall lay fast hold
10 upon him. * His [n]cord shall be concealed in the
11 earth, and his trap on *the* path. * [o]Terrors shall af-
fright him round about, and shall confound him at his
12 *very* feet. * *So* shall his strength be faintness, and
13 destruction be made [p]ready at his side. * He shall
eat up the coatings of his [q]own skin; the first-born of
14 death shall devour his members. * The [r]object of his
confidence shall be cast away from his tent, and shall
15 dismiss him to the king of terrors. * It resideth in
his tent:—no longer *to be* his,—*for* burning [s]brim-
16 stone shall be sprinkled on his dwelling. * His [t]roots
shall wither from beneath; and from above shall his
17 crop be cut off. * His [u]memory shall perish from *the*
earth, yea no name *shall remain* to him without.
18 * ‖ He shall be driven from light to darkness, and be
19 [w]expelled from *the* world. * Neither [x]descendant nor
posterity *shall remain* to him among his people; yea
20 no remnant in his dwellings. * After-generations shall
be astounded at his [y]day, as former ones ‖ were horror-
21 stricken. * *Such* only *are* the habitations of the
wicked; and this *is* the state of him *who* [z]acknow-
ledgeth not God.

[s] Prov. xiii. 9; xx. 20; xxiv. 20. Isa. l. 11.
[h] ch. xxi. 17; Rev. xviii. 23.
[i] Ps. xviii. 37. Prov. iv. 12.
[k] ch. v. 13. 2 Sam. xv. 31; xvii. 14. Ps. vii. 16. Hos. x. 6.
[l] ch. xxii. 10. Ps. ix. 16, 17; xxxv. 8. Prov. v. 22; xxix. 6.
[m] Isa. viii. 14, 15.
[n] Prov. v. 22.
[o] ch. xv. 21; xx. 25. Jer. vi. 25; xx. 3, 4; xlvi. 5; xlix. 29.
[p] ch. xv. 23.
[q] Isa. ix. 20. Ps. xlix. 15.
[r] ch. viii. 14; xi. 20. Ps. cxii. 10. Prov. x. 28.
[s] Ps. xi. 7.
[t] ch. xxix. 19. Isa. v. 24. Amos, ii. 9. Mal. iv. 1.
[u] Ps. xxxiv. 17; cix. 13. Prov. ii. 22; x. 7.
‖ Heb. *They shall drive him.*
[w] Ps. cix. 10 ch. vi. 17, &c.; xii. 24; xv. 23.
[x] Isa. xiv. 22. Jer. xxii. 30.
[y] Ps. xxxvii. 13.
‖ Heb. *laid hold on horror.*
[z] Jer. ix. 3; x. 25. 1 Thess. iv. 5. 2 Thess. i. 8. Titus, i. 16.

## CHAPTER XIX.

### SUMMARY.

*Job, in his reply to Bildad, complains of contemptuous treatment, and perseveres in declaring that his affliction is from God, 1–6: complains also that his cause is disregarded; that he is beset on every side, attacked, and injured, 7–11: that hosts encompass him, that his friends are put far away from him; that his kinsfolk and friends have deserted him; that his servants, inmates, wife, had all taken part against him; that even the abjects spoke openly against him, and his familiar friends had turned from him, 12–19: laments his emaciated state of body, and solicits pity; deplores the insensibility of his friends; and wishes that his sufferings were recorded, 20–24: declares his faith in the Redeemer, who should appear in after-times on the earth; his assurance that he should in his flesh see God and be justified; and warns his friends of the judgment to come.*

1,2 THEN answered Job, and said, * How long will
[a] ch. viii. 2; xviii. 2. Judg. xvi. 16.
ye vex my soul, and [a]break me in pieces with
3 words? * These [b]ten times have ye reproached me;
[b] Gen. xxxi. 7. Lev. xxvi. 26.
ye are not ashamed to treat me contemptuously.
4 *And have I indeed erred? With me *then* will mine
[*] Ps. xxxviii. 17.
5 error remain. * If indeed ye will [c]magnify *yourselves*
against me, and plead my abasement against me;
6 *know then that God hath bowed me down, and hath
spread his net about me.
[d] Ps. xxii. 2, 3.
7 * Behold I cry out *of* violence, but am [d]not an-
8 swered: I cry aloud, but *there* is no judgment. * My
[*] ch. iii. 23. Ps. lxxxviii. 9.
[e] Ps. lxxxix. 45.
[c]way hath He walled up, and I cannot pass; and
9 upon my paths hath He put darkness. * My [e]glory
hath He stripped from off me, and the crown of my
10 head hath He taken away. * He ruineth me on every
side, and I depart; yea He putteth away my hope as
11 a tree. * He hath also kindled his wrath against me,
[f] ch. xiii. 24. Lam. ii. 5.
and [f]considered me—as His enemies—against Him.
[g] ch. xxx. 12.
12 * His troops come in together, and [g]cast up their
[h] Ps. xxxi. 12; xxxviii. 12; lxix. 9; lxxxviii. 9, 19.
way against me; yea they encamp round about my
13 tent. * My [h]brethren hath He put far away from me;
and those who knew me are wholly estranged from
14 me. * My kinsfolk have failed; and my familiar
15 friends have disregarded me. * The sojourners of my
house, and my handmaids, account me as a stranger;
16 I am become a foreigner in their eyes. * I called my
servant, but he answered not: with my own mouth
17 have I entreated him. * My breath was strange to

my wife, and my entreaties to the children of my own
18 bowels. * *The* vile moreover have *now* despised me:
19 when I have arisen they have spoken against me. * All
mine [k]intimate friends have abhorred me, and those
*whom* I loved are turned against me.
20 * My [l]bone cleaveth to my skin and to my flesh, so
21 that I escape with the skin of my teeth. * Be gra-
cious, be gracious unto me, O ye my friends; [m]for the
22 hand of God hath touched me. * Why do ye [n]pursue
me as a mighty man, and are not satisfied with my
23 flesh? * O that my words were now written! O that
24 they were even graven in a book! * were cut with an
iron tool and *with* lead in the rock for ever!
25 * But, I know *that* my Redeemer liveth, and *that*
26 he shall stand hereafter upon *the* earth: * and *that*
after this my skin shall have been pierced through,
27 still in my [o]flesh shall I see God:—* that I shall see
for myself, and mine eyes shall behold *Him*, and not
a stranger, *when* my reins shall have been consumed
28 within me. * When ye shall say, How did we per-
secute him!—and the root of *the* matter shall have
29 been found in me. * Be ye afraid of the sword: for
the fury *due to* transgressions *is the* sword. Know ye
therefore that *there is* [p]a judgment.

[k] Ps. xli. 10; lv. 13, 14, 21.
[l] ch. xxx. 30. Ps. cii. 6. Lam. iv. 8.
[m] ch. i. 11. Ps. xxxviii. 3.
[n] Ps. lxix. 27.
[o] Ps. xvii. 15. 1 Cor. xiii. 12. 1 John, iii. 2.
[p] Ps. lviii. 11, 12.

## CHAPTER XX.

### SUMMARY.

*Zophar's apology for his reply,* 1–3: *dwells, as before, ch.* xi., *on the vanity of wickedness, and the excellency of true religion—particularly here on the former, insisting that ill-gotten wealth shall be rendered back, and ill-won honours soon descend to corruption,* 4–11: *dwells on the bitter effects of sin, its natural progress to poverty and misery; on the principle of God's overruling providence,* 12–18: *insists that oppression in principle, shall be followed by its own fruits, distress in experience; and so quick shall this be, that it shall take effect in the very height of one's enjoyments; shall fall from heaven above, and be generated in the earth beneath, in all the dreadful visitations derivable from these sources; and which shall follow him into another world, while his posterity falls in this,* 19–28: *concludes by declaring, that such is the universal portion of the wicked, and that God is the author of it,* 29.

1 * THEN answered [a]Zophar the Naamathite, and
2 said, * Therefore my thoughts cause me to an-

[a] ch. ii. 11; xi. 1; xlii. 9.

3 swer, and on this account I am in haste,—**because* I
hear chastisement *which is* my reproach:—and the
spirit of my discretion urgeth me to reply.
4 *Hast thou known this from of old, since the
[b] Gen. ii. 8. [c] Ps. xxxvii. 35, 36. 5 [b]placing of man upon *the* earth, *that the [c]exulting
of *the* wicked *is* of short duration, and the joy of the
6 ungodly *but* for a moment? *Though he raise his
[d] Isa. xiv. 13, 14. Obad. 3, 4. Ps. lxxiii. 9. [e] Ps. lxxxii. 11. [d]dignity to the heavens, and make his head to touch
7 the cloud; *yet, like his own [e]dung, shall he utterly
perish: they who have seen him shall say, Where is
[f] Ps. lxxiii. 20; xc. 5. 8 he? *As a [f]dream shall he fly away, and none shall
find him; yea he shall be made to wander as a vision
[g] ch. vii. 8, 10; viii. 18. Ps. xxxvii. 36; ciii. 16. 9 of *the* night. * *The* [g]eye *also* which saw him shall *see*
*him* no more; neither shall his place any more behold
10 him. *His children shall give satisfaction to *the* poor;
[h] ver. 18. 11 yea his own hands shall [h]give back his wealth. *His
[i] ch. xiii. 26. Ps. xxv. 7. [k] ch. xxi. 26. [i]bones shall be filled *with the vanities of* his youth;
and with him shall they [k]lie down in *the* dust.
12 *Though wickedness be sweet in his mouth, *and* he
13 retain it beneath his tongue; **though* he spare it, and
14 forsake it not, but keep it within his palate; **yet*
[l] Rev. x. 9. shall his bread be turned in his [l]bowels; the gall of
15 adders *shall be* within him. *He hath swallowed
[m] Hab. ii. 16. down wealth; yet shall He make him [m]vomit it forth:
16 God shall dispossess his stomach of it. *He shall
[n] Jer. viii. 14; ix. 14. Acts, viii. 23. [o] Ps. xxxvi. 9, 10. Jer. xvii. 6. suck the [n]poison of adders; the tongue of *the* viper
17 shall slay him. *He shall never look upon *the* [o]rivu-
lets—the streams of the valleys—of honey and butter.
18 *He shall give back *the profit of his* labour, and shall
[p] vv. 10, 15. not [p]consume it; as *his* wealth *is, so shall* his resti-
tution *be;* and he shall not rejoice.
19 *Because he hath crushed *and* forsaken *the* poor;
hath taken a house by violence, and not built it:—
[q] Eccl. v. 13, 14. Isa. lix. 8. Rom. iii. 17. 20 *because he hath known no [q]peace within, and hath
21 not escaped with his desire;—*no survivor *shall remain*
for his provision: thus shall none exult *in* his prosperity.
22 *In the fulness of his sufficiency he shall be distressed;
the whole force of *the* wretched shall come in upon
[r] Numb. xi. 33. Ps. lxxviii. 29, 31. 23 him. *So shall it come to pass *that,* [r]while his belly
is filling, *God* shall send the burning of His wrath
upon him, yea He shall rain *it* upon him while he is

24 feasting;—*while* he fleeth from the [s]iron weapon, the
25 brazen bow shall pierce him through: *the sword shall be drawn, and shall go forth from *his* body, and the [t]glittering spear from his gall: horrors [u]shall come
26 upon him. *The aggregate of darkness is reserved for his treasures; an unblown [w]fire shall devour him:
27 in his tent shall *his* survivor be broken. **The* heavens shall reveal his iniquity, and *the* earth shall be
28 [x]raised up against him. *So shall the increase of his house go into captivity; *his treasures* shall be dispersed in the day of God's anger.
29 *This is the [y]portion of *the* wicked man from God; yea the heritage of his rule from *the* mighty One.

[s] Isa. xxiv. 18. Jer. xlviii. 43. Amos, v. 19.
[t] ch. xvi. 13.
[u] ch. xviii. 11.
[w] Ps. xxi. 10.
[x] Isa. xiv. 9.
[y] ch. xxvii. 13; xxxi. 2, 3.

## CHAPTER XXI.

### SUMMARY.

*Job requests attention to his reply as a right; and which, if granted, could not but administer to his friends' satisfaction: asserts that, if he had considered man as his judge, the treatment he had met with would be reasonable enough, 1–5: allows that the prosperity of the wicked, their growing strength, wealth, health, and family, had greatly perplexed him. Concludes, nevertheless, that he chose not their counsels, 6–16. He next proceeds to shew that, still they were subject to calamities, afflictions, and other dreadful visitations from God; and that this they themselves saw and felt: and concludes that their experience is, after all, truly miserable, 17–21. In the next place, he shews that a common fate seems, in these respects, to attend upon all; which is the pure result of Divine Providence, the ways of which are inscrutable to man, 22–26. In the last place, he shews that his opponents had applied this sort of inconclusive reasoning, as sufficient to determine his real character; deprecates the vanities of the rich ungodly man; and concludes that perverseness and error alone had directed the replies of his opponents, 27–34.*

1, 2 *THEN answered Job, and said, *Hear ye diligently my speech, and let this be your
3 great consolation. *Bear *with* me, and I will speak;
4 and, after my speaking, thou [a]mayest mock on.—*As for me, Is my complaint of man? And, if it *were*
5 *so*, Why *then* should I not be impatient? *Look on me *therefore* and be astonished, and [b]lay *your* hand upon *your* mouth.
6 *When indeed I have [c]remembered,—I have been [d]perplexed, and trembling hath laid hold on my flesh,

[a] ch. xvi. 10; xvii. 2.
[b] Judg. xviii. 19. ch. xxix. 9; xl. 4. Ps. xxxix. 10.
[c] Ps. lxxiii. 16.
[d] Ps. xxxvii. 1.

7 —* How the wicked are [e]vigorous, grow old, *and* even
8 become mighty *in* wealth: * their [f]seed is established
in their presence, *yea* with them, and their numerous
9 offspring before their eyes: * their [g]houses are safe
10 from fear, neither *is* the rod of God upon them: * his
ox gendereth and faileth not; his heifer calveth safely,
11 and [h]casteth not *her young.*—* *How* they send forth
their sucklings like the [i]flock, and their children leap
12 *for joy:* * they take up the tabret and lute; and re-
13 joice to the sound of the lyre: * they wear out their
[k]days in prosperity; and in a [l]moment they descend
14 to the grave! * But to [m]God they say, Depart from
us, for we desire not the knowledge of thy ways.
15 * [n]What is the Almighty, that we should serve Him?
and What shall [o]we profit, if we appear before Him?—
16 * Behold, their prosperity is not in their own power.—
As to the [p]counsel of the wicked, *therefore,* be it far
from me!

17 * How oft, *nevertheless,* is the [q]light of the wicked
put out: doth their destruction come upon them,
18 and *God* [r]apportion *their* pains in His wrath? * Do
they become as [s]stubble before the wind, and as chaff
19 which the whirlwind snatcheth away? * *How oft*
doth God lay up ‖his iniquity [t]for his children; repay
20 him, and he [u]know *it?* * Do his own eyes view his
destruction, and he [w]drink *of* the wrath of the Al-
21 mighty? * What then *can* his desire *be* as to his house
after him, when the number of [x]his months shall have
been decided?

22 * [y]Shall *one then* teach God knowledge, when He
23 judgeth the lofty? * *For* this *man* [z]dieth in his en-
24 tire strength, *being* wholly at ease and quiet, * *his*
bottles full of new milk, and his bones watered with
25 marrow! * And that dieth in bitterness of soul, and
26 never [a]ate in prosperity! * Together do they [b]lie down
upon the dust, and the worm covereth them!

27 * Behold, I know your devices, and *the* surmisings
28 *which* ye force upon me, * when ye say, [c]Where *is*
*now* the house of the prince? yea Where the tent, the
29 habitations, of *the* wicked? * Have ye not asked them
who [d]pass *by the* way? And are ye ignorant of

[e] ch. xii. 6. Ps. xvii. 10; xlix. 7; lxxiii. 4, 12, 13. Jer. xii. 1. Hab. i. 16.
[f] Ps. xvii. 14.
[g] Ps. lxxiii. 4, 5; xlix. 12.
[h] Exod. xxiii. 26.
[i] Ps. cvii. 41.
[k] ch. xxxvi. 11.
[l] Ps. lxxiii. 19.
[m] ch. xxii. 17.
[n] Exod. v. 2. ch. xxxiv. 9.
[o] ch. xxxv. 3. Mal. iii. 14.
[p] ch. xxii. 18. Ps. i. 1.
[q] ch. xviii. 6.
[r] Luke, xii. 46.
[s] Ps. i. 4; xxxv. 5. Isa. xvii. 13; xxix. 5. Hos. xiii. 3.
‖ i. e. *the reward of his iniquity.*
[t] Ps. xvii. 14; xciv. 23. Exod. xx. 5.
[u] Ps. xxxvii. 12.
[w] Ps. lxxv. 9. Isa. li. 17. Jer. xxv. 16. Rev. xiv. 10; xix. 15.
[x] ch. viii. 14, 15; xx. 28; xxvii. 18.
[y] Isa. xl. 13; xlv. 9. Rom. xi. 34. 1 Cor. ii. 16.
[z] Ps. xlix. 11.
[a] Eccl. v. 16.
[b] Ps. xlix. 15, 20. ch. xx. 11. Prov. i. 12. Isa. xiv. 11.
[c] ch. xx. 7.
[d] Jer. xxii. 6. Lam. i. 12. Prov. ix. 14.

30 their intimations? *That *the* wicked is reserved for
the [a]day of destruction?—are led on for the day of [a] Prov. xvi. 4. 2 Pet. ii. 9.
31 great wrath? * *Yet* who hath denounced his way to
his face? And *for what* he did, [f]who hath rendered [f] Rev. xiii. 4.
32 retribution? *Nevertheless for the chambers of the
grave was he led on, and for the tomb was he watch-
33 ful. *To him seemed the stones of the valley sweet:
[g]after him also draweth he all men, as *of those* [g] Ps. xlix. 14.
before him there was no number.
34 *Why then offer ye vain consolations *to* me, when
perverseness remaineth in your own answers?

## CHAPTER XXII.

### SUMMARY.

*Eliphaz here commences a third series of arguments; and, as before, is profuse in excellent remarks, not one of which is applicable to the case of Job. He first dilates on man's unprofitableness to God; then on the small importance of Job's case; then on what he deems his positive sins; and then concludes, that, on this latter account, he was both mentally blinded, and deservedly visited with affliction,* 1–11. *He next accuses him with supposing that, as God is very highly exalted above the heavens, He could not, of necessity, judge a cause so far removed from Him,* 12–14. *He next adopts some of Job's expressions, in the preceding chapter, and retorts their import upon him,* 15–18. *He next dwells on the views which the good must take of these occurrences, among whom he evidently includes himself; alludes apparently to the fall of Sodom, &c. by way of illustration; and exhorts Job accordingly,* 19–22: *concludes by affirming, that if Job will so return to God's service, he shall be restored to wealth, religious assurance, and real happiness; that his prayers shall be heard, his influence extended, and that by this means he shall be relieved and supported,* 23–30.

1 *THEN answered Eliphaz the Temanite, and said,
2 * Is a man [a]profitable to God, because the prud- [a] ch. xxxv. 7. Ps. xvi. 2. Luke, xvii. 10.
3 ent is profitable to himself? *Is it a pleasure to Ps. l. 8, &c. Mic. vi. 6, 7.
the Almighty that thou be just, or indeed an advant-
4 age that thou make thy ways perfect? *Shall He
contend *with* thee of thy piety? *or* enter with thee into
5 judgment? *Is not thy wickedness great?—Yea,
6 *there is* no end to thine iniquities! *For thou [b]pledgest [b] Exod. xxii. 26, 27. Deut. xxiv. 10.

ch. xxiv. 3, 9. Ezek. xviii. 12.

thy brethren for naught, and strippest off the clothing
7 of *the* destitute. * Thou givest no water *to the* weary
to drink, and from the hungry thou [c] withholdest
[c] ch. xxxi. 17. Deut. xv. 7. || Heb. *countenances.*
8 bread. — * So *the* powerful man *maketh* the earth
his own, and the honoured of || men dwelleth in it.—
9 * Widows hast thou sent empty away, and *by thee*
[d] ch. xxxi. 21. Isa. x. 2. Ezek. xxii. 7.
10 have the arms of [d] orphans been broken. * [e] Snares
[e] ch. xviii. 8–10; xix. 6.
are therefore round about thee, and sudden fear per-
11 plexeth thee. * Or else darkness, *and* thou seest not;
and an inundation of [f] waters covereth thee.
[f] Ps. lxix. 2, 3; cxxiv. 5. Lam. iii. 54.
12 * Is not God *in* the height of the heavens? View
13 then the summit of the stars, for they are high! * So
[g] Ps. x. 11; lxxiii. 12; xciv. 7. Ezek. viii. 12; ix. 9.
thou hast said, How should [g] God know? Can He
14 judge through the thick darkness? * Thick [h] clouds
[h] Ps. xcvii. 2; cxxxix. 12, 13. Jer. xxiii. 24.
*are* His covering, and He seeth not; and He walketh
15 *on* the circumference of the heavens. * Dost thou
[i] Gen. vi. 5, 11, 13. 2 Pet. ii. 5, 6.
retain the ancient path, which the men of [i] iniquity
16 have trodden? * Who withered away [k] untimely:—
[k] ch. xv. 32.
*the* stream was poured out *upon* their foundation!—
[l] ch. xxi. 14.
17 * Who said to God, [l] Depart from us; and *demanded*
[m] Mal. iii. 14.
18 what the Almighty [m] could do for them; * when He
[n] ch. xii. 6. Ps. xvii. 15. Jer. xii. 2. [o] ch. xxi. 16.
had filled their [n] houses with prosperity!—Be therefore
the [o] counsel of *the* wicked far from me!
[p] Ps. xlviii. 12; lii. 6; lviii. 11; cvii. 42. Prov. xi. 10. Rev. xviii. 20; xix. 1–3.
19 * The righteous shall see, and [p] rejoice, and the
20 pure shall laugh them to scorn, *saying:* * Surely our
adversary is restrained, and the fire hath consumed
21 their abundance!—* Dwell thou then with Him, and
[q] Isa. xxvii. 5.
[q] be at peace: in these *things shall* thine income *be*
22 prosperous. * Receive now instruction at His mouth,
[r] Ps. cxix. 11.
and [r] lay up his words in thine heart.
[s] ch. viii. 5, 6; xi. 13, 14.
23 * [s] If thou return to *the* Almighty, thou shalt be
built up; thou shalt put iniquity far away from thy
[t] 2 Chro. i. 15. Prov. xv. 6.
24 tents: * and on *the* earth thou shalt [t] lay up wealth;
25 and in the rock *gold of* the valleys *of* Ophir. * So
shall *the* Almighty be thy strength, yea *as* treasures of
[u] ch. xxvii. 10. Isa. lviii. 14. [w] ch. xi. 15. [x] Ps. l. 15. Isa. lviii. 9. Prov. xv. 29.
26 silver to thee. * For then thou shalt [u] delight thyself in
*the* Almighty, and shalt [w] lift up thy face unto God.
27 * Thou shalt make thy [x] prayer unto Him, and He
[y] Eccl. v. 3, 4.
28 shall hear thee; and thou shalt [y] pay thy vows. * Thou
shalt decide a matter, and it shall be established to
[z] Prov. iv. 18.
29 thee; so shall *the* [z] light shine upon thy ways. * When

*others* cast down, then shalt thou command exaltation:
30 and the [a] meek shall be saved. * Whoso *is* pure, *him* shall *God* deliver; yea thou shalt be delivered by the cleanness of thy hands.

[a] Prov. xxix. 23. Isa. lvii. 15; lxvi. 2. Ezek. xxi. 26.

## CHAPTERS XXIII. XXIV.

### SUMMARY.

*Job complains of the weight of his affliction, and desires to bring his case before God,* 1–5: *declares that under His mercy he shall be safe; and laments that he cannot find Him,* 6–9: *insists that he shall eventually be delivered, because he has treasured up God's commands, and has not swerved from them in his conduct,* 10–13: *argues that God is independent, and will fulfil all His will; declares that hence he is confounded, knowing, as he does, that all his afflictions come from Him primarily, and from no other power,* 13–17.—*XXIV. Renews this argument, and affirms, that believers are necessarily ignorant of many of God's purposes. He then proceeds to recount some of the vicious practices in which men are allowed to indulge,* 1–12: *he states and exemplifies their wicked principles, as centering in a hatred of the light, and as exerting themselves in the works of darkness,* 13–17: *the active and rapacious character of such, and their certain fate,* 18–20: *recounts their injurious but insinuating properties, their success, their consequent jealousies and anxieties, their short triumph, and final destruction; and concludes by challenging a refutation of his sentiments,* 21–25.

1,2 * THEN Job answered, and said, * Even to-day *is* my [a] complaint bitter, my hand is heavy
3 because of my sighing. * O that I had knowledge, and could find Him! *that* I could enter in even to His
4 appointed place! * That I could [b] lay *the* case in order before Him, and [c] fill my mouth *with* arguments!
5 * That I could know *the* words He would answer me, and consider what He would say unto me!—
6 * Would He [d] contend with me in the greatness of *His* power? No: He would only place *His love* on me!—
7 * There should *the* upright be tried before Him: and
8 I should be [e] delivered for ever from him who judged me. * Behold, I go forward, but He is not [f] *discernible*;
9 and backward, but I perceive Him not. * *On* the left hand in [g] His operations *I perceive Him*, but I comprehend Him not: on the right hand He is veiled, and I see *Him* not.

[a] ch. vi. 2; x. 1. Lam. iii. 19. Ps. lxxvii. 3.
[b] ch. xiii. 3, 18; xvi. 21; xxxi. 35, 37. Ps. xliii. 1. Isa. xliii. 26.
[c] Gen. xviii. 25, &c.
[d] ch. ix. 19. Isa. xxvii. 4, 5, 6; lvii. 16, 18; i. 18. Jer. xii. 1.
[e] Ps. lxix. 15. 2 Sam. xxii. 18, 49, &c.
[f] Ps. x. 1; xiii. 1–3; lxxxix. 46. Isa. xiv. 15.
[g] Ps. cxxxix. 5, 6.

10 * But He [h] knoweth my way: He shall [i] prove me,
11 *and* I shall come forth like gold. * On his [k] footstep
hath my foot taken hold: I have kept His [l] way, and
12 have not declined; * neither have I [m] put away the
precept of His lips from [n] *being* my law: I have treasured up the words of His mouth.
13 * But He *is intent* on one *thing*; and Who shall
[o] turn Him back? His soul hath [p] desired, and He
14 will do *it*. * For He shall [q] fulfil my law; and
15 [r] like these, many *things rest* with Him. * Wherefore
[s] I am confounded at His presence; I consider, and
16 am afraid of Him. * For God [t] hath unnerved my
17 heart, yea the Almighty hath confounded me. * For
I have not been put to silence at the presence of
[u] darkness, nor by the ‖ power of *the* thick darkness.

1 [CHAP. XXIV.] WHAT? Are not times [a] treasured
up by the Almighty? They who know Him there-
2 fore perceive not His days.—* They come up to *the*
[b] boundaries, they take *the* flock by [c] force, and they
3 pasture *it*. * The ass of *the* orphans they drive away;
4 they cast a cord on the ox of the widow. * They put
[d] down the needy from the way: together are the meek
5 of the earth hidden. * Behold, *as* [e] wild asses they go
forth into the wilderness after their reward, rising
[f] early for the prey: to such *is* the desert bread for *his*
6 children. * In the [g] field *of others* do they cut *each one* his fodder; yea *the* vineyard doth *the* wicked
7 strip. * [h] Naked *therefore* do *men* remain from want
of clothing, and *are* without [i] covering in the frost!
8 * With the showers of the mountains are they wet;
and for want of a place of refuge they embrace the
[k] rock!—

9 * With violence they take away *the* [l] orphan from
10 *the* breast, and take pledges of *the* poor. * In nakedness they drive *them* destitute of clothing; and *the*
11 famishing carry *the* [m] sheaf. * Within their walls
they make the fine oil: they tread the vats, and suffer
12 thirst. * Men [n] roar from the city; yea the soul of the
[o] wounded crieth out: and * God marketh *it* not *as* wrong!

[h] Gen. xviii. 19. 2 Kings, xx. 3. Ps. i. 6; cxxxix. 1–3. 2 Tim. ii. 19.
[i] Deut. viii. 2. Ps. xvii. 3; lxvi. 10. Prov. xvii. 3. Zech. xiii. 9. ch. xlii. 8.
[k] Ps. xviii. 22.
[l] Ps. cxix. 1, 2, 11. ch. xvii. 9.
[m] Ps. xviii. 23.
[n] Ps. cxix. 5, 8, 11, 16. ch. xxii. 22. Prov. vii. 1.
[o] ch. ix. 12, 13; xi. 10; xii. 14.
[p] Ps. cxv. 3; cxxxv. 6. Isa. xiv. 24, 27.
[q] Ps. cxix. 17.
[r] Isa. xl. 27, 28. ch. xii. 3, 16. Rom. xi. 33.
[s] ch. x. 15; xxxi. 23. Ps. lxxvii. 4; cxix. 120. Hab. iii. 2.
[t] Ps. xxii. 15. ch. xxvii. 2.
[u] Ps. cxxxix. 11. Luke, xxii. 53. Col. i. 13. 1 Thes. v. 5. Rev. xvi. 10.
‖ Heb. *throne*.
[a] Ps. xcv. 20. xxxi. 16. Eccl. iii. 17; viii. 6, 7. Isa. lx. 22. Luke, xxi. 22, 24. Acts, i. 7; xvii. 26, &c.
[b] Deut. xix. 14; xxvii. 17. Prov. xxv. 28; xxiii. 10. Hos. v. 10.
[c] ch. i. 15, 17. 1 Sam. xii. 3.
[d] ch. xxxi. 16. Prov. xxii. 16; xxx. 14. Isa. x. 2. Prov. xxviii. 12, 28.
[e] Jer. ii. 24. Hos. viii. 9.
[f] Prov. iv. 16. Mic. ii. 1.
[g] Judg. vi. 3. Mic. vi. 15.
[h] ver. 10.
[i] Gen. xxxi. 40.
[k] Judg. vi. 2. Heb. xi. 38.
[l] 2 Kings, iv. 1. Neh. v. 5.
[m] Deut. xxv. 4. Jer. xxii. 13. 1 Cor. ix. 9. Mal. iii. 5. Jam. v. 4.
[n] Ps. xii. 6.
[o] Ps. lxix. 27; cix. 24.
[p] Ps. i. 21. Eccl. viii. 11, 12. Mal. ii. 17; iii. 14, 15.

Rom. ii. 4, 5. 2 Pet. iii. 15.

13 * They are among those who rebel against *the*
[p] light; they neither acknowledge its [q] ways, nor
14 abide in its paths. * With the light *the* [r] murderer
ariseth; he slayeth *the* poor and needy: and in the
15 night he is therefore as a thief. * The eye also of the
[s] adulterer observeth the twilight, saying, No eye shall
16 see me: so layeth he a covering *over men's* faces. * In
the dark he [t] diggeth into houses, *which* by day they
had sealed for themselves; they [u] know not *the* light.
17 * For to them *is* the dawn altogether *as* the shadow of
death; *as* when *one* beholdeth the terrors of the
shadow of death!
18 * [w] Swift is he upon the face of *the* waters; *then* is
the [x] portion of them *who are* in the land worthless:
19 no one turneth *his face* towards *his* vineyards. * *In
the* drought, even *in the* heat, they bear violently away
*like* the snow-waters: *unsparing as the* [y] grave do
20 they sin. * *So* shall mercy disregard him: his [z] so-
lace *shall be the* worm: no more shall he be remem-
bered: as a [a] tree shall iniquity be shivered to pieces.
21 * He [b] injureth *moreover* the barren *who* beareth
22 not; and doeth no good to *the* [c] widow. * He also
[d] draweth forth *the* mighty by his power: one ariseth,
23 and hath no confidence in life. * It is given to him
*to be* in assurance, and he is [e] upholden; and his eyes
24 *are* upon men's ways. * A little while are they lifted
up, and *then* are [f] no more: as all *others* are they
driven along, and *then* [g] shut up; even as a head of
25 corn are they [h] cropped off. * But if not, let *some one*
now convict me of [i] falsehood, and set down my speech
for naught.

[p] John, iii. 19, 20; ix. 41; xv. 22, 24. Rom. i. 32.
[q] Prov. iv. 19. John, xii. 35, &c.
[r] Ps. x. 8-10. Mic. ii. 1.
[s] Prov. vii. 9, 10.
[t] Matt. xxiv. 43. Luke, xii. 39. Exod. xxii. 2.
[u] ver. 13.
[w] Isa. xviii. 2.
[x] Prov. xxix. 9.
[y] Isa. xxxi. 6. Ps. lxiv. 7. Job, xli. 22. 2 Cor. viii. 12.
[z] ch. xxi. 26, 33.
[a] Ps. xxix. 5.
[b] 1 Sam. i. 6.
[c] ch. xxix. 13; xxxi. 16.
[d] Est. iii. 8, 10. Dan. vi. 4, 9. John, xix. 12. Rev. xvi. 14.
[e] Ps. lxxiii. 6, 9, 10, 18.
[f] Ib. ver. 19.
[g] Ps. xlix. 20.
[h] Isa. xvii. 5. Rev. xiv. 14-20.
[i] ch. xi. 3.

## CHAPTER XXV.

### SUMMARY.

*Bildad now offers his third and last reply* (see chh. viii. xviii.), *asserting the all-comprehensive power, majesty, wisdom, and goodness of God. He then compares with this, briefly but pointedly, the weakness, meanness, ignorance, and impurity of man; and asks, Can such a being be just with God? He then calls the attention of Job to the more splendid portions of the universe; all of which he pronounces dull*

*and unclean, with reference to their Maker: and concludes by observing, that much more is man, who, with respect to these, sinks necessarily into the character of a worm!*

1 * THEN answered Bildad the Shuhite, and said,
2 * Dominion and fear *are* with [a]Him; He maintaineth peace in His high places.
3 * Is *there* any number to His [b]forces? and upon whom doth not His [c]light arise?
4 * [d]How then shall man be just with [e]God? and how can the child of a woman be [f]pure?
5 * Observe, even to the moon, and it putteth forth no [g]brightness; and the stars are not clean in His sight.
6 * Much more mortal man, a [h]worm! and the son of man, the dye-worm!

[a] ch. ix. 10, 1 Chron. xxix. 11, 12. Ps. xcix. 1; cxlviii. 6. Jer. x. 6, 7. Dan. iv. 34, 37. Matt. vi. 13, &c. Isa. lvii. 15, 19, &c.
[b] Ps. ciii. 21, 22; cxlviii. 2, 4. Isa. xl. 26, &c.
[c] ch. xxxviii. 12. Gen. i. 3-5. Ps. xix. 5-7. Matt. v. 45.
[d] ch. iv. 17-19, &c. Ps. cxxx. 3; cxliii. 2. om. iii. 19, 20, &c.
[e] ch. iv. 17, &c.; xv. 14, &c.
[f] Ps. li. 7. Zech. xiii. 1. Eph. ii. 3, &c.
[g] Isa. lx. 19, 20. 2 Cor. iii. 10.
[h] Ps. xxii. 7. ch. iv. 19. Gen. xviii. 27. Isa. xli. 14.

## CHAPTERS XXVI. — XXXI.

### SUMMARY.

*Job objects to Bildad's want of charity, and of wisdom: compares the efficacy of his reasoning with the heathenish notion that dead heroes are still possessed of power; and to this opposes the wisdom and power of God, as evinced in the world about him, 1–14. — XXVII. Job calls God to witness, — affirming that he is in sound and sane mind, — that nothing but truth shall have utterance with him; and that, at all events, he will never give up his faith, 1–7. He then refutes the position that his affliction must have arisen from his own wickedness; because the fact is, wicked men do grow rich; and although they may then pass themselves for just and good men, on this faulty hypothesis; still God's judgments shall, first or last, fall on them and their children, 8–22. — XXVIII. Job now allows that men do possess much learning, and put forth much industry. He dwells on their range both of science and of art; and on the effects and benefits thence derived, 1–11. He then proceeds to shew, that still true wisdom — such as is calculated duly to deal with this question — is as far beyond the reach of man, as it is more valuable than earthly wealth, 12–19. He repeats his assertions, adding, that there is a report indeed of this, among the rulers of the darkness of this world, — heathenism itself containing some traditions respecting it; — but that it is known only from God's revelation. The reason is this: His knowledge is infinite: it is the source of all the wisdom visible in His creation: and He has declared that, as far as man can realise it, the fear of God is the ground on which he must proceed. — XXIX. Job laments his fall from prosperity, during which he had so much power, and did so much good; when he was, consequently, so highly venerated, and had so much reason to expect that his days would end in the happiness usually granted to such a life, 1–25. — XXX. But now, he continues, every thing is reversed: now the very dregs of society*

*laughed him to scorn: men who had formerly been banished for their wickedness to the inhospitable deserts, 1–8. He recounts instances of their insolence, and of his own feelings, 9–22: states his disappointment, that his usual care and prayers for others had not prevented his affliction; and that thus unaccountably — on vulgar views—his happiness had ceased, 23–31.—XXXI. Gives up all hope of a future family. Joins Bildad in declaring, that God's judgments are eventually the portion of the wicked; and consequently would be his own, if he had followed their ways. Maintains, nevertheless, that God knew his course to have been different, and yet had laid these afflictions on him. Desires that God would undertake for him, and that all his cause should be carefully gone into, 1–40.*

1, 2 * THEN Job answered, and said, * *In* What hast thou holpen the weak? *How* saved the
3 powerless arm? * *In* What hast thou counselled the ignorant? and made [a]sound wisdom known *even* to
4 abundance? * To whom hast thou declared [b]sentences? and Whose [c]breath hath gone forth of thee?—
5 * Can the [d]Rephaim or their neighbours wound from
6 beneath the waters? —* Naked is [e]hell before him, and destruction hath no covering!
7 * He spreadeth out *the* north on a wilderness, *and*
8 suspendeth a land upon [f]want. * He bindeth up *the* waters in His thick clouds, and *the* spreading cloud is
9 not rent beneath them. * He maketh fast the presence of *His* [g]throne; having spread out His cloud
10 upon it. * He hath circumscribed a [h]law on the face of the waters, for the [i]limiting of light with darkness.
11 * The cloudy pillars tremble, and are [k]confounded
12 at His rebuke. * By His power He [l]calmeth the sea; and by His understanding He [m]breaketh *the* insolent
13 in pieces. * By [n]His Spirit have *the* heavens been beautified; His hand [o]hath wounded the fugitive serpent.
14 * Behold, these *are* outlines of His ways; and how small *is the* portion of matter [p]understood therein! But the thunder of His might who can duly [q]comprehend?

[CHAP. XXVII.] — 1 * JOB moreover again [r]took
2 up his parable, and said, * As God liveth, *who* hath put [s]away my judgment, and *the* Almighty, *who* hath
3 [t]embittered my soul; —* For still *is* the whole of my [u]breath within me, and the spirit of God in my nos-

[a] Ps. lxxi. 15.
[b] Prov. i. 6.
[c] Gen. ii. 7. Prov. xxii. 27.
[d] Gen. xiv. 5. Num. xxi. 29, 30. Deut. ii. 11, 20, 21. Ps. lxxxviii. 11.
[e] Prov. xv. 11.
[f] Prov. viii. 28. Gen. i. 6–8.
[g] Ps. xviii. 12, 13. ch. xxxvi. 29. Prov. viii. 27. Isa. xl. 22.
[h] ch. xxxviii. 24.
[i] Ps. xviii. 10, 16; xxix. 7; cvii. 25–29.
[k] Isa. li. 15. Jer. xxxi. 35.
[l] Ps. lxxxix. 11.
[m] Gen. i. 2.
[n] Gen. iii. 15. Isa. xxvii. 1.
[o] Ps. xix. 4, 5.
[p] Ps. xc. 11.
[q] Numb. xxiii 7.
[r] ch. xxxiv. 5. Isa. xl. 27.
[s] 2 Kings, iv. 27. Ruth, i. 20, 21.
[t] 2 Sam. i. 9. 1 Kings, xvii. 17. &c.
[u] Gen. ii. 7.

trils.—* If my lips speak [e]wickedness, or my tongue
mutter deceit, * Wo unto me! If I justify you—Until
I expire will I not put away mine [f]integrity from me:
* on my righteousness have I taken fast hold, and will
not let it go: from *the events of* my days shall not
my heart blaspheme.—* Then mine [g]enemy be as
*the* wicked, and he that riseth up against me as *the*
unrighteous.

* For what *is* the [h]hope of the ungodly when he
groweth rich, *and* when God giveth ease to his soul?
* Will [i]God hear his cry when trouble cometh upon
him? * Or can he [k]delight himself in the Almighty?
Will he call upon God at any time? * Let me *then*
[l]instruct you in the power of God: I will not with-
hold that which is [m]with *the* Almighty. * Behold,
[n]*this* have ye,—all of you,—seen, Why then do ye so
very vainly?

* This *is* the [p]portion of a wicked man with God,
yea the heritage *which* violent men receive from *the*
Almighty. * Should his [p]children become great, the
sword is theirs; and, as for his numerous offspring,
they shall not be satisfied *with* bread. * His survivors
shall be shut up in death, and his [q]widows shall not
weep *for them*. * Should he [r]treasure up silver as *the*
dust, and prepare raiment as the clay:—* he might
prepare,—but *the* just shall put *it* on: and *the* silver
shall *the* innocent divide;—* He would have built his
[s]house like the moth, or as *the* [t]tent *which the* vine-
dresser maketh. * In wealth he lieth down, but it
shall never be gathered: he openeth his eyes, and it
is no more! * *For* [u]terrors overtake him as the
waters; *by* night the [w]tempest stealeth him away.
* *The* east wind [x]taketh him up, and he departeth;
yea as a whirlwind it snatcheth him out of his place.

* So *God* casteth forth upon [y]him, and spareth not:
from His hand doth he continually [z]flee. * *Men* [a]clap
their hands at him, and [b]hiss upon him out of his
place.

[CHAP. XXVIII.]—1 * THERE is indeed an outlet
for the silver, and a place *in which* they [a]fuse the gold.

[a] Ps. xvii. 1, 3. Prov. xxiv. 2.
[e] ch. ii. 9; xlii. 15.
[g] 1 Sam. xxv. 26. 2 Sam. xviii. 32. ch. iv. 6, &c.
[h] Matt. xvi. 26. ch. xi. 20, &c.
[i] Ps. xviii. 42; lxvi. 18. Prov. i. 28. Ezek. viii. 18. John, ix. 31. James, iv. 3.
[k] ch. xxii. 26, 27. Ps. xxxvii. 4; xliii. 4.
[l] Isa. viii. 11.
[m] ch. xii. 13. Ps. lxii. 12.
[n] ch. xxi. 28-30. Eccl. viii. 12, 13, 14. ix. 1, 2.
[p] ch. xx. 29; xxxi. 3. Ps. xi. 6. Isa. iii. 11.
[p] ch. xxi. 11, 19. Deut. xxviii. 32, 41. Ps. cix. 10, 13.
[q] Ps. lxxviii. 64. Jer. xxii. 18, 19.
[r] Hab. ii. 6. Zech. ix. 3. Matt. vi. 19.
[s] Prov. xlii. 22; xiv. 19; xxviii. 8. Eccl. ii. 26.
[t] ch. viii. 14. Isa. i. 8; xxxviii. 12; li. 8. Lam. ii. 6.
[u] ch. xv. 21; xviii. 11; xxii. 10. Ps. lxix. 16.
[w] Ps. lviii. 10. ch. xx. 23; xxi. 18.
[x] ch. xxx. 22. Jer. xviii. 17. Hos. xiii. 15.
[y] Exod. ix. 14. Deut. xxxii. 39. Josh. x. 11. Deut. xxix. 20. Ezek. ix. 5, 6.
[z] ch. xx. 24. Exod. xiv. 25. Judg. iv. 17. Isa. x. 3.
[a] Prov. xl. 10. Lam. ii. 15.
[b] 1 Kings, ix. 8. Jer. xix. 8. Mich. vi. 16. Zeph. ii. 15.
[a] Ps. xii. 7. Prov. xvii. 3; xxvii. 21. Isa. xlviii. 10. Rom. xii. 20.

2 * [b]Iron is taken out of *the* dust, also *the* stone *from* [b] Gen. iv. 22.
3 *which one* fuseth *the* copper. * *Man* hath determined *the* boundary of darkness; and of every limit doth he make [c]inquiry: *of* the stone-weight of thick darkness, [c] Eccl. i. 13; vii. 25. ch. xi. 12.
4 and *of* the shadow of death: * *of the* [d]torrent's breaking forth, so that none could sojourn:—*people* were forgotten of the foot; they wasted *or* wandered away. [d] 1 Kings, iv. 29-33. (Heb. v. 9-14). Prov. xviii. 1. ch. xxx. 14. Ps. cxxiv. 4, 5.
5 —* *Of the* [e]earth from which bread cometh forth, and [e] Gen. i. 11. Ps. civ. 13, 15.
6 whose [f]lower parts are turned up like fire. * *Of* Isa. xxviii. 24-29. [f] Ezek. xxviii. 13, 14.
places of which *the* [g]sapphire *are* the stones; and [g] ver. 16. Exod. xxiv. 10.
7 whose [h]dust *is* gold. * *Of* paths which the hawk [h] Gen. ii. 12.
hath not known, and which the [i]eye of *the* vulture [i] ch. xxxix. 29.
8 hath not seen; * which *the* fierce beasts have not trodden; which *the* strong lion hath not passed.
9 * Upon the flinty rock he casteth forth his hand;
10 he turneth over mountains from *the* root. * In *the* rocks he cutteth out rivers; and upon every [k]precious [k] Prov. xxiv. 4. Eccl. i. 10, 13.
11 *thing* hath his eye looked. * He hath restrained [l]rivers from flowing, and [m]hidden things hath he [l] Isa. xxxvii. 25; xliv. 27. [m] Isa. xlv. 2, 3. 1 Cor. iv. 5.
brought forth *to* light.
12 * But as to [n]wisdom, Whence is it to be discovered? [n] vv. 20, 28. Prov. ii. 6.
13 And where is the place of understanding? * Man Eccl. viii. 24. 1 Cor. i. 19, 20.
knoweth not [o]its equal: nor is it [p]discoverable in the [o] Ps. cxix. 72.
14 land of the living. * *The* [q]deep hath said, "It is not [p] Eccl. viii. 16, 17. [q] Rom. xi. 33, 34.
in me:" and *the* sea hath said, "It is not with me."
15 * [r]Pure gold cannot be given for it, nor silver be [r] Prov. iii. 14. viii. 10; xvi. 16.
16 weighed *as* its price. * It cannot be compared with
the fine gold of [s]Ophir, with *the* precious [t]onyx, or [s] 1 Chro. xxix. 4. Ps. xlv. 10. Isa. xiii. 12.
17 *the* sapphire. * Neither gold nor crystal can be set [t] Exod. xxviii. 9. Ezek. xxviii. 13.
against it; nor as its [u]barter the vessel of pure [w]gold. [u] Prov. viii. 19.
18 * The lofty and massive cannot be mentioned;—yea [w] Ps. xix. 11.
19 the getting of wisdom is better than [x]pearls.—* The [x] Prov. iii. 15; viii. 11; xxxi. 10.
[y]topaz of Cush equaleth it not: nor can *the* finest [y] Exod. xxviii. 17. xxxix. 10. Ezek. xxviii. 13. Rev. xxi. 20.
pure gold be set against it.
20 * [z]Whence then cometh wisdom? And where is [z] See ver. 12.
21 the place of understanding? † It is hidden even from
the eyes of all living, and concealed from the birds of
22 heaven. * Destruction and death have said, "In our
23 ears we have heard its report:"—* God *alone* [a]hath [a] Prov. ii. 6.
made known its way: He *only* hath known its place.

24 * For [b] He seeth to the extremities of the earth: He
25 looketh upon all beneath the heavens; * to [c] appoint
a weight to the wind, and to establish the waters in
26 *their* measure. * When he made a law for the rain,
27 and a [d] way for the thunderbolt; * then saw [e] He, and
declared it: He established it, and searched it out.
28 * And to the man He said, Behold, the [f] fear of the
Lord that is wisdom, and to depart from evil, under-
standing.

[CHAP. XXIX.]—1 * JOB moreover continued his
2 parable, and said, * O that I were as *in* former
[a] months, as *in* the days *when* God preserved [b] me;
3 * when His [c] candle shone upon my head; *and* at His
4 [d] light I walked *through* darkness; * as I was in the
days of my vigour, when God set a [e] fence about my
5 tent; * when *the* Almighty *was* yet [f] with me, *and*
6 my [g] children round about me; * when my steps were
washed with [h] milk, and *the* rock poured me out rivu-
7 lets of oil; * when I went forth *from the* gate to the
[i] pulpit, *and* prepared my seat in the broad *place!*—
8 * *The* youths saw me and [k] retired: and the aged
9 arose, they stood up. * Princes refrained from speak-
10 ing, and laid *their* hand upon their mouth. * As to
utterance, *the* nobles were *as* hidden: and their tongue
11 *as* [l] cleaving to their palate. * When *the* ear heard,
then it [m] blessed me; and *when the* eye saw, then it gave
12 witness *to* me. * For I delivered *the* [n] poor that cried
out, yea *the* orphan and him that had no helper.
13 * The blessing of *the* [o] perishing came upon me; and I
14 caused the widow's heart to sing. * I put on right-
eousness, and it [p] clothed me: my judgment *was* as a
15 robe and a [q] diadem. * I was [r] eyes to the blind, and
16 feet *was* I to the lame. * I *was* a [s] father to the needy;
and *the* dispute *which* I knew not, [t] I searched out.
17 * So I brake the [u] fangs of *the* wicked, and cast forth
*the* prey from his teeth.
18 * Then I said, [w] with my nest shall I expire, and
19 shall multiply *my* days as the [x] sand. * My root *is*
laid open to the [y] waters, and the dew lodgeth on my

[b] 2 Chro. xvi. 9. Prov. xv. 3. Zech. iv. 10. Rev. v. 6.
[c] Ps. cxxxv. 7. Isa. xl 12. ch. xxxvi. 27.
[d] ch. xxxviii. 25. Ps. xviii. 13-14.
[e] Prov. viii. 22-29.
[f] Prov. viii. 13. Ps. cxi. 10. Prov. i. 7; ix. 10.
[a] ch. i. 5, &c.
[b] ch. i 10. Ps. xxxvii. 28. Jude i.
[c] ch. xviii. 6. Ps. xviii. 28. Prov. xiii. 9, 20, 20. xxiv. 20.
[d] ch. xxii. 28. Ps. iv. 7; xxvii. 1; lxxxiv. 12, &c.
[e] ch. i. 10. Ps. xxv. 14. Prov. iii. 32.
[f] Deut. xxxiii. 27. Josh. i. 9. Judg. vi. 12, 13. Ps. xlvi. 12.
[g] ch. i. 2, 5. Prov. xvii. 6.
[h] ch. xx. 17. Gen. xlix 11. Deut. xxxii. 13, 14.; xxxiii. 24.
[i] Prov. viii. 2; ix. 3, 14; xi. &c.
[k] Lev. xix. 32. 1 Pet. v. 5.
[l] Ps. cxxxvii. 6. Ezek. iii. 26.
[m] Prov. xxix. 2. Luke iv. 22; xi. 27.
[n] Ps. lxxii. 12; lxxxii. 2 4; Jer. xxii. 16.
[o] ch. xxxi. 19. Prov. xxxi. 6, 9.
[p] Ps. cxxxii. 9. Isa. lix. 17; lxi. 10. Rom. xiii. 14, &c.
[q] Isa. xxviii. 5. lxii. 3.
[r] Num. x. 31.
[s] Ps. lxviii. 6.
[t] Deut. xiii. 14; xvii. 8, 9. Prov. xxv. 2; xxiv. 7.
[u] Ps. iii. 8; lviii. 7. 1 Sam. xvii. 35. Ps. cxxiv. 6.
[w] Ps. xxx. 7, 6. Jer. xxii. 26; xlix. 19. Obad. 4. Hab. ii. 9.
[x] Gen. xxxii. 12; xli. 49.
[y] Ps. i. 3. Jer. xvii. 8. Hos. xiv. 5-7.

20 crops. * My glory *is* [z] new with me, and my [a] bow
21 renewed in my hand. * To me gave they ear and
22 [b] homage, and kept silence at my counsel. * After
my words they [c] spake not again; for my speech [d] dis-
23 tilled upon them *as the dew*. * They also waited for
me as *for* the [e] rain, and opened their mouth wide *as*
24 for the latter [f] rain. * *Unless* I smiled upon them,
they had no confidence; but *at the* [g] light of my coun-
25 tenance, they were not cast down. * I chose out their
way, for I sat [h] chief; yea, I dwelt as a [i] king among
troops, as one who [k] comforteth mourners.

[CHAP. XXX.]—1 * But now my [a] juniors deride me,
*they* whose fathers I would have scorned to rank with
2 the dogs of my flock! * But what is their power to
3 me? With them shall *their* insolence perish. * Who
*but* yesterday, hardly beset with want and hunger,
4 fled *into the* desolate and waste [b] wilderness: * who
cropped off *the* salt-shrub on *the* branch, and whose
5 bread was the [c] broom-root. * From society were they
[d] thrust out;—*men* shouted after them as *after* the
6 thief,—* to dwell in the [e] cliffs of the valleys, the
7 holes of the dust, and the rocks. * Among the bushes
did they bray [f] *as wild asses;* beneath the broom-pea
8 were they congregated. * *As* [g] children of *the* corrupt,
nay, *as* the progeny of the infamous, were they beaten
out of the land!

9 * And now am I become their [h] song, yea I am be-
10 come a bye-word to them. * They [i] abhor me; they
withdraw from me; and in my presence they forbear
11 not to spit. * Because He hath [k] loosed my cord and
afflicted me, they also cast off *the* [l] bridle before me.
12 * On *the* right hand they [m] arise *with* insult; they
thrust my feet aside, and [n] cast up their destructive
13 roads against me. * My path do they cut off: they
14 profit at my ruin.—They had none aiding. * As a
wide [o] breaking in *of waters* they come; because of
15 *the* desolation they roll on *as the waves*. * [p] Terrors
are turned upon me; they pursue mine innocency
as the wind: and as a rain-cloud hath my welfare
16 [q] passed away. * So now is my soul [r] poured out upon

[z] ver. 14. ch. xix. 9. Gen. xlv. 13. Ps. iii. 4.
[a] Gen. xlix. 24. Ps. ciii. 5. Isa. xl. 31. 2 Cor. iv. 16.
[b] vv. 9, 10. ch. xxxii. 11, 12.
[c] ch. xxxii. 15, 16.
[d] Deut. xxxii. 2. Cant. ii. 11. Ezek. xx. 46. Amos. vii. 16. Mich. ii. 6.
[e] Ps. lxxii. 6.
[f] Hos. vi. 3. Zech. x. 1.
[g] Ps. iv. 7; xxi. 7. Prov. xvi. 15; xxvii. 17.
[h] 1 Chro. xiii. 1, 4.
[i] Gen. xiv. 14, 15. Deut. xxxiii. 5.
[k] ch. iv. 3, 4. Isa. lxi. 1-3.
[a] Isa. iii. 5. 2 Kings, ii. 23. ch. xix. 18.
[b] ch. xxiv. 5.
[c] 2 Kings, iv. 38, 39.
[d] Gen. iv. 14. Ps. cix. 10.
[e] Judg. vi. 2. 1 Sam. xxii. 2. Isa. ii. 19. Rev. vi. 15.
[f] ch. vi. 5. Gen. xvi. 12.
[g] Isa. i. 4.
[h] Ps. xxxv. 16; lxix. 12. ch. xvii. 6. Lam. iii. 14, 63.
[i] Ps. lxxxviii. 9. ch. xix. 13. Prov. xix. 7.
[k] Num. xii. 14. Deut. xxv. 9, &c.
[l] ch. xii. 18, 21. Ps. xxxv. 21. Matt. xxvi. 67.
[m] ch. xix. 18. Isa. iii. 5.
[n] ch. xix. 12.
[o] ch. xxii. 16; xxviii. 4. Ps. xviii. 5; lxix. 16.
[p] ch. vi. 4; vii. 14. Ps. lxxxviii. 16.
[q] Hos. vi. 4; xiii. 3.
[r] Ps. xxii. 15; xlii. 5, 6.

me: the days of affliction take fast [s]hold on me.
17 *By night are my [t]bones pierced through by my pains,
18 and my nerves take no rest. *With much violence doth my [u]clothing bind me; it girdeth me as the
19 throat of my vesture. *He hath cast me down to the
20 [w]mire, and I am likened to [x]dust and ashes. *I cry out unto Thee, but Thou [y]answerest me not: I stand
21 up, but Thou dost *not* consider me. *Thou art ‖become very cruel to me, with the might of thy hand
22 dost Thou fiercely pursue me. *Thou [z]carriest me off; on *the* tempest dost Thou cause me to ride: Thou makest me to waste entirely away.
23 *But I know *that* Thou wilt bring me back *to* death, and *to the* [a]house appointed for all living.—
24 *Nevertheless, *I said, upon* [b]prayer will He not send forth *His* hand; surely, when He destroyeth, in this
25 *is there* safety. *If I had not [c]wept for him *whose* day *was* hard; my soul had *not* grieved for the
26 [d]needy; **when* I looked for good, [e]evil had *justly* come; or expected light, thick darkness had *then* come
27 on. **But* my bowels were [f]troubled, and rested not:
28 the days of affliction went before me. *In gloom [g]I proceeded onward without *the* sun; I arose in the con-
29 gregation, *and* cried out. *[h]I became brother to the monsters *of the desert*, and neighbour to the ostriches.
30 My skin [i]blackened with my disease, and my [k]bones
31 burned with heat. *So was my [l]lute *turned* to mourning, and my lyre to the voice of them that weep.

[CHAP. XXXI.]—1 *I HAVE made a covenant for mine
2 [a]eyes: Why then should I think upon a virgin? *And what [b]portion of God *is* from above, or heritage of *the*
3 Almighty from on high *for me?*—*Is not [c]destruction for *the* wicked? and punishment for the workers of
4 iniquity?—*Doth not He [d]look upon my ways, and
5 count all my steps? *If I have [e]walked with vanity, —so that my foot have stumbled because of guile;—
6 *He will [f]weigh me in the balances of righteousness; yea God will recognise mine integrity.
7 *If my footstep hath declined from the [g]way, or my heart hath walked after mine [h]eyes, or any spot hath

[s] Ps. xl. 13.
[t] ch. xxxiii. 19. Ps. vi. 3, 7; xxxviii. 4. Isa. xxxviii. 13.
[u] ch. ii. 7; vii. 5.
[w] ch. ix. 31. Ps. lxix. 3.
[x] ch. ii. 8. Gen. xviii. 27.
[y] ch. xix. 7. Ps. xxii. 3. Lam. iii. 8, 44.
‖ Heb. *turned.*
[z] ch. xxi. 16. Ps. i. 4. Isa. xvii. 13. Jer. iv. 11, 12. Ezek. v. 2. Hos. xiii. 3.
[a] Gen. iii. 19. Eccl. ix. 5; xii. 7.
[b] Exod. xxii. 27. Ps. iv. 2. Isa. xxx. 19. Mal. i. 9. Ps. lxxx. 5.
[c] Rom. xii. 15. Ps. xxxv. 13. Jer. xiii. 17. xviii. 20. Luke, xix. 41.
[d] Isa. lviii. 7, 8. Dan. iv. 27.
[e] ch. iii. 26; xxix. 18. Jer. viii. 15; xiv. 19. Mic. i. 12. Isa. l. 10. Lam. iii. 2.
[f] Ps. xxii. 15. Jer. iv. 19; xxxi. 20. Lam. i. 20; ii. 11.
[g] Ps. xxxviii. 7; xlii. 10, &c.
[h] Ps. xliv. 20; cii. 7. Mic. i. 8. Mal. i. 3.
[i] Ps. cxix. 83. Lam. iii. 4; iv. 8; v. 10.
[k] Ps. cii. 4.
[l] Ps. cxxxvii. 2. Isa. xxiv. 8. Lam. v. 15.
[a] Gen. vi. 2. 2 Sam. xi. 2. Ps. cxix. 37.
[b] ch. xx. 29; xxvii. 13.
[c] Ps. lv. 23; lxxiii. 18. Prov. i. 27, &c.
[d] 2 Chron. xvi. 9. ch. xxxiv. 21. Prov. v. 21; xx. 3.
[e] Ps. vii. 4, 6.
[f] 1 Sam. ii. 3. Ps. vii. 10.
[g] Ps. xli. v. 21, 22.
[h] Num. xv. 39. Eccl. xi. 9. Ezek. vi. 9.

8 [i]cleaved to the palms of my hands; * then should I
sow, and another [k]eat: yea my abundant produce be
9 rooted up. * If my heart had been [l]intent upon
woman, and I had [m]laid wait at my neighbour's door;
10 * *then* should my wife [n]grind for another, yea others
11 should [o]bow down upon her. * For this is a [p]sin, yea
12 it is an [q]iniquity *to be punished of* the judges; * for
it is a [r]fire burning even to destruction, and *which*
would root out all mine increase.
13 * If I [s]despised the cause of my male or female
14 slave, when they pleaded with me; * What then
should I do when God [t]arose; and when He [u]visited,
15 What should I answer Him? * Did not He who
[w]made me in the belly make him? and did not One
fashion us *both* in the womb?
16 * If I have [x]withholden *the* poor from *their* desire,
17 or have caused the eyes *of the* widow to [y]fail; * or
have eaten my morsel alone, and the [z]orphan hath not
18 eaten thereof:—* for *God* brought me up from my
childhood as a [a]Father, so that from the belly of my
19 [b]mother I have found comfort:—* If I have [c]looked
upon any perishing for lack of clothing, or *upon* the
20 needy without covering: * if his loins [d]blessed me not,
and he hath *not* been warmed with the fleece of my
21 lambs: * if I have waved my [e]hand over *the* orphan,
22 when I saw my help in the gate; * *then* should my
shoulder [f]fall from *the* shoulder-blade, and mine
23 arm be broken off at *the* elbow. * For [g]destruction
*from* God *was* a terror to me; and [h]His majesty I could not *endure*. * If I have made [i]gold
24 my confidence, or have said of the pure gold, *It is* my
25 trust: * if [k]I rejoiced when my power *was* great, or
26 when *as* a mighty man my hand prevailed: * if I
looked on *the* sun when it shone, or on the [l]moon
27 moving gloriously onwards, * and my heart was [m]secretly tempted, and my hand kissed my [n]mouth;—
28 * even this were iniquity *to be punished of the* [o]judges;
29 for I should have [p]denied God from on high. * If I
rejoiced at the [q]destruction of him who hated me,
30 or was excited when evil overcame him:—* but I

[i] Ps. ci. 3. Isa. xxxiii. 15.
[k] ch. v. 5; xxiv. 6; xv. 30.
[l] Prov. i. 10. Judg. xvi. 5. 1 Kings, xi. 4. Prov. ii. 16.
[m] ch. xxiv. 15. Jer. v. 8. Hos. vii. 4.
[n] Exod. xi. 5. Isa. xlvii. 2. Matt. xxiv. 41.
[o] 2 Sam. xii. 11. Jer. viii. 10. Hos. iv. 13, 14.
[p] Gen. xx. 9; xxvi. 10; xxxix. 9. Exod. xx. 14. Prov. vi. 29, 33.
[q] ver. 28. Gen. xxxviii. 24.
[r] Deut. xxxii. 22, 23. 2 Pet. iii. 10-12. Prov. vi. 27.
[s] Exod. xxi. 20, 26, 27, &c.
[t] ch. ix. 32; x. 2. Ps. x. 12, 15. Isa. x. 3. Zech. ii. 13.
[u] Mic. vii. 4.
[w] ch. xxxiv. 19. Prov. xiv. 31; xxii. 2. Mal. ii. 10.
[x] ch. xxii. 7, 9. Deut. xv. 7-11. Ps. cxii. 9.
[y] Lam. iv. 17.
[z] ch. xxix. 13-16.
[a] Isa. i. 2. Ps. lxviii. 6; ciii. 13. Jer. xxxi. 9. Mal. ii. 10.
[b] Ps. lxxi. 5, 6. Isa. xlvi. 3.
[c] ch. xxii. 6. 2 Chron. xxviii. 15. Isa. lviii. 7.
[d] ch. xxix. 11. Deut. xxiv. 13.
[e] Mic. vii. 3.
[f] Ps. vii. 5, 6; cxxxvii. 6.
[g] ch. xx. 23; xxi. 20. Ps. cxix. 120. Isa. xiii. 6. Joel, i. 15.
[h] ch. xiii. 11; xl. 9. Ps. lxxvi. 8.
[i] Deut. viii. 13, 14. Ps. xlix. 7, 11. Prov. xi. 28.
[k] Jer. ix. 23. Ezek. xxviii. 5. Deut. viii. 17. Isa. x. 13, 14. Dan. iv. 30.
[l] Deut. iv. 19; xvii. 3. 2 Kings, xxiii. 5, 11. Jer. viii. 2; xlix. 17. Ezek. viii. 16.
[m] Deut. xi. 16; xiii. 6. [n] 1 Kings, xix. 18. Hos. xiii. 2. [o] ver. 11. Deut. xii. 2, 7, 9. Judg. xi. 27. [p] Josh. xxiv. 27. Prov. xxx. 9. Titus, i. 16. [q] 2 Sam. i. 12; iv. 10, 11; xvi. 8. Ps. xxxv. 13, 14, 26. Prov. xvii. 5; xxiv. 17, 18.

gave not up my mind to sin, to call for a [r]curse *on* his
31 person:—* if the men of my tent said not, Would to
32 God we may never [s]prey upon him!—* no sojourner
[t]lodged in the street; [u]I opened my door to the travel-
33 ler:—* if I concealed my transgression as [v]Adam, to
34 hide iniquity in my bosom; * then I should [w]greatly
have feared the multitude, and the contempt of the
tribes would have broken me to pieces; yea I should
have been silent, *and* not gone forth of *the* door.—
35 * O that [x]He would give ear unto me! Behold,
my desire *is that the* Almighty would answer me, and
36 *that* mine adversary had [y]written a book! * Surely
I would carry it on my [z]shoulder, would bind it on [a]
37 my crown. * I would tell Him the [b]number of my
steps; I would [b]approach Him as a prince.—
38 * If my [c]land had cried out against me, or its fur-
39 rows wept together: * if I had eaten *of* its [d]strength
without money, or despised the person of its lords
40 * instead of wheat should the [e]thorn have shot forth,
and instead of barley, hemlock.

The words of Job are ended.

[r] Matt. v. 44. Rom. xii. 14. Eccl. v. 2, 6.
[s] 2 Kings, viii. 13. 2 Sam. iii. 8. Ps. xxvii. 2.
[t] Gen. xix. 2, 3. Judg. xix. 15, 20. Isa. lviii. 7. Matt. xxv. 35.
[u] Gen. iii. 8. Prov. xxviii. 13. Hos. vi. 7; xx. 27.
[v] ch. xxx. 5. Gen. xix. 4–11. Prov. xi. 26; xxiv. 24; xxviii. 27.
[w] ch. xiii. 3, 22; xxiii. 3, 7; xxxiii. 6; xxxvii. 1.
[x] ch. xiii. 26; xix. 23, 24.
[y] Exod. xxviii. 12. Isa. xxii. 23; lxii. 3. Phil. iv. 1.
[z] ch. xiii. 15.
[a] 2 Sam. xv. 2. 1 Kings, iii. 22. Esth. iv. 16.
[b] ch. xx. 27. Hab. ii. 11. James, v. 4.
[c] Gen. iv. 12.
[d] Gen. lii. 17, 18. Isa. vii. 23.

## CHAPTERS XXXII. — XXXVII.

### SUMMARY.

*Elihu, seeing that Job's friends failed to give him a satisfactory answer, is emboldened to shew his views of the subject, 1–5: apologises for doing so from the consideration of his youth, 6–22. XXXIII.— Declares his sincerity, and challenges Job to refute whatever he may now advance, 1–8: adduces instances of Job's rashness, 8–11: charges him with error, on the ground that the counsels of God are too high for him; and adduces some things in proof, 12–22: affirms that there is an Intercessor, who undertakes for man in such cases; by whom he obtains redemption, and returns to a state like that of youth, in which he is humble and dependent, 23–28: claims attention to this, 29–33. XXXIV.— Elihu commences his argument as before, by adducing some of Job's assertions; which he condemns, 1–10: enters on the abstract character of God, and vindicates His proceedings, 10–15: argues against the wickedness and folly of contending with Him; and recounts instances of His justice, omnipresence, goodness, and power, 16–28: speaks of His dealings with men; reprobates the practice of approaching Him with confessions flattering to self, and hence prescribing in some degree to His wisdom and power; and concludes here, that Job had spoken in ignorance and impiety, 29–37.*

*XXXV.—Elihu denies that Job is just with God; calls in question some of his arguments advanced on this point; reprobates them on the ground of Job's ignorance and weakness, alleging that such considerations can apply only between man and man; and concludes that the assumption is false, 1–16. XXXVI.—Elihu resumes, craving attention from the consideration, that his words shall be sincere, and convincing, 1–4. Asserts God's power, mercy, and justice: speaks of His ways, as proving this, 5–12. Declares the fate of the ungodly, as contrasted with the experience of the humble; affirms that Job's punishments were intended to bring him to repentance, and prosperity; and warns him not to overlook this. Speaks of God's power to relieve, and reprobates the disposition to dispute this. Exhorts Job to magnify His doings for the instruction of others, 13–23. Appeals to the operations of the heavens in proof of His great power and goodness, and of His hatred of sin, 26–33. XXXVII.—The terrors conceived at the discharge of the lightning and noise of the thunder; the wonders of the falling snow and rain: the object of these is, that men may acknowledge Him, 1–7. Dilates on the habits of the wild beasts; on the action of the elements heat and cold; the spreading out of the rain-clouds: all for the fulfilment of the Divine will, 8–13. Contrasts this with the ignorance and weakness of man; and concludes that, as He cannot be answered as to any of His counsels or ways, it is the duty of man to fear Him.*

1 * So these three men ceased from answering Job, because he *was* [a]righteous in his own eyes.
2 * Then was kindled the anger of Elihu, the son of Barachel the [b]Buzite, of the family of Ram: against Job was his anger kindled, because he [c]justified himself with God.
3 * Also against his three friends was his anger kindled, [d]because they had found no answer,
4 but had [e]condemned Job. * Now Elihu had waited for Job,—as to *his* words,—because they were his
5 elders. * So Elihu saw that *there* was no answer in the mouth of the three men, and his [f]anger was kindled.
6 * Then answered Elihu the son of Barachel the Buzite, and said, I am young in days, but ye are [g]old. Therefore I tarried; for I was afraid to shew
7 unto you my knowledge. * I said, Let days speak, and the multitude of years shew forth wisdom.
8 * *There* is indeed a [h]spirit in man, and the breath of
9 *the* Almighty giveth him understanding. * *The* [i]many are not wise; but the [k]aged understand judg-
10 ment. * Nevertheless I said, Hear me now; let me,
11 even me, shew *unto you* my knowledge. * Behold, I

[a] ch. vi. 20; x. 2, 7, &c.
[b] Gen. xxii. 21.
[c] ch. x. 2, 7.
[d] ch. xxiv. 25; xxv. 2-6, &c.
[e] ch. viii. 6; xv. 34; xxii. 5.
[f] Exod. xxxii. 19.
[g] Lev. xix. 32. Rom. xiii. 7. 1 Tim. v. 1.
[h] Gen. ii. 7; vii. 22. Eccl. iii. 21. Isa. ii. 22.
[i] Exod. xxiii. 2.
[k] ver. 7. 1 Kings, xii. 6, 8. ch. xii. 12.

waited for your words: I gave ear during your arguments, until ye had examined *Job's* conclusions.
12 * So I considered your testimonies, and behold, none
13 of you reproved Job *by* unswering his words; * lest ye
[l] Gen. xlv. 23. Judg. vii. 2. Isa. xlviii. 5, 7.
[m] ch. i. 21. Ps. l. 4.
should [l]say, We have found out *by* wisdom *that* God [m]driveth him, not man.
14 * But he hath not opposed *his* arguments to me,
15 neither with your sayings will I answer him.—* They
[n] ch. vi. 24, 25; xxix. 22.
were [n]confounded; they could answer no more: they
[o] ver. 6.
16 put away *the* statements from them.—* So [o]I waited;
*and*, because they spake not, because they stood
17 still, and answered no more, * *I said*, Let me also
answer *on* my part: let me, even me, shew my know-
18 ledge. * For I am filled *with* arguments: the
[p] Ps. xxxix. 3. Jer. xx. 9. Ezek. iii. 14.
[q] Matt. ix. 17.
19 [p]spirit of my bowels constraineth me. * Behold, my bowels
*are* as unopened wine: as new [q]wine-skins *are* they
20 rent. * Let me speak: it will give me [r]relief: let me
[r] ch. xiii. 13, 19.
[s] Prov. viii. 6, 7.
[t] ch. xiii. 8; xxxiv. 19, &c.
[u] 2 Sam. xiv. 17, 20. Acts, xii. 22, 23.
[w] ch. xvii. 5. Ps. xii. 2, 3. Prov. xxix. 5. 1 Thess. ii. 5.
21 open my lips, and [s]answer. * Let me now not [t]accept
the person of the respectable, nor [u]flatter the mean
22 man:—* For, I know not *how* to [w]flatter:—*or* soon
would my Maker take me off.

[x] ch. xiii. 6; xxxiv. 2.
[y] Ps. lxxviii. 2. Matt. v. 2.
[z] Prov. viii. 7-9.
[a] Ps. xxxvii. 30, 31. Prov. xv. 2, 7; xx. 15.
[b] Gen. ii. 7. ch. x. 12; xxxii. 8.
[c] Ps. l. 21. ch. xxiii. 4, 5; xxxii. 14.
[d] ch. ix. 32-35; xiii. 3.
[e] Exod. iv. 16.
[f] Gen. ii. 7; iii. 19.
[g] Gen. xv. 12. Heb. xii. 21.
[h] Exod. xviii. 22. Numb. xi. 11. Deut. i. 12. 2 Sam. xv. 33, &c.
[i] ch. ix. 17; x. 7; xi. 4; xvi. 17.
[k] Ps. ci. 5.
[l] ch. ix. 30, 31; x. 15, &c.
[m] ch. xiii. 24; xvi. 9.
[n] Ps. cv. 18. Jer. xx. 2. Acts, xvi. 24.
[o] ch. xxxi. 4.
[p] Ezek. xviii. 25.

[CHAP. XXXIII.]—1 * HOWBEIT, hear now my [x]arguments, O Job; yea give ear unto all my words.
2 * Behold now, I have [y]opened my mouth, my tongue
3 hath spoken on my palate. * The [z]truth of my heart
*shall* my words *be;* my lips [a]shall utter *my* opinion *in*
4 sincerity. * *As* the [b]spirit of God hath made me, and
5 the breath of *the* Almighty given me life; * if thou
canst, answer me, [c]set *thy cause* in order before me;
6 stand up. * Observe, I am, [d]according to thy word,
7 for [e]God: out of *the* [f]clay have I been taken. * Behold, therefore, the [g]dread of me shall not affright
thee; nor my [h]burden press heavily on thee.
8 * Surely thou hast said in mine ears—and the sound
9 of *thy* words I *still* hear—* [i] [k]"Pure am I, *and* without transgression: I am clean, and [l]no iniquity *cleaveth*
10 unto me:" * "Behold, He [m]discovereth heavy things
11 against me: He counteth me [n]for his enemy:" * "He putteth my feet in [o]shackles; He [p]observeth all my ways."
12 * Behold, *in* this thou [q]doest not justly. I will
[q] Ezek. xviii. 25.

therefore answer thee, that [t]God is *in this* greater than
13 man. *Why [u]contendest thou against Him?—Be-
14 cause He [w]answereth not *for* all His matters?—*For
God speaketh in [x]one thing, yea in two, *and one*
15 [y]perceiveth Him not: *in a dream,—a [z]vision,—of
*the* night, when [a]stupor falleth upon men; in slumber-
16 ings upon *the* bed. *Then is [b]opened the ear of men,
17 and He [c]sealeth *them* for their correction. *To put
away from *the* mean *his* [d]works, and to conceal
18 [e]pride from the eminent man. *To withhold his soul
from destruction, and his life from passing over to
19 contempt. *So is he chastised with [f]sickness upon
his bed, and the shooting of his bones *is* violent.
20 *His life also abhorreth bread, and his soul desirable
21 [g]food. *His flesh therefore [h]wasteth from *the* view,
and his bones *hitherto* unseen [i]become prominent:
22 *and his soul [k]draweth near to destruction, and his
life to the destroyers.
23 *But *there* is an [l]Angel on his part, an [m]Inter-
cessor,—one out of a thousand,—to [n]shew unto man his
24 righteousness. *And He shall surely be [o]gracious unto
him, and shall say, [p]"Redeem him from going down
25 *to* destruction: I have found a [q]ransom." *His [r]flesh
shall *then* be fresher than childhood: he shall [s]return
26 to the days of his youth. *He shall [t]pray unto God,
and He shall accept him: then shall he behold His
[u]countenance with shouting. And He shall [w]restore
his righteousness unto man, *even* by [x]shewing truth to
27 men. *Then shall *one* say, [y]I have sinned, I have
28 perverted justice, and have been iniquitous. *So shall
He [z]redeem his soul from passing over to destruc-
tion; and his life shall [a]behold the light.
29 *Behold, all these things worketh God [b]twice, *yea*
30 thrice, with man: *to bring back his soul from [c]de-
struction, that he may be [d]enlightened with the light
31 of life. *[e]Attend, O Job, *and* hear me: be silent,
32 and I will *yet* speak. *If thou hast arguments,
answer me: speak on; for I desire to justify thee.

[t] ch. ix. 3; xxxvi. 5.
[u] Isa. xlv. 9. Jer. l. 24.
[w] ch. xl. 2. Deut. xxix. 29. Isa. xlvi. 10. Dan. iv. 35.
[x] ch. xl. 5. Ps. lxii. 12.
[y] Isa. vi. 9.
[z] ch. iv. 13. Gen. xx. 3; xxxi. 24. Numb. xii. 6. Jer. xxiii. 28.
[a] Gen. xv. 12. Dan. viii. 18.
[b] ch. xxxvi. 10. Ps. xl. 7. Isa. xlviii. 8; l. 5.
[c] ch. ix. 33.
[d] Eccl. v. 5; xii. 14. ch. xxxvi. 9. Ps. ix. 17; xxviii. 4. Isa. lxiv. 6.
[e] 2 Chron. xxxii. 25. Isa. ii. 11. Dan. iv. 34, 37.
[f] ch. v. 17, 18. Deut. viii. 5. Ps. xciv. 12.
[g] ch. vi. 7. Ps. cvii. 17, 18.
[h] ch. vii. 5; xiii. 28.
[i] Ps. xxii. 16-18.
[k] ch. vii. 7; xvii. 1. 1 Sam. ii. 6. Ps. xxx. 4; lxxxviii. 4-6.
[l] Gen. xxiv. 7; xlviii. 16. Exod. xxiii. 20. Judg. ii. 1; xiii. 19. 2 Chr. xxxvi. 16. Eccl. v. 5. Mal. iii. 1.
[m] Deut. v. 5. Gal. iii. 19, 20. 1 Tim. ii. 5. Heb. viii. 6, &c.
[n] ch. xi. 6.
[o] ver. 10. ch. xvii. 21. Exod. xxxiii. 19; xxxiv. 6, 7. Ps. lxxvi. 5, 15.
[p] ch. xxxvi. 10. Ps. xl. 3; lxxi. 3; lxxxvi. 13. Isa. xxxviii. 17-19. Zech. ix. 11.
[q] Ps. xlix. 8, 9. Matt. xx. 28. Rom. iii. 24, &c.
[r] 2 Kings. v. 14.
[s] Ps. ciii. 5.
[t] 2 Kings, xx. 2, 5. 2 Chron. xxxiii. 12, 13, 19. Ps. vi. 2, 10.
[u] Ps. xvi. 11; xxx. 6; lxvii. 2. Acts, ii. 28.

[w] Ps. xxiii. 3. [x] John, iii. 19, 20; vii. 17; xvi. 8. James, ii. 9. Ps. xxvii. 1. [y] ch. vii. 20. Numb. xii. 11. 2 Sam. xii. 13. Prov. xxviii. 13. Ps. xix. 7, 8. [z] vv. 18, 24. ch. v. 20; vi. 23. Ps. xxv. 22; xxvi. 11, &c. [a] Isa. ix. 2. John, xi. 9. [b] vv. 14, 17. Deut. xxxii. 27. Prov. xvi. 4. [c] vv. 24, 28. Ps. xl. 2, 3; cxviii. 17, 18. [d] Ps. lvi. 14. Isa. li. 5; xxxviii. 17. John, viii. 12. [e] ch. xiii. 6; xvii. 2, &c.

33 * If not, [f]give thou ear unto me: be silent, and I will teach thee wisdom.

[CHAP. XXXIV.]—1 * So Elihu answered and said,
2 * Hear mine opinions [a]ye wise, and ye that have
3 knowledge, give ear unto me: * for *the* ear [b]trieth
4 sentences, as the palate tasteth food. * Let us [c]choose to us judgment; let us [d]acknowledge among ourselves
5 that which is good. * For Job hath said, [e]"I have done justly, and God hath [f]put away my judgment!"
6 * "Should I [g]lie respecting my case?"—"Mine
7 [h]arrow is mortal, without transgression!" * What man *therefore* is like unto Job, *who* [i]drinketh up scorning
8 as water; * and goeth on to [k]herd with the workers
9 of iniquity, yea to walk with the men of sin? * For he hath said, "It [l]profiteth not a man to be accepted
10 with God!"—* Hearken therefore unto me, *ye* [m]men of understanding.

Far be it [n]from God to do wickedly, and from *the*
11 Almighty to do perversely. * For *in* the [o]work of a man shall He repay him, and according to each man's
12 [p]way shall He cause him to find. * Nay verily, [q]God will not condemn *unjustly*, neither will *the* Al-
13 mighty [r]pervert judgment. * Who hath [s]set a land in order against Him? yea, Who *so* appointed the
14 whole world? * If He should set [t]His heart upon him, He would gather back His [u]spirit and His breath unto
15 Himself; * all flesh should [w]expire together, and man return to *the* dust.

16 * If therefore *there is* any [x]discretion, hear this:
17 give ear to the utterance of mine opinions. * Doth even he who hateth [y]judgment rule? or, Wilt thou
18 condemn *the* [z]Just *and the* Mighty? * Is it to be said to a [a]King, "*It is* vain?"—"*It is* wicked," to
19 Princes?—* *To* [b]Him who accepteth not the persons of princes; neither preferreth the [c]magnificent to the humble;—For they all *are* the [d]work of His hands?—
20 * *In* a [e]moment do they die, and *in* the portions of *the* [f]night are a people troubled, and pass off; yea a
21 mighty people depart without [g]hand. * For His eyes

[f] Ps. xxxiv. 12. Prov. iv. 1, 2; v. 1, 2. Ps. xlix. 4.
[a] Prov. i. 5. 1 Cor. x. 15; xiv. 20.
[b] ch. vi. 30; xii. 11. 1 Cor. ii. 15. Heb. v. 14.
[c] Judg. xix. 30; xx. 7. Isa. xi. 2, 5. John, vii. 24. ch. x. 7; xi. 4; xvi. 17, &c.
[d] ch. ix. 17; xxvii. 2.
[e] ch. xxvii. 4-6.
[f] ch. vi. 4; xvi. 13.
[g] ch. xv. 16. Prov. iv. 17.
[h] Ps. i. 1; xxvi. 4; l. 18. Prov. i. 15; ii. 12, &c. ch. ix. 22, 30, 31. vv. 2, 3, 34.
[i] ch. viii. 3; xxxvi. 23. Gen. xviii. 25. Deut. xxxii. 4. 2 Chro. xix. 7. Ps. xcii. 16. Ps. lxii. 13. Prov. xxiv. 12. Jer. xxxii. 19. Rom. ii. 6. Prov. i. 31. Gal. vi. 7, 8.
[k] Ps. xl. 8; cxlv. 17. Hab. i. 12, 13.
[l] ch. viii. 3.
[m] Jer. xlix. 19.
[n] ch. vii. 17.
[o] Ps. xxxiv. 29. Isa. xxvii. 4. Gen. vi. 17. ch. xxx. 23. Eccl. xii. 7. Isa. lvii. 16.
[p] ch. xii. 3; xiii. 2, 6.
[q] Gen. xviii. 25. 2 Sam. xxiii. 3. Rom. iii. 5, 7.
[r] ch. xl. 8. Rom. ix. 14. Exod. xxii. 28. Eccl. x. 20. Acts, xxiii. 5. ch. xiii. 8. Deut. x. 17. 2 Chro. xix. 7. Acts, x. 34. Rom. ii. 11. Gal. ii. 6, &c.
[s] ch. xxxvi. 10. Ps. xlix. 7, 8. Jam. ii. 5.
[t] ch. xxxi. 15. Prov. xiv. 31; xxii. 2. xxv. 37-39; xxvi. 10. Isa. x. 16-19; xxx. 30-33. Dan. ii. 34, 44, 45. Zech. iv. 6.
[u] Ps. lxxiii. 19. Isa. xxx. 13.
[w] Exod. xii. 29, 30. Isa. xxxvii. 36. Matt. xxv. 6.
[x] 2 Sam.

*are* on the ways of *every* man, yea He [b]looketh *upon*
22 all his steps. * *There* is neither [i]darkness nor shadow of [k]death, where the [l]workers of iniquity
23 can be hidden. * *It is* not therefore for man again to [m]set *his heart* on entering into judgment
24 with God. * *For* He breaketh the [n]mighty to pieces without inquiry, and establisheth [o]others *in* their
25 stead. * So [p]taketh He knowledge of their deeds, overthroweth *them in* a [q]night, and they are beaten
26 to pieces * beneath the wicked: they are derided
27 in the [r]sight of many.—* Because they so [s]departed from Him, and would not [t]consider any of His
28 ways.—* To bring unto Him the [u]cry of *the* humble; and that He might [w]hear the cry of *the* afflicted.
29 * So He [x]giveth rest. Who then shall [y]condemn? So He [z]hideth His face. Who then can [a]behold Him?
30 And *this* as to a [b]nation, or as to one man: * that no [c]ungodly man should bear rule; nor a [d]people
31 practise treachery. * Is *it then* to be said to God,
32 "[e]I have borne," "I have not injured?"—* "*What* [f]exceeds my apprehension, teach Thou me?" "If I have done wickedly, [g]I will not do so again?"—
33 * Is it by [h]thee that He should repay it, seeing thou hast [i]despised; *and* because thou *so* choosest, but not I?
34 What thou knowest therefore [k]speak out. * Men of [l]understanding will declare for me,—yea, *every*
35 wise man will hear me,—*saying*, * Job speaketh [m]without knowledge, and his words are without
36 consideration. * Would *therefore* that Job were thoroughly [n]examined, because of *the* [o]answers to
37 wicked men. * But he addeth [p]rebellion to his error: he [q]clappeth his hands in our presence, and [r]multiplieth his words against God.

[CHAP. XXXV.]—1 * Elihu also answered and
2 said, * Countest thou this for judgment? Thou hast
3 said, "* My justification is with God."—* When thou sayest, *moreover*, What profit *is there* to [b]Thee?

[b] ch. xxxi. 4. Gen. xvi. 13. 2 Chro. xvi. 9.
[i] Ps. cxxxix. 12, 13; Isa. xxix. 15. Jer. xxiii. 24, &c.
[k] ch. iii. 5; xxiv. 27. Isa. lx. 2.
[l] ch. xxxi. 3. Ps. v. 6. Prov. x. 29, &c.
[m] ver. 14. ch. xxxiii. 13, &c.
[n] ch. xix. 2. Ps. ii. 9; lxxii. 4; xciv. Jer. li. 20-23. Dan. ii. 21, &c.
[o] 1 Sam. ii. 30-36. xv. 28. 1 Kings, xiv. 7, 8, 14. Ps. cxiii. 7, 8. Dan. v. 20-31.
[p] Ps. xxxiii. 15. Isa. lxvi. 18. Hos. vii. 2. Amos, viii. 7. Rev. xx. 12.
[q] ver. 20. Isa. xv. 1. 1 Thes. v. 2.
[r] Exod. xix. 20. Deut. xiii. 9, 11. Ps. lviii. 11, 12. Isa. lxvi. 24.
[s] 1 Sam. xv. 11; cxxv. 5. Zeph. i. 6. Luke, xvii. 31, 32, &c.
[t] Ps. xxviii. 5; cvii. 43. Prov. i. 29, 30. Isa. i. 3, &c.
[u] ch. xxii. 9, 10; xxiv. 12. Exod. ii. 23, 24. Ps. xii. 6. Isa. v. 7.
[w] Exod. xxii. 23-27.
[x] Isa. xiv. 3-8; xxvi. 3; xxxii. 17. John, xiv. 27, &c.
[y] Rom. viii. 34.
[z] ch. ix. 8, 9. Ps. xiii. 1; xxvii. 9; xxx. 8.
[a] ch. xii. 14; xxvii. 13.
[b] 2 Kings, xviii. 12. 2 Chro. xxxvi. 17. Jer. xxvii. 8.
[c] 1 Sam. xxviii. 17. 2 Kings, xxi. 11, 12. Hos. v. 10, 11.
[d] Ps. lxv. 8; cxliv. 2.
[e] ch. xxxi. 5, 13, 16, &c.
[f] ch. x. 2. Ps. xix. 13; xxv. 4, 5; xxxii. 8; cxxxix. 24, 25.
[g] ch. xxxiv. 5, 37; xxvi. 2. Jam. v. 11.
[h] ch. xxvii. 23.
[i] ch. xxvii. 5.
[k] ch. xxxii. 18.
[l] ch. xxxiv. 2, 34.
[m] ch. xxxiv. 35; xxxv. 16; xlii. 3.
[n] Ps. xvii. 3.
[o] ver. 8, 9. ch. xii. 6; xxi. 7; xxiv. 1.
[p] 1 Sam. xv. 23. Isa. i. 19, 20.
[q] ch. viii. 2, 3; xi. 2, 3.
[r] ch. ix. 27; x. 7; xvi. 17, &c.
[s] ch. ix. 21, 22; x. 15; xxi. 15, &c. Ps. lxxiii. 13. Mal. iii. 14.

4 "What advantage have I from my sin?" *I will
answer thee, yea *rather* thine opinions *which* attend
5 thee. *[c] Look, *then*, at the heavens, and see; observe
also the [d] clouds: they are higher than thou.
6 * If thou hast [e] sinned, What canst thou have done
against Him? and, if thy transgressions were many,
7 What canst thou have done to Him? * If thou [f] hast
done justly, What canst thou have rendered unto
Him? or What can He have received at thy hand?—
8 * For a man such as thou *art, is* thy [g] wickedness; and
9 for the son of man, thy righteousness.—* From excess
may *men* have caused *the* oppressed to [h] cry out; from
10 the arm of *the* mighty may they have complained;
* and *one* not have said, "Where *is* God my [i] Maker,
11 the giver of [k] songs in the night? * who teach-
eth us by the [l] beasts of *the* earth, and maketh us
12 wise by the [m] birds of heaven?"—* There may they
have cried out because of the haughtiness of evil men,
13 and He [n] not have answered. * But God [o] heareth *it*,
not in vain; neither *in vain* doth the Almighty behold
14 it. * Even when thou sayest, thou canst not [p] see
Him, [q] judgment *is* before Him. Wait thou there-
15 fore for Him.—* But now, because it [r] is not *so*, He
hath visited *in* His anger, but hath not animad-
16 verted in *its* excessive spread. * So Job openeth
his mouth *in* [s] vanity: in ignorance he multiplieth
words.

[CHAP. XXXVI.]—1 * ELIHU moreover continued,
2 and said, *[a] Wait for me a little, and I will shew thee
3 that *there are* still arguments on [b] God's behalf. * I
will *now* take up my [c] knowledge from afar; and to
4 my Maker I will ascribe [d] righteousness. * For truly
my assertions *shall be* [e] unfeigned, *and* wholly acknow-
ledged by thee.
5 * Behold, God is mighty, yet He despiseth [f] none:
6 great *in* [g] power, *in* mercy. * He granteth not strength
to the [h] wicked; but rendereth judgment to the
7 [i] afflicted: * He [k] withdraweth not His eyes from the
just; whether as to kings on the [l] throne,—giving

[c] ch. xxii. 12; xxv. 5, 6; xxxvi. 26-33; xxxvii. 1-5. Ps. viii. 4, 5. Isa. xl. 22, 23; lv. 9.
[d] ch. xxxvi. 29; xxxvii. 16. Nahum. i. 3.
[e] Prov. viii. 36; ix. 12. Jer. vii. 19.
[f] ch. xxii. 2, 3. 1 Chro. xxix. 14. Ps. xvi. 2. Prov. ix. 12. Rom. xi. 35.
[g] Josh. vii. 1-5; xxii. 20. Eccl. ix. 18. Jon. i. 12.
[h] ch. xxiv. 12; xxxiv. 28. ch. xl. 9. Ps. x. 15.
[i] Isa. li. 13; liv. 5. ch. xxxii. 22; xxxvi. 3.
[k] Ps. xlii. 9; lxxvii. 7; cxix. 62; cxlix. 5. Acts, xvi. 25.
[l] Prov. xxx. 24-28, 29-32.
[m] Prov. xxx. 19; i. 17; vii. 23; xxvii. 8. Amos, iii. 5.
[n] Ps. xxii. 3; xliv. 25; lxxxviii. 15.
[o] Exod. ii. 23; iii. 7. Ps. lx. 13; xviii. 6; xxxiv. 16; cii. 18; cvi. 44.
[p] ch. ix. 11; xxiii. 3, 8-10.
[q] ch. ix. 19; xix. 7. Ps. lxxvii. 6-11. xcvi. 2. Isa. xxx. 18; liv. 17. Mich. vii. 7-9.
[r] ch. iv. 5; ix. 15. Num. xx. 12. Ps. ii. 12. Hos. xi. 9. Luke, i. 20.
[s] ch. iii. 1; xxxiii. 2, 8; xxxiv. 35-37; xxxviii. 2.
[a] ch. xxi. 3; xxxiii. 33.
[b] ch. xiii. 7, 8.
[c] ch. xxviii. 12, 13. Prov. ii. 4, 5.
[d] ch. xxxiv. 10, 12. Deut. xxxii. 4. Ps. xl. 7; cxiv. 17. Jer. xii. 1. Dan. ix. 7, 14. Ps. xxii. 2-5; cxxxviii. 6. Ps. lv. 24. Jer. xii. 1, 2. xxxiv. 15. Zeph. iii. 17.
[e] ch. xiii. 4, 7; xxi. 27, 34. Prov. viii. 7, 8. 2 Cor. ii. 17.
[f] ch. x. 3; xxxi. 13.
[g] ch. ix. 4, 19; xii. 13-16. Num. xiv. 18. Ps. ciii. 11; cxlv. 8.
[h] ch. xxi. 7, 9, 30.
[i] ch. xxix. 12-17. Ps. lx. 13; x. 14, 15, &c.
[k] ch. xvi. 9. Ps. xxxiii. 18; 1 Sam. ii. 8. Ps. lxxviii. 70-72; cxiii. 7, 8.

them continual stability, so that they are exalted;—
8 or *when* bound in [m] chains, and taken in the bonds of
9 affliction. * So He bringeth their works [n] before them,
even their transgressions when they have [o] done proud-
10 ly: * and their [p] ear is opened for correction; and
He commandeth that they [q] return from iniquity.
11 * If indeed they hear and [r] obey; they finish their
12 [s] days in prosperity, and their years in plenty. * But,
if they hear [t] not; *then* they pass over to contempt,
and give up the ghost [u] in ignorance.
13 * But the ungodly *in* heart [w] lay up wrath: they call
14 not when He [x] bindeth them. * Their desire dieth
in [y] youth, yea their strength among [z] catamites.
15 * He delivereth *the* humble in his affliction; and their
16 ear is laid open in [a] oppression. * Even so hath He
urged thee by means of necessity, *to find* plenty,—
the [b] place of which *knoweth* no restraint,—that He
might fill the provision of thy table *with* [c] fatness.
17 * But thou hast [d] filled up the judgment of the wicked:
*both* judgment and justice will uphold *this*.
18 * But let not [e] anger, neither much ransom, so cause
thee to decline, that it urge thee on to contempt.
19 * Can thy [f] affluence *then* be opposed *to Him?—No:*
neither wealth, nor all the [g] confirmed in might. * Pant
20 not *for* the night, for the rising of *the* populace from
21 their places. * Take heed: [h] regard not iniquity; for
on this thou hast placed thy [i] choice, rather than *on*
22 affliction. * Behold, God [k] exalteth by His power:
23 Who teacheth like Him? * Who shall set up his [l] way
against Him? or Who shall say, "Thou hast done
24 [m] wickedly?" * Remember that thou [n] magnify His
25 work, so that men may look upon *it*,—* all men may
26 perceive it,—mortal man may [o] see *it*, from afar. * Be-
hold, God *is* [p] great, and we cannot [q] comprehend *Him;*
27 yea the number of His years *is* [r] unsearchable. * For
He draweth off the [s] water-drops: they are fused *in*
28 rain instead of [t] His mist, * so that *the* clouds flow
29 [u] down, they distil upon man abundantly. If, more-

[m] ch. xii. 17-19. Ps. cvii. 10-12. Jer. xiii. 18. Lam. v. 16.
[n] ch. x. 2.
[o] Deut. iv. 21, 22. 2 Chro. xxxiii. 11. Ps. xciv. 12, &c.
[p] Ps. v. 11. Isa. lix. 12. Ezek. xviii. 29-31.
[q] ver. 15. ch. xxxiii. 16-23. Ps. xl. 7. Isa. xlviii. 8, 17; l. 5. Acts, xvi. 14.
[r] Prov. i. 22, 23; viii. 4, 5, &c. ch. xxii. 21. Deut. iv. 30.
[s] Jer. vii. 23; xxvi. 13. ch. xi. 13-19. Eccl. ix. 2, 3.
[t] Deut. xviii. 15; xxix. 15-20. Isa. i. 20, &c.
[u] ch. iv. 21. John, viii. 21.
[w] Num. xxxii. 14. 2 Chro. xxviii. 13, 22. Rom. ii. 5.
[x] ch. xv. 4; xxvii. 8-10; xxxv. 9, 10. Matt. xxii. 12, 13.
[y] ch. xv. 32; xxi. 23-25. Gen. xxxviii. 7-10. Lev. x. 1, 2. Ps. lv. 24.
[z] Gen. xix. 5, 24, 25. Deut. xxiii. 17.
[a] ver. 6, 10. 2 Chro. xii. 8.
[b] ch. xix. 8; xiii. 10-17. Ps. xviii. 19, 20; xxxi. 9; xl. 2-4; cxviii. 5.
[c] Ps. xxiii. 5; xxxvi. 9; lxiii. 6. Isa. xxv. 6; lv. 2.
[d] Gen. xv. 16. Rom. i. 32. Rev. xviii. 5.
[e] Ps. iii. 1, 2, 12. Ps. iv. 5; xxxvii. 8. Prov. xiv. 29.
[f] Prov. x. 3; xi. 4.
[g] ch. ix. 13. Ps. xxxiii. 16, 17. Prov. xi. 21. Isa. xxxvii. 36.
[h] Ps. lxi. 19. Ezek. xiv. 4. Matt. v. 29, 30.
[i] ch. xxxiv. 7-9; xxxv. 3. Jer. xxvii. 3 ff.
[k] Dan. iii. 16-18; vi. 10. Matt. xiii. 21.
[l] 1 Sam. ii. 7, 8. Ps. lxxv. 8. Isa. xiv. 5. Dan. iv. 25, 32.
[m] ch. xxxiv. 13. ch. viii. 3; xxxiv. 10; xl. 8. Rom. iii. 5; ix. 14.
[n] Ps. xxxiv. 3; lxxii. 18; lxxxvi. 8-10; xcii. 5, 6. 1 Chro. xxix. 12, 13, &c.
[o] Exod. xiv. 13. Ps. xxxiv. 8. Ps. xl. 4; lxvi. 5; xcii. 6; cxiv. 10-12.
[p] ch. xxxvii. 5. Ps. cxlv. 3.
[q] ch. xi. 7-9; xxvi. 14; xxxvii. 23. 1 Kings, viii. 27.
[r] Ps. xc. 2; cii. 25-28. Heb. i. 12.
[s] ch. v. 10; xxxviii. 25-28. Ps. lxv. 10-14. Isa. v. 6.
[t] Gen. ii. 6.
[u] ch. xxxvii. 11-13. Prov. iii. 20.

over, *one* could understand the spreadings of [w] *the* thick cloud, *or* the [x] rumblings of His pavilion!—
30 * Behold, He [y] spreadeth His light over it: He also
31 [z] covereth the foundations of the ocean!—* For with these He [a] judgeth nations; He *also* giveth food to
32 [b] abundance. * With the palms of *His* hands He covereth the [c] lightning, and layeth *His* commands
33 upon it to destroy. * By it He [d] enounceth His will, the fierceness of *His* wrath against iniquity.

[CHAP. XXXVII.]—1 * At this, moreover, my [a] heart
2 beateth, and leapeth from its place. * Hearken attentively when His [b] thunder rageth, and *when* mur-
3 murs proceed from His mouth. * Beneath the [c] whole heavens doth He dismiss it; and His lightning to
4 the extremities of the earth. * After it [d] roareth *the* thunder: He rumbleth with the [e] voice of his majesty: and none can trace [f] them, though His voice be heard.
5 * God, *I say*, [g] thundereth wonderfully with His voice, working [h] mighty things which we understand not.
6 * For to the [i] snow He saith, "Fall thou *to the* earth," —*to* the showering [k] rain also, and *to* the drenching
7 rains [l] of His might.—* For the sake of all men He sealeth *it*, that [m] all men of His creating may know.
8 * So the wild beast entereth into the [n] ambush-
9 ment, and resteth in its dwellings. * From the [o] southern quarter cometh *the* whirlwind, and from *the* north-
10 ern *the* cold. * By the blast of God is the [p] frost
11 given, and the sheet of waters congealed. * For [q] irrigation moreover is the thick cloud stretched out: the spreading cloud [r] disperseth abroad His
12 lightning. * So He [s] by His counsels turneth *them* perpetually about, that they may do whatsoever [t] He commandeth them for the earth, on the face of the
13 *whole* world: * whether for a [u] tribe, or for its land: surely for mercy He sendeth it forth.
14 * Hear this, O Job; [w] stand still, and consider [x] the
15 marvellous things of God. * Knowest thou when God setteth *His mind* on [y] them? and causeth His cloud to
16 send forth *the* [z] lightning? * Art thou acquainted with [a] the poisings of the thick cloud,—things miracu-

[w] ch. xxxvii. 16; xxxviii. 9, 37. 1 Kings, xviii. 44, 45. Ps. civ. 3.
[x] ch. xxxvii. 2-5. Ps. xviii. 14; xxix. 3-10.
[y] ch. xxxviii. 25, 34, 35.
[z] ch. xxxviii. 8-11.
[a] ch. xxxvii. 13; xxxviii. 22, 23. Gen. vii. 17-24; xix. 24. Exod. ix. 23-25. Josh. x. 11.
[b] ch. xxxviii. 26, 27. Ps. lxv. 10-14; civ. 13-15. Acts, xiv. 17.
[c] ch. xxvi. 9. Ps. xviii. 12-14; cxlviii. 8.
[d] ch. xxxvii. 2. 2Sam. xxii 14, 15.
[e] ch. iv. 14; xxi. 6. Exod. xix. 16. Ps. cxix. 120.
[f] ver. 5. ch. xxxvi. 29, 33. Exod. xix. 16-19. Ps. civ. 7.
[g] Ps. xcvii. 4. Matt. xxiv. 27. Rev. xi. 19.
[h] Ps. xxix. 3-5; lxviii. 34.
[i] Exod. xv. 7, 8. Deut. xxxiii. 26.
[k] Ps. lxxvii. 20.
[l] ch. xxxvi. 27-33. 2Sam. xxii. 14, 15.
[m] ch. v. 9; ix. 10; xi. 7. Eccl. iii. 11. Isa. xl. 28. Rom. xi. 33.
[n] ch. xxxviii. 22. Ps. cxlvii. 16, 17; cxlviii. 8.
[o] ch. xxxvi. 27.
[p] Gen. vii. 12. Ezra, x. 9, 13. Prov. xxviii. 3.
[q] ch. xxxvi. 24. Ps. xlvi. 9; lxiv. 9; cix. 27. Eccl. viii. 17.
[r] Ps. civ. 22.
[s] ch. ix. 9. Ps. civ. 13. ch. xxxviii. 1. Isa. xxi. 1. Zech. ix. 14.
[t] ch. xxxviii. 29, 30. Ps. lxxviii. 47; cxlvii. 16-18.
[u] ch. xxxvi. 27, 28.
[w] ch. xxxvi. 30, 32. Isa. xviii. 4.
[x] Ps. lxv. 10, 11; civ. 24. Jer. xiv. 22.
[y] Joel, ii. 23.
[z] Ps. cxlviii. 8. Jam. v. 17, 18. Rev. xi. 6.
[a] ch. xxxiv. 20. Ps. lxv. 9, 10.
[w] Exod. xiv. 13. Ps. xlvi. 11. Hab. ii. 20.
[x] ch. xxvi. 6-14. xxxviii. 24, 25. Ps. cxi. 2; cxiv. 5, 6.
[y] ch. xxviii. 24, 25. Ps. cxix. 9. Isa. xl. 20.
[z] ver. 11. ch. xxxvi. 30; [a] ch. xxvi. 8; xxxvi 29. Ps. civ. 2, 3.

17 lous *with* the perfect *in* knowledge!—* because thy
clothes *are* warm, when *the* land is at [b]rest from *the*
18 south? * Canst thou [c]stretch out the clouds with
19 Him, [d]unyielding as *the* molten mirror? * Shew us
what we [e]shall say of Him; *for* we cannot oppose *Him*
20 by reason of [f]darkness! * Shall it be told Him when
I [g]speak? *Or* if a man have commanded that *one*
21 should be [h]destroyed?—* But now they cannot look
upon *the* light, when it breaketh through the clouds;
nor *when* the wind hath passed, and cleared them
22 *away!*—* From *the* north, *indeed,* cometh gold:—*but*
23 upon God *resteth* fearful [i]majesty. * As for *the* Al-
mighty, we [k]cannot discover Him. Great *in* [l]might
and judgment, and infinite in [m]righteousness, He can-
24 not be [n]answered. * Let men therefore [o]fear Him,
*for* He [p]respecteth none of the wise of heart.

[b] Luke, xii. 56.
[c] ch. ix. 8, 9. Gen. i. 6, 8. Ps. civ. 2.
[d] ch. xxvi. 8.
[e] Ps. cxxxix. 7. Prov. xxx. 3–4.
[f] ch. xi. 8; xxvi. 14. Ps. cxxxix. 7, 12, 13.
[g] Ps. cxxxix. 5.
[h] Ps. cxxxix. 20.
[i] ch. xl. 10. 1 Chron. xxix. 11. Ps. lxvi. 5; xciii. 1. Isa. ii. 10, 19, &c.
[k] ver. 10. ch. xi. 7; xxvi. 14. Prov. xxx. 3, 4. Eccl. iii. 11.
[l] ch. ix. 19; xii. 13; xxxi. 5. Ps. lxii. 12.
[m] Ps. xxxvi. 6, 7, 8.
[n] Isa. l. 2; lxvi. 4.
[o] Ps. cxxx. 4. Jer. xxxii. 39; xxxiii. 9. Hos. iii. 5. Matt. x. 28.
[p] ch. v. 13. Eccl. ix. 11. Isa. v. 21. Matt. xi. 25, 26.

## CHAPTERS XXXVIII.—XLII.

### SUMMARY.

*Jehovah himself now proceeds to determine the question at issue. He answers, therefore, from the whirlwind, By calling into question Job's knowledge, on the grounds of his recent birth and excessive impotence; hence averring, that ignorance lay at the bottom of all his complaints,* 1–11. *Enters particularly into these considerations, in order to convince Job of the folly of his reasonings,* 12–15. *Interrogates him as to the secrets of the deep,* 16–18: *as to the phœnomena of the light; as to the treasuries of snow and hail; as to the distribution of the light, the winds, the rains, and the course of the thunderbolt,* 19–28: *as to the production of the rain, the cold, the frost, the influences of the heavenly bodies on the earth; and whether Job can, by his command, direct their proceedings,* 29–39. *He next presses him as to his knowledge and influence, with respect to things on the earth. Whether he can undertake to provide for the ravenous beasts and birds; XXXIX. Whether he knows the times, seasons, and practices of the fugitive mountain tribes; of the fiercer and swifter beasts of the deserts,* 1–7. *Enquires whether he can command the more powerful animals to render him service, or can trust to them to secure his profits,* 8–18: *whether he has made the horse such as he is, courageous, powerful, and swift,* 19–25: *whether he regulates the properties of the more powerful birds,* 26–30. *XL.—Jehovah continues His interrogatories; and Job confesses his vileness and ignorance,* 1–5. *Jehovah resumes, calling upon Job to give evidence of his power; and declares that, when this is done, then will He justify and praise him,* 6–14. *Calls upon him to view His power, as evinced in*

*the formation of the more powerful quadrupeds: states their astonishing properties, 15-24. Directs his attention to the monsters of the deep, and to their terrific characters, 25-32. XLI.—Digresses, in order to impress on Job the greater danger of contending with Him who formed these; and proceeds with an enumeration of their astonishing powers, fearful properties, and invincible tempers, 1-26.*

1 * THEN Jehovah answered Job out of the whirl-
2 wind, and said, * Who *is* this that darkeneth
3 counsel by [a] words without knowledge? * [b] Gird up
now thy loins like a man; for [c] I will ask of thee, and
4 shew thou *unto* me. * Where wast thou when [d] I
founded the earth? Tell, if thou knowest distinctly.
5 * Who hath appointed its [e] measures? for thou know-
6 est: or Who laid down the [f] line upon it? * On
what are its [g] bases fixed? or, Who laid its [h] corner-
7 stone, * when the morning [i] stars sang together, and
8 all the [k] sons of God shouted?—* And He [l] fenced in
the sea *as* with doors, when He brought it forth, *and*
9 it came out *as* from the [m] womb?—* When I ap-
pointed *the* cloud its clothing, and thick darkness its
10 [n] swaddling-band; * and brake over it my [o] decree,
11 and appointed a bar and doors, * and said: [p] Hitherto
shalt thou come, and no farther; and here shall be
stayed the pride of thy waves?
12 * Hast thou since thy days commanded the [q] dawn,
13 and made the day-break to know its place? * To
[r] take possession of the extremities of the earth; and
14 *that* the [s] wicked may be shaken out of it? * *That* it
be changed as the clay of the [m] signet, and *that men* be
15 set up as if accoutred *for battle;* * and from the
wicked their light be [t] withholden, and the proud
[u] arm be broken?
16 * Hast thou entered into [w] the mazes of the sea, or
17 traversed, [x] searching out, the *great* deep? * Have
the [y] gates of death been laid open to thee? or Hast
18 thou viewed the doors of the [z] shadow of death? * Hath
thine understanding extended even to the [a] breadths of
the earth? Tell, if thou knowest it all.
19 * Where *then* is the path *on which the* [b] light rest-
20 eth? And where is the station of [c] darkness? * That
thou mightest seize it on its boundary, and that thou

[a] ch. xxxiv. 35; xxxv. 16; xlii. 3.
[b] ch. xl. 7. Exod. xii. 11. 1 Kings, xviii. 46. Jer. i. 17.
[c] ch. xiii. 15, 22; xlii. 4.
[d] Gen. i. 1. Prov. viii. 29, 30. Ps. cii. 26; civ. 5. Heb. i. 2, 10.
[e] ch. xi. 9; xxviii. 25. Prov. viii. 27. Isa. xl. 12.
[f] Gen. i. 9. Comp. Ps. xix. 4; 2 Cor. x. 16.
[g] 1 Sam. ii. 8. Ps. xxiv. 2; xcii. 1; civ. 5. Zech. xii. 1.
[h] Ps. cxviii. 22.
[i] Ps. xix. 2.
[k] ch. i. 6; ii. 1. Gen. vi. 2.
[l] ver. 10. Gen. i. 9. Ps. xxxiii. 7; civ. 9. Prov. viii. 29. Jer. v. 22.
[m] ver. 29.
[n] Gen. i. 2.
[o] ch. xxvi. 10. Gen. i. 9, 10.
[p] Ps. lxv. 9; lxxxix. 10 xciii 3, 4. Prov. viii. 29. Mark, iv. 41.
[q] Gen. i. 5. Ps. lxxiv. 16. vv. 4, 21. ch. xv. 7.
[r] Ps. xix. 5, 7 cxxxix. 10, 11.
[s] ch. xxiv. 13. Exod. xiv. 27. Ps. civ. 22, 35.
[t] ch. v. 14; xviii. 5, 18. Prov. iv. 19. Isa. viii. 22.
[u] Ps. x. 15; xxxvii. 17. Ezek. xxx. 22.
[w] Ps. lxxvii. 20.
[x] ch. xxvi. 6.
[y] Ps. ix. 14; cvii. 18.
[z] ch. iii. 5; xii. 22. Matt. xvi. 18.
[a] ver. 5. Ps. lxxiv. 17. Isa. xl. 28. Jer. xxxi. 37.
[b] v. 12, 13. Isa. xlv. 7.
[c] Ps xviii. 12; civ. 20. Amos, iv. 13.

mightest make known the paths *to* its house?
21 * Knowest thou *this*, because thou wast then [d]born,
22 and *because* the number of thy days is great? * Hast
thou entered into the [e]treasures of *the* snow, or viewed
23 the treasures of *the* hail; * which I have reserved for
the time of [f]trouble, for the day of battle and of war?
24 * *By* what way is *the* [g]light distributed? *or the*
25 east wind dispersed over the earth? * Who hath
[h]divided a channel for the waterspout, and a path for
26 the [i]thunderbolt? * To give rain on a land, *where*
*there is* no man, *on the* [k]desert in which *there is* no
27 human being: * to saturate the desolate and waste
place, and to make the pasture to send forth?
28 * Hath the rain a father? or, Who hath brought
29 forth the vessels of dew? * Of Whose [l]belly came
forth the cold? and Who begat the hoary frost of
30 heaven, * *by which the* waters are [m]hidden as
*with* a stone, and the surface of *the* deep is taken cap-
31 tive? * Wilt thou bind *to thee* the sweet influences
32 of the [n]Pleiades? or loose the bands of Orion? * Wilt
thou bring out *the* [o]planets *each* in its season? or con-
33 sole [p]Ayish for her children? * Knowest thou the
[q]laws of *the* heavens? Wilt thou appoint *to each*
34 its [r]rule on the earth? * Canst thou lift up thy voice
to the clouds, so that an [s]inundation of waters shall
35 cover thee? * Canst thou send forth the [t]lightnings,
that they shall proceed, and say to thee, Behold
36 us?—* Who hath placed wisdom in the tempest? or
37 Who given intelligence to the [u]thunder-storm? * Who
can number the clouds by wisdom? And who pour
38 out the [w]vessels of *the* heavens, * when the dust is
compressed into hardness, and the clods have become
united?
39 * Canst thou hunt *the* prey for the [x]she-lion? or
40 satisfy the tribes of the stout lions, * when they couch
in the dens,—remain in the covert,—their [y]ambush?
41 * Who prepareth for the [z]raven his prey, when his
young cry out to God, *and* wander about for lack
of food?

[CHAP. XXXIX.]—1 * KNOWEST thou the season *in
which* the [a]mountain-goats bear? Observest thou

[d] ver. 12. ch. xv. 7.
[e] ch. xxxvii. 6. Ps. cxxxv. 7.
[f] ch. xxxvi. 31; xxxvii. 13.
[g] Exod. ix. 16, 24. Josh. x. 11. Isa. xxx. 30. Ezek. xiii. 11.
[h] vv. 12, 13.
[i] ch. xxviii. 26; xxxvi. 27, 28; xxxvii. 6.
[k] ch. xxviii. 26.
[l] Ps. civ. 10-14; cvii. 35; cxlvii. 8, 9. Isa. xli. 18.
[l] ver. 8. ch. xxxvii. 10. Ps. cxlvii. 16, 17.
[m] ch. xxxvii. 10.
[n] ch. ix. 9. Amos, v. 8.
[o] 2 Kings, xxiii. 5.
[p] ch. ix. 9.
[q] Gen. i. 16; viii. 22. Ps. cxix. 90, 91. Jer. xxxi. 35, 36; xxxiii. 25.
[r] vv. 12, 13.
[s] 1 Sam. xii. 18. Amos, v. 8. Zech. x. 1. James, v. 18.
[t] Exod. ix. 23-25, 29. Lev. x. 2. Numb. xi. 1. 2 Kings, i. 10, 14.
[u] ch. xxxvi. 31, 32; xxxvii. 3, 13.
[w] Gen. vii. 4, 11, 12.
[x] ch. iv. 11. Ps. xxxiv. 11; civ. 21; cxlv. 15, 16.
[y] Gen. xlix. 9. Numb. xxiii. 24; xxiv. 9.
[z] Ps. civ. 27, 28; cxlvii. 9. Matt. vi. 26.
[a] 1 Sam. xxiv. 2. Ps. civ. 18.

2 *that of the* calving of *the* [b]hinds? * Countest thou the
[c]months they fulfil? or Knowest thou the time of their
3 bringing forth,—* *when* they couch down, give birth
4 to their young, *and* dismiss their pains?—* *When* they
feed their young, nourish them without; *and they* go
forth, and return unto them no more?

5 * Who hath sent forth the [d]wild ass free? or, Who
6 hath loosed the [e]cords of the mule, * whose home I
have made the wilderness, and his dwelling-places the
7 [f]marsh-land? * He smileth at the multitude of the
city; the tumult of the [g]oppressor he regardeth not.
8 * Of the abundance of the mountains *is* his [h]pasture,
9 and after every green herb doth he seek. * Is the
[i]Oryx willing to serve thee? Will he lodge near thy
10 [k]crib? * Wilt thou bind him *with* his cord for the
furrow? or Will he harrow the valleys after thee?
11 * Wilt thou trust in him because his strength *is* great?
12 or Wilt thou leave thy labour to him? * Wilt thou
confide in him, that he will secure the return of thy
13 seed, and gather *it into* thy barn?—* *In* the exulting
of the wings of the [l]ostriches? Or *in her* choice fea-
14 thers and head-plumage, * when she leaveth her
eggs to the earth, and hatcheth them on the dust;
15 * and [m]forgetteth that *the* foot may crush them, or the
16 wild beasts of the plain trample *on* them?—* *when*
her young are *so* hardened *as* to *seem* not hers; her
17 labour [n]in vain, and *she* without fear?—* when
God hath [o]withholden wisdom from her, and hath not
18 endued her with understanding?—* When she is
highly provoked, she [p]laugheth at the horse and his
rider!

19 * Givest thou [q]might unto the horse? [r]Clothest
20 thou his neck with [s]scorn? * Dost thou make him to
rush on like the [t]locusts, and the vehemence of his
21 snorting [u]fearful?—* They [w]dig into the valley, and
[x]glory each in his strength:—he [y]rusheth forth upon
22 the weapon! * He [z]laugheth at terror, and *is* un-
daunted; yea he turneth not back from the face of
23 the spear! * Over him ring the quiver, the blade of
24 the spear, and of the lance. * In his rush and wrath
he [a]drinketh up the earth; and standeth not still

[b] Ps. xxix. 9. Jer. xiv. 5.
[c] Jer. ii. 24.
[d] ch. vi. 5; xi. 12; xxiv. 5. Gen. xvi. 12. Ps. civ. 11. Isa. xxxii. 14. Jer. ii. 24; xiv. 6, &c.
[e] Gen. xlix. 14.
[f] Deut. xxix. 13. Ps. cvii. 34. Ezek. xlvii. 11.
[g] ch. iii. 18. Isa. xxxi. 4.
[h] ch. xl. 15, 20–22. Gen. i. 30. Ps. civ. 14.
[i] Numb. xxiii. 22. Deut. xxxiii. 17. Ps. xxii. 22; xcii. 11.
[k] Isa. i. 3.
[l] ch. xxx. 29.
[m] Lam. iv. 3.
[n] Hab. ii. 13.
[o] ch. xxxv. 4.
[p] vv. 7, 22. ch. xli. 29. 2 Kings, xix. 21.
[q] Ps. cxlvii. 10.
[r] Ps. xciii. 1; civ. 1.
[s] ver. 25.
[t] Joel, ii. 5.
[u] Jer. viii. 16.
[w] Judg. v. 22.
[x] Jer. ix. 23.
[y] Prov. xxi. 31.
[z] Jer. viii. 6.
[a] ver. 19.
[b] Hab. i. 8, 9.

25 when *the* trumpet soundeth! * At the blast of the
trumpet he saith [b]Ahah! and scenteth *the* battle from
afar, the raging and shouting of *the* princes.
26 * Is it of thine intelligence *that the* hawk moulteth,
27 *and* spreadeth out his wings [c]to the south? * Or *is it*
at thy command *that the* [d]eagle mounteth up, and
28 raiseth his nest on high? *That* he inhabiteth the
rock, and maketh his lodging on the [e]crags of the
29 rock, and the fastness? * *That* he spy out from
30 thence *his* [f]food, *and* his eyes view *it* from afar? * His
nestlings too gulp down blood; and where the [g]slain
*are*, there *is* he?

[CHAP. XL.]—1 * JEHOVAH, moreover, [a]answered
2 Job, and said, * Shall *one by* contending with the
[b]Almighty correct *this?* The impleader of God an-
swer it?
3,4 * Then Job answered Jehovah, and said, * Behold,
I am [c]vile! What *then* shall I answer Thee? I will lay
5 mine [d]hand upon my mouth. * Once have I spoken,
[e]but I cannot answer; yea [f]twice, but I will do so
no more.
6 * Then Jehovah answered Job out of *the* [g]whirl-
7 wind, and said, * [h]Gird up now thy loins like a man:
8 I will [i]ask of thee, and inform thou me. * Wilt
thou even annul my judgment? Wilt thou [k]condemn
9 me, that thou mayest be just? * Or Hast thou an
[l]arm like God? and Canst thou thunder [m]with a
10 voice like Him? * Deck *thyself* now *with* pride and
[n]excellency; yea, put on splendour and majesty.
11 * Disperse abroad the [o]fierceness of thine anger; yea
[p]look upon every proud *man*, and bring him down.
12 * Look, *I say*, upon every proud *man*, *and* fell him;
13 yea [q]overthrow *the* wicked *in* their place. * [r]Hide
them in the dust together: close up their persons in
14 safety. * Then will I also praise thee, because thine
own right [s]hand can save thee.
15 * Behold now, *the* [t]beasts which I have made *are*
16 with thee, *each* eating [u]grass like the ox. * Behold
now, his strength *is* in his loins; and his vigour in
17 the firmness of his bowels. * He maketh his tail to

[b] Ezek. xxvi. 2; xxxvi. 2.
[c] Jer. viii. 7.
[d] Exod. xix. 4. Ps. ciii. 5. Prov. xxiii. 5. Isa. xl. 31. Hos. viii. 1.
[e] 1 Sam. xiv. 4.
[f] ch. ix. 26.
[g] Ezek. xxxix. 17-19. Matt. xxiv. 28. Luke, xvii. 37. Rev. xix. 17, 19, 21.
[a] ch. xxxviii. 1.
[b] ch. xxxiii. 13; xxxiv. 37; xxxvi. 23; xxxviii; xxxix.
[c] ch. xlii. 6. Gen. xviii. 27; xxxii. 10, &c.
[d] ch. ix. 31-35; xvi. 21; xxi. 5; xxix. 9. Judg. xviii. 19, &c.
[e] ch. xxxiv. 31, 32. Rom. iii. 19.
[f] ch. xxxiii. 14. Ps. lxii. 12.
[g] ch. xxxviii. 1. Ps. l. 3, 4.
[h] ch. xxxviii. 3.
[i] ch. xlii. 4.
[k] ch. x. 3; xxvii. 2, 6.
[l] Ps. lxxxix. 11, 11. 1 Cor. x. 22.
[m] ch. xxxvii. 4, 5.
[n] Ps. l. 2; civ. 1. civ. 1. 2. Isa. lix. 17. 1 Chro. xvi. 11.
[o] ch. xx. 23. xxvii. 22. Deut. xxxii. 32. Ps. lxxxiii. 49, 50; cxlix. 6. Rom. ii. 8, 9.
[p] Exod. ix. 17; xv. 6; xviii. 11. Isa. ii. 11, 12, 17, &c.
[q] Ps. lx. 13. Prov. xv. 25. Isa. x. 6. Zech. x. 5. Mal. iv. 3. Rom. xvi. 20.
[r] ch. xiv. 13. Ps. xlix. 15. Isa. ii. 10.
[s] Ps. lxxxix. 14, &c.
[t] Gen. i. 24, 25;

ii. 20. [u] Num. xxii. 4. Ps. civ. 14; cxlvii. 8. ver. 20. ch. xxxix. 8.

bend like *the* cedar: the sinews of his [w] thighs are
18 woven together. * His bones *are as* tubes of [x] brass,
19 his solid bones as bars of iron. * He *is of* the [y] first
of the ways of God: his Maker hath given *him* his
20 weapon; * for the [z] mountains bring forth his provision, though all the wild beasts of the plain do gambol there.
21 * Beneath *the* wild lotus doth he couch, in the
22 covert of *the* [a] reeds, and *in the* mire. * *The* wild lotus covereth him *with* its shade; the [b] osiers of *the*
23 torrent surround him. * Should *the* river swell, he would not fear; he trusteth that he can [c] draw *the*
24 Jordan into his mouth. * Can *one* take him in his sight? *or* bore through *his* [d] nose *when* in *the* toils?
25 1 * Canst thou draw forth *the* [e] Leviathan with a [f] hook? or his tongue with a cord *which* thou lettest
26 2 down? * Canst thou place a reed in his nose? or
27 3 bore his jaw through with a thorn? * Will he multiply *his* supplications unto thee? Or will he say
28 4 [g] soft things unto thee? * Will he make a [h] covenant with thee? Wilt thou take him for a [i] servant for
29 5 ever? * Wilt thou play with him as *with* a sparrow? Or wilt thou [k] attach him to thy maidens?
30 6 * Will *the* companies bargain over him? Will they
31 7 [l] divide him among *the* merchants? * Wilt thou fill his skin with pikes? or his head with fish-spears?
32 8 * Lay thine [m] hand *on thy mouth* respecting him: remember *the* contest, *and* go no [n] farther.

[CHAP. XLI.]—1 9 * BEHOLD, his hope shall fail.—
Shall *not one* be cast down even at the [a] sight of
2 10 him? * *There is* none *so* fierce as to [b] stir him up.—
3 11 Who then can stand before [c] me? * Who hath gone before [d] me, that I should fulfil *his will; for*
4 12 all beneath the heavens is [e] mine?—* *But* I will not be silent *as to* his powers, the relation of *his* might, and the destructiveness of his array:—
5 13 * Who hath laid open the face of his couting? Who can draw near to double his [f] nose-curb?
6 14 * Who shall open the doors of his face, *when* the
7 15 circuits of his [g] teeth *are so* dreadful? * *His* back *is as* the embossings of shields,—[h] shut in fast *as the*

[w] ch. xli. 23.
[x] Isa. xlviii. 4.
[y] Ps. civ. 24. Prov. iv. 7; iii. 19; viii. 22.
[z] ver. 15. Ps. civ. 14; cxlvii. 8, 9.
[a] Isa. xix. 6, 7; xxxv. 7.
[b] Lev. xxiii. 40. Isa. xv. 7. Ezek. xvii. 5.
[c] ch. xxxix. 24.
[d] ver. 26.
CHAP. XLI. *in the common Bibles.*
[e] ch. iii. 8. Ps. lxxiv. 14; civ. 26. Isa. xxvii. 1.
[f] Isa. xxx. 28; xxxvii. 29. Ezek. xxix. 3, 4, 5.
[g] Ps. lv. 22. Isa. xxx. 10.
[h] ch. xxxix. 9-11.
[i] Exod. xxi. 6; Deut. xv. 17. ch. xxxix. 9.
[k] ch. xxxix. 10.
[l] Ps. lxxiv. 14.
[m] ch. xl. 4.
[n] ch. xl. 5.
[a] Heb. xii. 21.
[b] ch. iii. 8. Gen. xlix. 9. Num. xxiv. 9. ch. xxxiv. 19. Jer. xv. 5. 1 Cor. x. 22.
[c] ch. xv. 8. Isa. xl. 13.
[d] Exod. xix. 5. Deut. x. 14. 1 Chro. xxix. 11, 14. Ps. xxiv. 1; l. 12; cxlvi. 6. 1 Cor. x. 26, 28.
[e] 2 Kings, xix. 20. Ps. xxxii. 9. Jam. iii. 3.
[f] Ps. lvii. 5; lviii. 7. Prov. xxx. 14.
[g] Exod. xxviii. 11, 17, 21; xxxix. 14. Hag. ii. 23.
[h]

8 16 *stone of* a signet;—* one to another do they cleave,
9 17 so that a breath entereth not between them. * Each
is united with its fellow; they are fast holden, they
cannot be separated.
10 18 * His neesings give out light; and his eyes *are*
11 19 as the [i] eyelids of *the* dawn. * From his [k] mouth
proceed burning lamps, sparks of fire do escape.
12 20 * From his nostrils issueth smoke, as *from* a fire-
13 21 blown [l] pot with *burning* reeds. * His breath en-
kindleth [m] coals, yea a flame proceedeth from his
14 22 mouth. * In his [n] neck lodgeth strength; and be-
15 23 fore him doth [o] sorrow exult! * The muscles of his
flesh [p] stick fast together; *each as metal* fused upon
16 24 him cannot be moved. * His heart is firm as a
17 25 stone, yea hard as *the* nether [q] millstone. * At his
rising up *the* mighty are afraid; at *his* breakings
18 26 *forth* they are [r] confounded. * He who approacheth
him *with* a [s] weapon, spear, dart, or lance, shall not
stand.
19 27 * He counteth iron as straw; brass *as* rotten wood.
20 28 * The arrow will not put him to flight; the stones
21 29 of *the* sling are turned with him into [t] stubble. * As
stubble are clubs esteemed; and he laugheth at the
22 30 noise of *the* spear. * Beneath him *these are as*
points of the potsherd: he reclineth upon the spike
23 31 *as* upon *the* mire. * He causeth the deep to boil as
a [u] pot: *the* sea he maketh like a *boiling* pot of oint-
24 32 ment. * After him shineth a path; one would think
25 33 the deep *were* hoary *with age*. * *There* is not his
like upon *the* dust,—the *creature* made to *be* un-
26 34 broken. * He looketh down upon every high *thing*;
he is sovereign over all the progeny of *the* fierce.

[i] ch. iii. 9.
[k] Ps. xviii. 9.
[l] Jer. i. 13.
[m] Ps. xviii. 9, 13 Isa. xxx. 33. Hab. iii. 5.
[n] ch. xxxix. 19.
[o] Hos. xiii. 14. Hab. iii. 5.
[p] ver. 9.
[q] Jer. v. 3. Zech. vii. 12.
[r] Ps. cvii. 26, 27.
[s] ch. xxxix. 22, 23.
[t] 2 Chron. xxvi. 14-16. Isa. liv. 17.
[u] ver. 12.

# CHAPTER XLII.

## SUMMARY.

*Job, humbled by the consideration of the greatness and wisdom of God, ascribes all power to Him, and to himself ignorance and shame; affirming that now indeed he saw God in His true and all-overwhelming character, 1–6: Eliphaz is now addressed as to himself and friends; and on their part the judgment is, that their error was much greater than that of Job, 7–9: Eliphaz, and his friends, therefore now offer up their sin-offering by Job, who acts as priest; and the offering is accepted, 9–10. After this, the relatives and friends of Job resort to him; and, in addition to his great wealth, which was now double of what it had been, each makes him a suitable present, 11–12: a second family is given to the Patriarch; and he is blessed with an extraordinary long life in the enjoyment of it.—Upon the whole, Job's natural feelings had led him to complain, where his faith ought to have produced acquiescence and thanksgiving. Ignorance of God's great object in this, was undoubtedly the cause of all the errors of the Patriarch. Job's friends were still more to blame, because they had, by the scanty measure of their own understanding, attempted to determine what God would, or would not, do. While Job, therefore, peevishly lamented and complained of the ways of God, they determined, and impiously circumscribed, them.*

1, 2 * THEN Job answered Jehovah, and said, * I know that Thou canst [a] *do* every thing, and *that* no imagination can be withholden from [b] Thee.
3 * Who *then* shall thus darken counsel without [c] knowledge? But I have advanced,—and I perceived it not,—things too [d] wonderful for me; yea, I knew *it* not,
4 * *Saying*, [e] Hear now, and I will speak; I will ask of
5 thee, and inform thou me!—* By the hearing of the [f] ear I have heard *of* Thee; but now hath mine eye
6 [g] seen Thee. * Wherefore I am [h] vile, and I repent in dust and ashes.
7 * And it came to pass that, after Jehovah had spoken these words to Job, Jehovah said to [i] Eliphaz the Temanite, Mine anger is kindled against thee, and against thy two friends, because ye have not spoken of me *that*
8 *which is* right, as my servant Job *hath*. * Take unto you now, therefore, [k] seven heifers and seven rams, and [l] go ye to my servant Job, and [m] offer up for yourselves a burnt-offering; and my servant Job shall [n] pray for

* Gen. xviii. 14. 1 Chro. xxix. 11. Isa. xliii. 13. Jer. xxxii. 17. Matt. xix. 26. Luke, xviii. 27.
[a] Ps. xliv. 22; cxxxix. 3. Jer. xvii. 10. Ezek. xxxviii. 10. John, ii. 24, 25.
[b] ch. xxxviii. 2.
[c] Ps. xl. 6; cxxxi. 1; cxxxix. 7. Prov. xxx. 2, 3.
[d] Gen. xviii. 27, 30–32. ch. xxxviii. 3; xl. 7; xxxiv. 32.
[e] ch. iv. 12; xxviii. 22. Rom. x. 18.
[f] ch. xxiii. 8, 9. Num. xii. 8. Isa. vi. 1. John, i. 18, 14.
[g] ch. ix. 31; xl. 4. Ezra, ix. 6. Ps. li. 4, 10, &c.
[h] ch. ii. 11; iv. 1, &c.
[i] Num. xxiii. 1, 14, 29. 1 Chro. xv. 26. 2 Chro. xxix. 21. Ezek. xiv. 23. Ezek. xiv. 14. Heb. vii. 25.
[k] Matt. v. 2, 3, 24.
[l] ch. i. 5. Exod. xviii. 12.
[m] Gen. xx. 17. Jer. xiv. 11; xv. 1.

you,—for his person will I [o] accept,—lest I destroy [p] you: for ye have not spoken of me *that which* is right as my servant Job *hath*.

9 * So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and [q] did according as Jehovah had said unto them: and Jehovah [r] accepted the person of Job. 10 * And Jehovah [s] turned the captivity of Job, when he [t] had prayed for his friends: and Jehovah increased all that *was* Job's, to *the* [u] double.

11 * Then came to him all his [w] brethren, and all his sisters, and all who knew him before; and they ate bread with him in his house; and they [x] bemoaned him, and comforted him over all the evil that Jehovah had brought on him: and they gave, each man, to 12 him one [y] shekel, and each one ear-ring of gold. * So Jehovah [z] blessed the latter *times* of Job, more than his beginning: for he had a flock of fourteen [a] thousand, and camels six thousand, and a thousand yoke of oxen, 13 and a thousand she-asses. * And he had [b] seven sons 14 and three daughters. * And he called the name of the first Jemima, and the name of the second Kezia, 15 and the name of the third Keren-happuk. * And it was not found, *that there were* women so beautiful as the [c] daughters of Job in all the land. And their father gave them [d] inheritance among their brethren. 16 * And Job lived after this an [e] hundred and forty years, and saw his sons, and his sons' [f] sons, *even* four generations. * So Job died old and [g] full of days.

[o] ver. 9.
[p] Ps. cii. 11. 2 Tim. iv. 14.
[q] Exod. viii. 27; xviii. 23, &c.
[r] ver. 8. ch. xxii. 27. Eccl. ix. 7.
[s] ch. v. 18-20. Deut. xxx. 3. Ps. xiv. 8; liii. 7; cxxvi. 1, 4.
[t] Gen. xx. 17. Exod. xvii. 3, 4, 5. Num. xii. 2, 13, &c.
[u] ch. viii. 6, 7; xl. 6; xxii. 24, 25. Deut. viii. 18. 1 Sam. ii. 7. 2 Chro. xxv. 9. Prov. xxii. 4. Isa. xl. 2; lxi. 7. Jer. xvi. 18. Hag. ii. 9. Zech. ix. 12.
[w] ch. xix. 13, 14. Prov. xvi. 7.
[x] ch. ii. 11; xvi. 5. Gen. xxxvii. 35. Isa. xxxv. 3, 4.
[y] Gen. xxiv. 22.
[z] ch. viii. 7. Deut. viii. 16. Prov. x. 22. 1 Tim. vi. 17. Jam. v. 11.
[a] ch. i. 3. Gen. xxvi. 12-14. Ps. cvii. 38; cxliv. 13-15.
[b] ch. i. 2. Ps. cvii. 41; cxxvii. 3. Isa. xlix. 20.
[c] Ps. cxiv. 12.
[d] Num. xxvii. 7. Josh. xv. 18, 19.
[e] Gen. xi. 32; xxv. 7; xxxv. 29; xlvii. 28; l. 26.

Deut. xxxiv. 7. Josh. xxiv. 29. Ps. xc. 10. [f] Gen. l. 23. Ps. cxxviii. 6. Prov. xvii. 6. [g] ch. v. 26. Gen. xv. 15; xxv. 8. Deut. vi. 2. Ps. xci. 16. Prov. iii. 16.

END OF THE TRANSLATION.

# A COMMENTARY

ON THE

# BOOK OF THE PATRIARCH JOB,

CRITICAL AND EXEGETICAL.

# A COMMENTARY

ON THE

# BOOK OF THE PATRIARCH JOB.

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## CHAPTER I.

1. בְּאֶרֶץ־עוּץ. *In the land of Uz.* See Introd. p. 28 et seq. תָּם וְיָשָׁר, *perfect and upright.* The first of these seems to be synonymous with the Greek τέλειος, 1 Cor. ii. 6; xiv. 20, &c.; and to signify, *complete* in every requisite of true religion, "throughly furnished unto all good works," rather than *perfect* in the abstract; and hence, תֻּמָּה, ch. ii. 3, is rather the exercise of true religion than *perfection*, or *integrity*, in the abstract. *Integrity*, however, provided it be understood in a religious sense, is a very suitable word. The second, *true, upright*, or, "*integer vitæ scelerisque purus*," as Horace expresses himself. *Ib.* וִירֵא, for וְיָרֵא, in constr. for וְיָרֵא, lit. *and fearing of God.* Gram. Art. 143, 3, and 106, 1. *Ib.* וְסָר, *and departing.* Participial noun of סוּר, as קָם of קוּם. Arab. الصُّورُ القَرْنُ, *i. e.* الصُّورُ, *a horn;* hence perhaps as a verb, صَارَ, *inclinavit, fecit ut propenderet, convertit* aliquò vultum; cogn. صِيرٌ, صَارَ, *ivit, vergit*, &c.

3. מִקְנֵהוּ, lit. *his acquisition*, i. e. *wealth.* Gen. xiii. 2, &c. r. קָנָה. Arab. قَنَى, *acquisivit sibi* oves, &c. *Ib.* וַעֲבֻדָּה רַבָּה, *and a great service*, lit. *i. e.* retinue of servants. The first of these words occurs only in Genesis and in his book. *Ib.* בְּנֵי־קֶדֶם, *children* of the East. See Introd. p. 30, &c. Strabo, Diodorus Siculus, and Pliny, tell us that these Scenite Arabs abound in herds, flocks, and camels.

4. וְהָלְכוּ וגו׳. *And they went*, &c. Used here, and occasionally elsewhere, like our own verb, *go, went*, signifying, *go on, proceed with*, &c. Gram. Art. 146, 2. *Ib.* מִשְׁתֵּה, lit. a *drinking*, r. שָׁתָה. Arab. شَتِيٌّ, *pluvia hyemalis.* Some have supposed these to have been birthday-feasts: but,

as we read of no such things ever kept among the followers of revealed religion, I am inclined to believe that no such thing is intended. From the occurrence of the term הִקִּיפוּ, in the next verse, it is highly probable that, as these sons were seven in number, and each had his day, the *coming about* of a week is meant. The period of weeks was instituted in the very earliest times,—see Gen. ii. 2; vii. 10; viii. 10, 12; xxix. 27; L. 10; and my Sermon on the Sabbath, —and the probability is strong that a weekly period is here meant; and that each of Job's sons had, according to the order of seniority, his particular day of the week assigned to him for his feast. It appears from the subsequent context, that Job suspected this as evincing an inclination to idolatrous observances; and hence offered up burnt-offerings for each of them. Now, if this feasting consisted of nothing more than the mere enjoyment of one another's society at an ordinary meal, one can hardly see how Job could imagine his children to be chargeable with sin: but, if their assembling was attended with excess, he might fairly suppose that their practices were heathenish. This, however, does not appear from the text; still, to my mind, the probability is strong that they were chargeable with these practices: otherwise it is difficult to account for the mention of Job's offerings for them. It is certain, that among *the ancient Persians* it was customary to feast daily in the temples of each of those deities, respectively, after which the days of the week had been named: and if so, this might also have obtained in Chaldea; where, we find, the days were so named, as well as in those parts of Arabia in which Job resided. See Pococke's Specimen, Hist. Arab., p. 308, ed. 1806.[1] The best accounts which I have seen of these ancient heathen rites, is to be found in a work named the *Dabistāni madhāhib* (دَبِسْتَان مَذاهِب), or *School of Religions*. The author of this work tells us, in that part of it which treats of the religion of the ancient Persians,—and after describing the astrological properties, the colours, days, &c. ascribed to each of the seven planets,—that, در خورساري كه جاي خوردن

[1] The Arabs tell us, very learnedly of course, that their Friday (جُمعَة, *Jumah*, lit. *coming together*) was so called, because people assembled on it for the purpose of public worship. It may be doubted, whether any such reverence was paid to this day in Arabia, before the times of Mohammed; who, in imitation of the Christians in all probability, made this day a day of prayer. According to the author of the *Dabistan*, it was the day sacred to ناهيد, or ناهيذ, *Anāhīd*, or *Nāhīd*, i. e. the Venus of the Persians, and Ἀναΐτις of the Greeks: the Western *Friya*; whence our *Friday*. It is not improbable, therefore, that the جُمعَة, *Jumah* of the ancient Arabs, was named from a consideration altogether different from that of *assembling* for public worship.

بود در هرکده • تمام روز سفره کسترده بود واقسام اطعمه واشربه آماده هیچ کسرا منع نکردندي هرکه خواستي بخوردي—
*In the khoorsār, which was the eating-room, a table was spread the whole day in each temple, and various sorts of meats and drinks prepared: they prohibited no one from eating; whatever he wished, he took.* I cannot help thinking, therefore, that, as the feasting of Job's sons appeared to be so much of a piece with that of the idolaters of his neighbourhood, the patriarch had well-grounded fears that they were secretly inclined to idolatry.

5. וְהֶעֱלֶה וגו׳. *And offered up*, &c., *i. e.* as a priest, which could be done by none but the sons of Aaron under the law. It is also worth remarking, that Job here offered up a sacrifice for each of his children; which will shew that these were *piacular sacrifices*, carrying with them the true character of sin-offerings. *Ib.* וּבֵרְכוּ אֱלֹהִים, *And have blessed* (the) *gods*, or *idols*, &c.: Auth. Vers., "*And cursed God*," &c.; which has proved a monstrous difficulty to translators and commentators. I think this rendering is objectionable; because, in the first place, it would be perfectly unintelligible to any Oriental of this family. According to them, *a curse* was an imprecation, denouncing God's wrath upon some person or thing; but how such an imprecation could be made to be executed by God on God himself, is not easy to be imagined. See Isa. viii. 21, where a very different verb (קִלֵּל, *revile*) is used. In the next place, אֱלֹהִים was a very common name applied to false gods and idols, as every one knows who has looked into the Hebrew Bible. And again, to *bless an idol* is phraseology in use under the Old Testament: see Isa. lxvi. 3. In 1 Kings, xxi. 10, 13, we have identically the same expression, probably meaning the same thing: for, take אֱלֹהִים in what sense we will here, the crime ascribed to Naboth merited death. For first, If אֱלֹהִים be here taken in the sense of *idol*, then, to give that to an idol which belonged solely to God, was, as above, a crime worthy of death; and, secondly, If אֱלֹהִים be taken in the sense of *the true God*, then, as the same blessing is said to have been ascribed to the king, the act was plainly idolatrous, and liable to be punished with death. My belief is, that the first of these is the sense in which the passage ought to be taken.

We have, with reference to this use of קלל, a remarkable passage in Exod. xxii. 27; viz., אֱלֹהִים לֹא תְקַלֵּל, lit. *Revile thou not God;* which our translators have rendered, "*Thou shalt not revile the gods.*" Into this great mistake they were, no doubt, led by the Jewish commentators, &c.;

who told them, that by אֱלֹהִים, *judges* were meant in this place:—a position which will, perhaps, hold good in no place, upon a little consideration. Besides, it is by no means necessary, that both members of the verse should signify the same thing. St. Paul's citation in the Acts (xxiii. 5), moreover, does not necessarily belong to the first member. All that Moses means here is, that no one should speak lightly or irreverently of God.

It may be objected, however, that, as idol-worship is not specifically mentioned in this book, but only the worship of the sun and moon, it would be to assume too much, to suppose that *idols* could have been intended in this place. I answer: In ancient heathenism, the sun and moon were, on principle, the primary objects of worship under the all-pervading deity then recognised. Images, or idols, were only supposed to represent these in one sense or other, and to contain, after consecration, some portion of the all-pervading spirit. Now, before Job's time, we have mention of *Laban's gods* (Gen. xxxi. 30), which he styles אֱלֹהָי, *my gods*. Comp. ver. 32. In ver. 34, these are termed *Teraphim*, תְּרָפִים; which is only another name for an *image*, or idol. And, again, ch. xxxv. 2, Jacob commands his household to put away the *strange gods* that were among them; and, *ib.* ver. 4, Jacob is said to have buried them under a certain tree. That they were abominations, the context is sufficient to shew. If, then, these idols existed in the times of Laban and Jacob, and had been brought out of Mesopotamia, there can be no good reason for supposing, that they were unknown in the times and country of Job.

6. וַיְהִי הַיּוֹם, which is elliptical for וַיְהִי כְּהַיּוֹם הַזֶּה, *So it comes to pass as on this day;* i. e. the narrator is speaking of the event, as if it were present with him. See Gen. xxxix. 11, and Job, iv. 5; in the latter of which places we have עַתָּה, restraining the tense to the absolute present. Gram. Art. 231, 10. On this usage Rosenmüller says, "הַיּוֹם *Die quodam*, ut pluribus aliis locis, IIe emphaticum *aliquem* designat, vid. Storr," &c.; proving, beyond all possible doubt, that Rosenmüller, and before him Storr, had no just conception of this expression.—This, as I have shewn in the Introduction, is the account of a vision, intended both to give canonical authority to this book, and also to shew the reader its real scope and object. It is no objection to this view of the passage, that no mention of a vision occurs. No such mention occurs 1 Kings, xxii. 19, where the relation is very similar to this; and yet no one can doubt that it was a vision. The same may be said of Isa. vi. 1, &c., and of several other places. The passage may thus further be sup-

plied — וַיְהִי בְּהַיּוֹם הַזֶּה וַיָּבֹאוּ וגו׳; which will be necessary, in whatever sense we take it; and will fully assimilate it to the passages just pointed out. The best comments I have seen on places of this sort, are given by Theodoret, on Ezekiel, ch. i., where we have, Οὐκ αὐτὰς ἐθεώρουν τῶν ἀοράτων τὰς φύσεις οἱ θεσπέσιοι προφῆται, ἀλλ' εἰκάσματά τινα, καὶ ἐκτυπώματα εἰς χρείαν ἑκάστην ὑπὸ τοῦ μεγαλοδώρου δεικνύμενα. "*Non ipsas vidisse divinos prophetas eorum qui cerni nequeunt naturas, sed similitudines, et formas ab eo qui magna largitur ad unumquemque usum ostensas:*" and on Zech. i. 8–11: — Οἱ μὲν ὀφθέντες δῆλον ὅτι ἀόρατοι δυνάμεις ὑπάρχουσιν, εἰς διακονίαν ἀποστελλόμεναι, κατὰ τὸν θεῖον ἀπόστολον, διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν· ὁρῶνται δὲ αὐτῶν οὐχ αἱ φύσεις· ἀσώματοι γὰρ αὗται· ἀλλὰ κατὰ χρείαν ἑκάστην ἐκτυποῦ τούτων τὴν θεωρίαν ὁ τούτων καὶ τῶν ἁπάντων δεσπότης· καὶ τοῦτο ἡμᾶς σαφῶς ἡ θεία διδάσκει γραφὴ, διάφορα αὐτῶν ὑποδεικνῦσα τὰ σχήματα, κ. τ. λ. "*Planum est, quos vidit, invisibiles virtutes esse, in ministerium missas, juxta apostolum, propter eos, qui hæreditatem capient salutis. Videntur autem earum non naturæ, sunt enim hæ incorporeæ: sed prout in singulis est opus, illarum speciem conformat qui et illarum ac rerum omnium est Dominus. Idque nos aperte divina scriptura docet, diversas earum figuras ostendens,*" &c. See the Introduction, p. 13, &c.

*Ib.* בְּנֵי הָאֱלֹהִים. *The sons of God; i. e.* as in Gen. vi. 2, where these terms evidently mean the religious part of society, as opposed to the irreligious, in the sense in which these terms are used in the New Testament: but here, perhaps, as angels removed to the heavenly kingdom. In ch. xxxviii. 7, the angels seem to be meant; and the same is probably the case here, either as the spirits of good men, or not. *Ib.* הַשָּׂטָן, lit. *the adversary.* See 1 Chron. xxi. 1; Zech. iii. 1, 2; Rev. xii. 9, 10. It is absurd to object, as the modern Germans do, that this name could not have been known in the sense of a spiritual enemy before the time of the captivity. As well may any one attempt to prove, that no English word, not found in the authorised version of the Bible, was in use in England before the times of King James I. The existence of a tempter, and, in this sense, an enemy, was known as early as the times of the fall (see the Introduction, as above); and it can be of but little consequence, whether he was called אוֹיֵב or שָׂטָן, when both the words will designate the same person: and yet, it is on mere quibbles such as this, that the whole system of modern rationalism rests!

7. מִשּׁוּט בָּאָרֶץ. *From running to and fro.* Arab. شَوَّطَ تَشْوِيطًا طَالَ سَعْيُهُ — "*Longius* iter ingressus est." Schul-

tens in loc. Cogn. שָׁוְא, *flamma fumi expers*,—*calumnia, contumelia.* Whence, perhaps, Job, v. 21, שׁוֹט לָשׁוֹן, *the* reproach of the tongue. Comp. Ps. lxxiii. 9, and the passages cited in the Introduction, p. 82; in which the attack, running about of the tongue in a hostile manner, seems rather to be meant. *Ib.* cogn. שׁוֹט, *scourge.* *Ib.* וּמֵהִתְהַלֵּךְ בָּהּ, *and from walking about in it.* The verb in this form occasionally signifies *the being accustomed to*, or *persevering in*, any thing: as, Gen. v. 22, &c. It also means, when construed with ב, to *walk about throughout* any place, &c.: as, Gen. iii. 8; Zech. i. 10, 11, &c. Comp. 1 Pet. v. 8, which seems to be an allusion to this place.

8. הֲשַׂמְתָּ לִבְּךָ עַל וגו׳. *Hast thou set thy heart*, or *mind upon*, &c., *i. e.* either for good or bad; but here evidently for bad. *Ib.* כִּי אֵין, "*That there is none*," &c., as in the Auth. Vers., seems very ill to suit the context. I take it to be equivalent to the Latin *nam* or *enim*—see Noldius, ed. 1734, Jenæ, p. 370—and the passage to be parenthetical.

10. אַתָּה שַׂכְתָּ, lit. *Thou, thou hast hedged*, or *fenced about;* the repetition of the pronoun is emphatic. Gram. Art. 223, 2. *Ib.* בַּעֲדוֹ, lit. *for him;* as in Gen. vii. 16; Exod. viii. 24; Lev. xvi. 6, &c.: which could hardly be expressed in English here.

11. וְאוּלָם. *But, nevertheless*, &c., adversatively, שְׁלַח־נָא יָדְךָ, lit. *Send forth now thy hand, i. e.* to strike and injure; as, Gen. xxii. 12, &c. *Ib.* אִם־לֹא עַל וגו׳, *If not*, &c. Auth. vers. "*And he will curse thee to thy face.*" Marg. "*If he curse thee not*," &c. It has already been intimated, that there appears to be no good reason for rendering ברך by *curse* (ver. 5): I now say, certainly this place presents no such necessity; and further, no passage, requiring such a rendering of it, can to the best of my knowledge be found. See my Heb. Dictionary under this word. In the present instance, Satan recurs, abruptly indeed, to the former thread of his discourse (vv. 9, 10); insinuating that, so long as God gave prosperity to Job, so long indeed he would remain religious enough: so long he would be loud in his public services of praise and thanksgiving:—for, from ver. 5, it appears that he publicly officiated as a priest. "*But*," says he, ver. 11, "*put forth thine hand*," &c. He then suddenly changes his theme: אִם־לֹא—*If not*, &c., *i. e.* if Thou put not forth thy hand; if thou continue thy favours, יְבָרֶכְךָ, *then*, i. e. *accordingly* (Gram. art. 235, 3), *he will surely bless thee:* or, sure enough he will bless thee. On this sense of אִם־לֹא, see Gen. iv. 7; xviii. 21; xxiv. 8, &c.; Nold. p. 71.

*Ib.* עַל־פָּנֶיךָ, *Before*, or *in*, *thy presence*. Comp. Gen. xxiii. 19; Josh. xviii. 14, &c.; Nold. p. 571, &c. The LXX. seems to have given this sense. If we read εἰ μὴ (for εἰ μὴν, one of its readings), εἰς πρόσωπόν σε εὐλογήσει, the Greek will agree with the Hebrew, and all will be obvious and clear. It is remarkable, in ch. ii. 5, we have this very various reading! The mighty difficulty hitherto found in this place is, I trust, now removed.

14. עַל־יְדֵיהֶם. *Near them*, lit. *At their hand;* or, as we say, *at hand*. Syr. ܥܠ ܝܕ ܐܘܪܚܐ—παρὰ τὴν ὁδόν. Matt. xiii. 14. Nold. Concord. p. 567, &c. &c. *Ib.* הַבָּקָר הָיוּ חֹרְשׁוֹת—*The oxen were ploughing*. The disagreement in both gender and number in the language here is remarkable, and ought not to be passed over in silence. First, הַבָּקָר ought to be considered as a nominative absolute (Gram. Art. 216, 10, &c.), having no real grammatical connexion with the following terms, equivalent to *as to, with respect to, the oxen*. Secondly, הָיוּ, *they were*, is vaguely expressed, as to gender, but agreeing in number with the plurality implied in the generic term בָּקָר, *ox*, which includes the whole species generally; but here only Job's oxen engaged in ploughing his land. In the next place, as things unintellectual in themselves are often expressed in the feminine gender, we have חֹרְשׁוֹת here in the feminine, apparently on that account (Gram. Art. 216, 7); and hence these apparent discrepancies: which will suffice to shew, how very different the notions and practices of the Oriental grammarians are, from those which we have obtained from the Greeks and Latins.

15. וַתִּפֹּל שְׁבָא. *And* the people of *Sheba fell*, &c. Supp. עֲלֵיהֶם, *on them*. The verb is here feminine, because nations, tribes, &c., are taken as mothers, or containers. Gram. Art. 215, 5, note. On שְׁבָא see the Introduction, § iii. "Nec prædones Σαβαῖοι, apud Strabonem, alii sunt quam incolæ Sabæ urbis memoratæ." Spanheim's Hist. Job., p. 100. Diodorus Siculus, lib. ii. § xlviii. Τὰ μὲν οὖν πρὸς τὴν ἕω μέρη κατοικοῦσιν Ἄραβες, οὓς ὀνομάζουσιν Ναβαταίους, νεμόμενοι χώρων τὴν μὲν ἔρημον . . . ἔχουσιν δὲ βίον ληστρικὸν, καὶ πολλὴν τῆς ὁμόρου χώρας κατατρέχοντες ληστεύουσιν, ὄντες δύσμαχοι κατὰ τοὺς πολέμους. "*Ad ortum solis Arabes, qui Nabatæi vocantur, regionem partim desertam . . . incolunt. Vita igitur his prædatoria est, et accolas longè latéque incursantes, latrociniis vexant, nec bello facile domantur.*" *Ib.* וְאִמָּלְטָה רַק, *And I am only*, i. e. *hardly, escaped*. On the use of the paragogic ה here, see Gram. Art. 234, 2.

16. וְזֶה ... זֶה. *This, and this*. Not unlike the Latin

usage of *hic et ille*. *Ib.* אֵשׁ אֱלֹהִים, *The fire of God.* So called, perhaps, in allusion to Gen. xix. 24; where we are told that Jehovah rained down fire out of heaven. We shall, as we proceed, meet with other allusions to this catastrophe.

17. שָׂמוּ שְׁלֹשָׁה רָאשִׁים. *Appointed three captains*, or *heads.* Exod. i. 11; v. 14, &c. So, in the Arabic, رَأْس and رَئِيس, *a head*, or *chieftain.* The use of the verb שׂוּם may be seen in this sense, Deut. xvii. 15; Josh. viii. 13; Hos. ii. 2, &c. On כַּשְׂדִּים see Introduction, p. 30, &c. "Nomades indè, infestatoresque Chaldæorum, Scenitæ (ut diximus) claudunt." Plin. Hist. Nat. lib. vi. 32.

19. מֵעֵבֶר הַמִּדְבָּר. *From the passage of the wilderness.* Storms generally came on from the south (ch. xxxvii. 9) in these parts: whence I am induced to believe, that by עֵבֶר here is meant some tract of land, over which travellers passed towards the south; *i. e.* according to Cellarius, from Uz towards שְׁבָא, or *Sabe*, in a direction towards Arabia Felix: the same, perhaps, with the אֹרְחוֹת תֵּמָא, and הֲלִיכוֹת שְׁבָא, of ch. vi. 19. *Ib.* וַיִּגַּע בְּאַרְבַּע, *And it touched* (lit.), *came in contact with, the four corners*, &c. From this description, the *great wind* here mentioned must have been a *tornado*, or *whirlwind:* otherwise it could scarcely have attacked the house in all its four corners at once. Such whirlwinds are common in these countries, and they come (ch. xxxvii. 9, termed סוּפָה), as we are told, from the south. Comp. Isa. xxi. 1.

20. וַיָּגֵז אֶת־רֹאשׁוֹ, *And shaved his head.* This could not have taken place under the law of Moses; it being specifically forbidden, Lev. xxi. 5; Deut. xiv. 1. Job could not, therefore, have been a Jew; nor could this book have been recommended to the Jews under the law, on the supposition that he was a Jew. To tear the garments, however, was allowed; and was continued probably from the patriarchal times. Gen. xxxvii. 29, 34; Josh. vii. 6, &c. So also among the heathen. Liv. lib. i. 13; Sueton. in Jul. Cæs. 33, &c., as cited by Rosenmüller and others, ad loc. Plin. lib. vi. 32: "Arabes mitrati degunt, aut *intonso crine:*" this was on occasion of distress. *Ib.* וַיִּשְׁתָּחוּ, *And he worshipped:* apocopated form of יִשְׁתַּחֲוֶה; hence, the accent being drawn back, יִשְׁתָּחוּ, and, by Gram. Art. 87, 2, יִשְׁתָּחוּ. These forms are used either to express an imperative sense, or to mark the consequent members of sentences. Gram. Art. 233, 3. The latter is the case here.

21. אָשׁוּב שָׁמָּה, *I shall return thither.* The antecedent to שָׁמָּה, cannot, either in nature or by any Scriptural, or Oriental usage, possibly be בֶּטֶן אִמִּי preceding. The allu-

sion manifestly is to Gen. iii. 19, which seems to have been so well known, as not to have stood in need of being cited at length: a thing by no means rare with the sacred writers. Rosenmüller thinks that the earth is taken metaphorically here, as is usual with the poets, for a common mother. But, if the earth is referred to at all, the passage just cited must have been alluded to; and, in that case, metaphor is worse than unnecessary. The passages, too, pointed out by him, viz. Ps. cxxxix. 15; Job, xvii. 14; Eccles. v. 14; will not apply here, even in the sense for which he cites them. The latter is, in all probability, copied by Solomon from this place in Job. Is it not to be regretted that so much trouble is taken, to make the sacred writers talk like heathen poets?

22. וְלֹא נָתַן תִּפְלָה, *And ascribed not wrong to God.* On the force of נָתַן here, see Gram. Art. 154, 8, note. The next word, תִּפְלָה, is made by Hottinger, and after him by Schultens and the German critics, synonymous with the Arabic تَفِلَ, and to signify *cibum insipidum, salivationem,* and thence *futilitatem,* &c. After all, however, I must confess I can see no propriety in the application of this to our context. I am, therefore, disposed to take another verb, viz. تَفَلَ, as the real Arabic synonyme here, which is thus spoken of in the Soorah after Janhari, ويقال تركتُ بني فلان مثافلين اي باكلون الثفل اي الحبّ وذلك اشدّ حال البدوي اذا لم يكن لهم لبن ويتعيّشون بالحبّ. جمل ثغال بالفتح شتر گران ثغال سفرهٔ آرد . وسنك زبرين دستاس . رو—i. e. *And it is said, I left the sons of such an one* مثافلين, i. e. *eating* THUFL, i. e. *seeds; which is the hardest case of the Badaweens: when they have no milk, they endeavour to live on* SEEDS. *A heavy-going camel is termed thafāl: thifāl, hard fare: also the lower stone of a hand-mill.* As a verb, the word also signifies, *sinking* as sediment, &c. The prevailing idea, therefore, seems to be, *heavy, hard, oppressive,* or the like. In this place, therefore, *severity,* hard or injurious treatment, seems to be intimated; and this I intend by "*wrong*" in the Translation. We shall recur again to this word when we come to ch. vi. 6. Comp. ch. xxiv. 12; Jer. xxiii. 13; Lam. ii. 14.

## CHAPTER II.

3. לְבַלְּעוֹ. *To destroy him*, lit. *to swallow him. Ib.* מַחֲזִיק בְּתֻמָּתוֹ, lit. *making* (himself) *strong in his perfectness*, i. e. his faith. See ch. i. 1.

4. עוֹר בְּעַד עוֹר וגו׳. *A skin for a skin*, &c. This passage has usually been taken as signifying that a man, as commanded under the law, will redeem one thing by giving another in lieu of it; as, Exod. xxi. 23, נֶפֶשׁ תַּחַת נָפֶשׁ, &c: and then, lastly, will redeem his own life by all his substance. I greatly doubt the accuracy of this comment; because I cannot see how it applies. For if, on this principle, Job would render like for like, as the law of retaliation required, it must be implied that some injury had been inflicted on some person or thing, before any redeeming price could be asked for: but no such injury is even hinted at here. Again, supposing Job to be willing to render all he had for his life, How, I ask, in this case is the accusation of Satan to be understood? Does he intend to accuse the patriarch of grievously sinning, because he was willing to preserve his life by giving up all he had? I must confess I can see no sin in this. The life is certainly of more value than meat, and the body than raiment. Nor can I further see, how such an act as this could necessarily lead to the impiety here predicted, unless we suppose that, with other things, the patriarch's faith in God was also to be given up.

The truth is, this is only a repetition, so far, of Satan's former accusation. He had already said (Ch. i. 9, &c.) that Job had not served God for naught; intimating, that as he had been made rich, his services had been amply paid for; and that, if his wealth were only removed, it would presently appear of what sort Job's faith really was. His wealth, however, had now been removed: it was, therefore, necessary to carry the accusation farther; and it is accordingly made to apply to his person, which hitherto had remained hale and healthy. The first suggestion, therefore, having failed, we now have, "touch his bone and his flesh." And it is then added, "all that a man hath will he give for his life:" insinuating, perhaps, that to give up all freely in such a case, is so far from being the mark of a truly religious man, that every one, religious or irreligious, will readily do it. By "*skin for skin*," therefore, seems to be meant nothing more than what we intend when we say, "*Give every man a Rowland*

*for his Oliver;* or, as the Hindustanees have it (ROEBUCK's Oriental Proverbs, Part II. § II.):—

بات كي بات حرافات كي حرافات

*A word for a word, and a joke for a joke.*

And again: بهلي كا بهلا

*Good for good.*

And again: چام كي دام

*The price of the skin.*

Said of any thing that may be bought cheap.

And again: چمڑي جائي دمڑي نجائي

*The skin may go, but not the pice* (money).

English—"*You can get nothing of a miser but his skin,*" which seems to me very nearly to suit our context. Job, it is urged, will, like other men, give up a worse thing for a better: but only touch his person; put that in jeopardy by inflicting something like an incurable disease—and such Job's disease was—and then the true character of your religious man will appear; his services then will cease. *Ib.* אִם־לֹא, as before, Ch. i. 11.

6. בְּנַפְשׁוֹ שְׁמֹר. *Preserve his person,* or *life; i.e.* afflict him to any extent, only let his life be spared. God will not give his faithful servant over to death, Ps. cxviii. 18: an allusion probably to this place.

7- בִּשְׁחִין רָע. Lit. *With malignant inflammation.* Arabic, سَخَنَ, سَخُنَ, *caluit, incaluit,* aqua, &c. *calore correptus fuit:* and, as cited from Lebīd by Jauhari, implying disease such as to attenuate the person:

حَتَّى إِذَا ٱسْخُنَتْ وَخَفَّ عِظَامُهَا

*So that its* (or *her*) *bones became hot and attenuated.*

Implying, perhaps, that like Job, xxxiii. 21, from the loss of flesh, they appeared sharp and prominent,—"*ad ossa carnes apprimente*" (Pliny). According to Michaelis, Isagog. in Vet. Test. § x. p. 56, &c. the disease inflicted on Job was "*the elephantiasis,*" which was considered by the ancients as incurable; it is described as having symptoms not unlike those described by Job, and is accompanied with tumours,—ὄχθοι ἐπανιστάμενοι, ἄλλοι παρ' ἄλλους, *some rising near others,* as Aretæus of Cappadocia, on the causes of acute and chronic pains, lib. ii. p. 70, edit. Boërhaave, tells us. Rosen. The

leprosy has also been described as having these tumours, comp. Deut. xxviii. 27 with Job, vii. 7; also Exod. ix. 9, 11; Lev. xiii. 18–20, &c.; and Plin. Hist. Nat. lib. xxvi. § 5.

9. בָּרֵךְ אֱלֹהִים. *Bless* the *gods*. See Ch. i. 5. *Ib.* מַחֲזִיק וגו׳. See vr. 3, and Ch. i. 1.

10. הַנְּבָלוֹת. *The corrupt women*. This word, like its equivalent among ourselves, is used to express both moral and physical corruptness: here, in the first of these acceptations, so Ps. xiv. 1; i. 3, &c.

11. הַטּוֹב and הָרָע, must necessarily signify here, temporal good and evil, or prosperity and adversity, respectively; for, in this sense only, can they have any good application to the context. So Amos, iii. 6, &c.

13. שִׁבְעַת יָמִים וגו׳. *Seven days*, &c. That is, they sat with him a considerable length of time before they opened the question discussed in this book; not that they sat precisely seven days and seven nights, and said not so much as one word to him. See Introduction, p. 18; and Ezek. iii. 15.

Nothing was more common among heathens and Jews than to sit on the ground, and to sprinkle dust on the head when in distress, Heliod. Hist. Æthiop. lib. i. τῆς κεφαλῆς κόνιν καταχεάμενον. *Ib.* lib. iv. κόνιν τοῦ τε προσώπου καὶ τῆς κεφαλῆς καταχεάμενος. So likewise Seneca, Troad. l. 84, &c.

> Solvite crinem, per colla fluant
> Mœsta capilli tepido Trojæ.
> Pulvere turpes—

See too, 2 Sam. xiii. 19; Est. iv. 1; here, Ch. xlii. 6; Jer. vi, 26; Matt. xi. 21, &c.

## CHAPTER III.

1. וַיְקַלֵּל וגו׳. *And reviled*, &c.: usually, "*and cursed*," &c., which appears to me to be too strong, and what is never really intended by the word here used. Cursing is an imprecation made by a direct appeal to God for vengeance; which cannot be said to be done here. אֶת־יוֹמוֹ. *His day*: *i.e.* his natal day.

2. וַיַּעַן. Usually, "*And he answered*:" Auth. Ver. "*spake*." In the former sense there would seem to be a pleonasm here, which has been considered as a sort of archaïsm, marking the simplicity of these ancient times. I think there is another, and perhaps a better, reason for it. The primitive and

precise meaning of the root עָנָה, Arab. عَنَى, appears to be, *producing, bringing forth*, as the earth does its herbs, &c.; and this, when applied to speech, will signify, *to give out*, i.e. *to explain*, as in the very common Arabic يُعْنِي, *he*, or *it*, *means*, and مَعْنًى, *meaning, signification*, &c. In the place in question, *So Job explained and said;* which, if any thing on the subject has been said before, might very well be translated by, *So he answered*, &c. The precise force here would perhaps be, *So Job gave his mind, and said;* or the like. I have adhered to the Auth. Vers., which is, perhaps much nearer to the original than the translators were aware.

3. אֻלַּד בּוֹ. *In which I was born.* אָמַר. Lit. *He said;* i.e. *some one said*, impersonally: equivalent to the passive with us, *it was said.*

4. יְהִי חֹשֶׁךְ. Lit. *Let it be darkness*, &c. which appears to shew the full extent to which Job's *reviling* was to extend: not that it should be a day of war, pestilence, or famine; but merely one of which no happy account should be taken, and, in this sense (יאבד), *perish*, is used Prov. xxxi. 6, &c.

5. כִּמְרִירֵי יוֹם. *The blackest* things *of day.* The great difference of opinion which has existed on this word and its application, may be seen in Schultens, Rosenmüller, and Poole. It will be enough for me to give it the best interpretation I can. Now, as the preceding nouns, viz. חֹשֶׁךְ, צַלְמָוֶת, and עָנָן, signify things inanimate; to preserve unity in the context, כִּמְרִירֵי ought to signify something inanimate likewise. It would be incongruous, I think, to speak of *darkness, the shadow of death*, and *a cloud*, in the former part of the verse or parallelism, and, in the latter, to speak of persons. For this reason, I dismiss every idea of this word's signifying persons. In the next place, as it is customary in the Arabic to form a sort of superlatives in words signifying *colour, deformity*, and the like, by reduplicating the last radical letter, and occasionally introducing א, ו, or י; and, as the root of this word, viz. כמר, contains the notion of *blackness*, I conclude that כִּמְרִיר, is some such superlative. Again, as it is usual, in the languages of this family, to intimate *prosperity* by using the terms *light, the sun, white*, &c., and *adversity* by those of a contrary character; and, as the former part of this verse is manifestly of this descripton, I have no doubt the same is the case in its latter part, and that our word has been introduced here in this sense. Syr. ܟܡܪ, *tristatus, contristatus:* ܟܡܝܪܐ, *atratus*, &c. Hebrew, Gen.

xliii. 30; 1 Kings, iii. 26; Hos. xi. 8; Lam. v. 10; Examples of the forms mentioned are, חַכְלִילִי, Gen. xlix. 12; סַנְרִיר, Prov. xxvii. 15; שַׁפְרִיר, Jer. xliii. 10. See, also, Gram. Art. 169, 7. The (-) occurring here instead of (.), is of no consequence; no reliance can be placed on niceties of this sort, especially as (-) and (.) often take place one of another. By יְבַעֲתֻהוּ כְּמְרִירֵי יוֹם, therefore, I understand, *Let the darkest, blackest, circumstances, events, &c. of day, or attending the transactions of a day, make it frightful, terrific,* or the like.

The *Dies atrati*, or *nefasti*, of the heathen were seasons of sorrow, and in which no joyous sound was allowed to enter. Plut. de Is. et Os. Ὁ δὲ ξενοκράτης καὶ τῶν ἡμέρων τὰς ἀποφράδας, καὶ τῶν ἑορτῶν ὅσαι πληγάς τινας ἢ κοπετοὺς, ἢ νηστείας, ἢ δυσφημίας, ἢ αἰσχρολογίαν ἔχουσιν, οὔτε θεῶν τιμαῖς οὔτε δαιμόνων οἴεται προσήκειν χρηστῶν, κ. τ. λ. "*Xenocrates etiam nefastos dies, et ferias in quibus verbera, planctus, jejunia, mali ominis voces aut obscœna dicta usurpantur, neq; deorum convenire venerationi,*" &c. See Seneca in Agamem. l. 661, &c. Rosenm.

6. אַל־יִחַד. *Let it not rejoice*, according to the vowel-points; *i.e.* the apocopated present יִחַד of the root חָדָה: but the context is sufficient to shew that this is a false punctuation. יָחַד, cogn. אחד, Arab. وَحِدَ, *unicus fuit:* and here to be read יִחַד for יִיחַד, *unite, be one with*, &c. is most likely the true reading, and so the LXX., the Vulgate, the Syriac, and Chaldee Targumist, have taken it.

7. יְהִי גַלְמוּד. Lit. *Let it be sterile:* Arab. جَلْمُودٌ, *any thing hard* and *ungiving*. The word here, however, is opposed to רִנָּה, *song;* and must, therefore, mean *sterile*, or *ungiving*, in this sense: which I have rendered *joyless*. Comp. Ch. xv. 34; Isa. xlix. 21; and note on Ch. ix. 4.

8. יְקֻבְּהוּ. *Let them stigmatise it.* r. נָקַב; Arab. نَقَبَ, *perforavit;* نُقْبَةٌ, *rubigo*, quòd perforat et exedit. Gol. See Lev. xxiv. 16, &c. *Ib.* אֹרְרֵי יוֹם. Lit. *Cursers of day.* Comp. Jer. xx. 14, whence it appears that it was not unusual for those who felt themselves to be in great distress to curse, *i.e.* proscribe, the day of their birth. *Ib.* עֲתִידִים עֹרֵר לִוְיָתָן, *Who are about,* or *are ready, to excite, stir up, a Leviathan.* This word appears to be compounded of לוי, *twisting, &c.* and תן, *monster*, out of which, as a plural of excellency, we have תַּנִּין, and תַּנִּים, Ch. vii. 12; Ezek. xxix. 3, &c; and, therefore, is synonymous with נָחָשׁ בָּרִיחַ, תַּנִּין, and נָחָשׁ עֲקַלָּתוֹן, with which it is joined, either together, or in the

parallel in Isa. xxvii. 1. The meaning here in Job obviously is, that, as this creature is so dreadfully fierce, none but the most *desperate* and *hopeless* would attempt to stir him up. Comp. Ch. xli. 2: whence the expression appears to be proverbial. And so Saadi, in the first tale of the Gulistān:

وقت ضرورت چو نماند گریز دست بکبرد سر شمشیر تیز

*In the time of necessity, when no means of flight remains, the hand takes hold of the point of the sharp scymiter.*

And again:

اِذَا يَأْسَ الاِنْسَانُ طَالَ لِسَانُهُ كَسِنَّوْرٍ مَغْلُوبٍ يَصُوْلُ عَلَي ٱلْكَلْبِ

*When the man becomes hopeless, his tongue grows long, just as the conquered cat rushes upon the dog.*

The natural animal meant is, I believe, the whale, or some such monster. See the notes on Ch. xli. But, as all spiritual things were necessarily named at first from natural objects; so, either the serpent on land, (for other specific reasons likewise), and this animal in the great deep, were taken to represent man's great and subtle spiritual enemy: which the passage just pointed out in Isaiah is sufficient to shew.

Satan's residence with his hosts in hell, and occasionally visiting this world,—so admirably versified by Milton,—contains any thing but the Scriptural account of his person, agents, and actions; which tells us, that *he is the prince of the power of the air, who worketh in the children of disobedience;* that *he goes about like a roaring lion, seeking whom he may devour* (see Ch. i. 7, above, &c.); that he resides in dry places, and *in the great deep*, out of which he occasionally ascends (Rev. ix.): and this notion seems not yet to be forgotten in the East. See my Translation of the Travels of Ibn Batuta, p. 180. In Isa. xxvii. 1, the destruction of this Leviathan, or tortuous and fugitive serpent, is clearly foretold as a consequence of the coming of Christ. See, also, Job, xl. 25; xli. 2, 26, with the notes. The Neptune of the heathen—for heathenism was, at first, a mere system of dissent from revealed religion—would answer to the description here, should the context have applied to them. And, it is remarkable enough, we find this very infernal deity stirred up, in Virgil, by the prayers of Æneas for the safety of his fleet. Æneid, lib. i. 131:

"*Disjectam Æneæ toto videt æquore classem;*
*Fluctibus oppressos Troas cœlique ruina.*
*Nec latuere doli fratrem Junonis et iræ.*"

Juno, it may be remarked, had had recourse to a similar deity, Æolus, in order to get relieved from the uneasiness which she felt at the success of Æneas.

10. דַּלְתֵי בִטְנִי. Lit. *The doors of my belly; i.e.* of that which bore me, my mother's. To close, or open, the womb, is usual Scripture phraseology. See Gen. xvi. 2; xx. 18; Isa. lxvi. 9, &c. *Ib.* וַיַּסְתֵּר. Lit. *And it conceal; i.e.* this circumstance, conceal trouble from mine eyes.

11. לָמָּה לֹא ... אָמוּת. *Why die I not.* A very good instance to shew that this form of the verb cannot in itself imply futurity. Here, too, we have no ו *conversivum*—the Leviathan of the modern Jews, and of their admirers; so that we have here no way of explaining the passage, except by supposing—what, indeed, is the fact—that this really is a present tense, used like the Greek and Latin, and even English, historic tenses. See my Heb. Gram. Art. 231, 10. The verbs, אגוע, אינק, אשקוט, and ינוח, following, are similarly situated. To the classic and Arabic illustrations of this passage given by Rosenmüller, &c. may be added the following from Sharishi's Commentary on the 29th Makamat of Hariri:

فيا ليت امّي لم تلدني وليتني
رجعت الي الامر الذي قال لي عمر
ويا ليتني ارعي المخاض بقفرة
وكنت اسيراً في ربيعة او مضّر
ويا ليت لي بالشام ادني معيشة
اجالس قوي ذاهب السمع والبصر

*O, would my mother had not borne me!*
*That I had returned to the state which Omar named.*
*O that I could but feed young camels in a desert;*
*Or were a prisoner with* (the tribe) *Rabia or Moddar!*
*Or, O that I had in Syria the poorest subsistence,*
*Accompanying my people, deprived* (even) *of hearing and sight!*

And a little earlier:

نحن مع الدّهر في اعاجيب
فنسأل الله صبر ايّوب
افقرت الارض من محاسنها
فابك عليها بكاء يعقوب

*We are among the wonders of the age!*
*So we ask of God the patience of Job.*
*The earth has become poor, as to its virtues.*
*I weep, therefore, for it the weeping of Jacob* (*i. e.* when he had lost his son Joseph).

14. הַבֹּנִים חֳרָבוֹת. *Who build up, i.e.* at that time *desolations; i.e.* things, or places, which have since become desolate. This abrupt mixing up, or confusion, of the several periods of the narrator, and matter of narration, is by no means unfrequent in the nervous style of the Hebrews. See Ch. xxii. 6, &c.

15. זָהָב לָמוֹ. Lit. *Gold to them;* i. e. *had gold,* as in Latin. Strabo, Diodorus Siculus, Pliny, and Scripture itself, tell us that the finest gold is found in Arabia, as cited in the Introduction, p. 55, &c.

16. כְּנֶפֶל. Lit. *As a falling.* So the Arabic سِقْطٌ, *abortus, abortivus,* &c. Comp. Eccl. vi. 3.

17. חָדְלוּ רֹגֶז. *They have ceased troubling.* These abstract verbal nouns are very nearly allied to our infinitives, and often take לְ, our *to,* as a prefix, as in לַעֲשׂוֹת, &c. Gram. Art. 222, &c. This perturbed and unquiet character of the wicked is powerfully described in Isa. lvii. 20. *Ib.* יְגִיעֵי כֹחַ. Lit. *The wearied of might; i.e.* persons remarkable for their strength, and perseverance in human labours and achievements. Here, says the mourner, their prodigious efforts end.

18. שָׁאֲנָנוּ. *They take refreshing,* or *sweet, rest.* Syr. ܫܐܢ, *placavit.* Samar. שׁאן, *depressus.* The augmentation taking place in the latter part of the word, as in certain nouns, seems to have the effect of giving a superlative sense to it. שַׁלְאֲנָן is, perhaps, a further augmentation; being probably a compound of שׁלה and שׁאן, or שָׁאֲנָן. See Ch. xxi. 23. *Ib.* נֹגֵשׂ, *exactor, i.e.* of a debt, task, &c.; *a slave-driver,* Exod. iii. 7; v. 6, &c. Arab. نَجَشَ, *agitavit, compulit* dispersos camelos. Cogn. نَجِشَ, *scrutator, inquisitor.* Æth. ነገሠ, regnavit: ሠጉን, *rex, tyrannus.*

19. עֶבֶד. *Slave.* This word must, from the context here, signify *slave,* not "*servant.*" So also, the אֲדֹנָי following must signify *lord* not "*master,*" in the feodal sense.

In M. de Sacy's edition of the Makamāt of Hariri, we have the following, p. ٥٩٩—

آهاً لَهُ بَيْتُ البِلَى والمَنْزِلُ الغَفْرُ الخَلَى
ومَوْرِدُ السَفْرِ الأَلَى والّلاحِقُ المُتْبَعِ
بَيْتٌ يُرِيَ مَنْ أُوْدِعَهْ قد ضَمَّهُ واستَوْدَعَهْ
بَعْدَ الفضاءِ والسَّعَهْ قِيدُ ثَلَث أَذْرُعِ
لَا فَرْقَ أَنْ يَحُلَّهُ ذَاهِيَةٌ أَوْ أَبْلَهْ
أَوْ مُعْسِرٌ أَوْ مَن لَهُ مُلْكٌ كَمُلْكِ تُبَّعِ

"Alas! his is the house of corruption, and the empty inn of his desert-journey: the alighting place of him who journeys first, and the remaining one with him who follows. A house,—whoever is seen consigned thereto,—*which* shall safely keep him; *and*, after his wealth and plenty, the restraint of three ells-space. It differs not whether the experienced wise, or the very fool, descend into it; whether the miserably poor, or he who has the wealth of one of the Tobba (*i.e.* of ancient kings of Arabia Felix)."

Shakespeare's 3d Part of Henry VI. Act V. Scene II. has a similar passage, spoken by Warwick when dying—

> "My parks, my walks, my manors, that I had,
> Even now forsake me; and of all my lands
> Is nothing left me but my body's length!
> Why, what is pomp, rule, reign, but earth and dust?
> And, live we how we can, yet die we must."

And again, in Prince Henry's speech on the death of Hotspur—

> "When that this body did contain a spirit,
> A kingdom for it was too small a bound;
> But now, two paces of the vilest earth
> Is room enough."

20. יִתֵּן. *Does he, some one;* impers. *give,* &c. This impersonal usage of the verb may be construed generally by our passive, as, *is it given,* &c. *Ib.* לְמָרֵי נָפֶשׁ. *To the bitter of soul.* See Ch. xxi. 25; Prov. xxxi. 6. Persons in grievous circumstances.

21. הַמְחַכִּים. Lit. *The expectants.* Generally participial nouns, as ver. 14 above, with the definite article, are equivalent to the verb with אֲשֶׁר. *Ib.* וְאֵינֶנּוּ. Lit. *And it is not.* For the force of the epenthetic ו here, see Gram. Art. 235, 3. *Ib.* מִמַּטְמוֹנִים. *Than hidden* things or treasures. From the great instability of all eastern governments, treasures

were, no doubt, often hid and found; and hence this became proverbial, Prov. ii. 4. The Orientals have still also an adage, as given by Saadi, گنج بی مار نباشد, *There is no treasure without a snake;* intimating the difficulty and danger attendant on getting wealth.

22. אֲלִי־גִיל. *To exultation.* Arab. جَالَ (*r.* جول), *obivit, circumivit:* whence جَائِلٌ, *gyrus;* جَيْلٌ, *generatio,*—*i. e.* the period of time so termed. Cogn. גָּלַל, *volvit.* Arab. جَلَّ, *annosus evasit,* &c. The notion seems to have originated in the custom of dancing in circles, as now practised by the eastern dervishes. Isa. xlix. 13; Hos. ix. 1, &c.

23. לְגֶבֶר. *To the man.* The construction is here taken up from ver. 20, vv. 21, 22 being parenthetical. So Rom. xi. 23–26, part of ver. 23, vv. 24, 25 being all parenthetical, and the beginning of ver. 26 concluding the proposition,—a passage which, from this circumstance, has been universally, I believe, misunderstood. *Ib.* דַּרְכּוֹ נִסְתָּרָה. *His way covered; i.e.* as we say, "*under a cloud.*" So the Persian poet, as cited by Sir Wm. Jones, Persian Grammar, ed. 9, p. 98:

اَيْ دِرِيغَا وَاَيْ دِرِيغَا وَاَيْ دِرِيغْ

كَاَنْچُنَان مَاهِي نِهَان شُد زِيرِ مِيغْ

*Alas! alas! alas! that such a moon should be hidden under a cloud.* Comp. Isa. xl. 27.

*Ib.* וַיָּסֶךְ. *And hath fenced.* Here fenced in as it were with thorns, in order to restrain or imprison. Comp. Lam. iii. 7, 9; Hos. ii. 8; Ch. xii. 14; xix. 8.

24. לַחְמִי. Lit. *My bread.* Bread is usually put for *food,* and occasionally for *a feast.* Here, more early and more constantly than food, are the visitations of sorrow to which Job is exposed, repeated. *Ib.* וַיִּתְּכוּ. *And they poured; r.* נָתַךְ Arab. نَثَكَ, *traxit vi, prehensamque fregit* rem.

25. כִּי פָחַד וגו׳. *For I greatly,* or *continually, feared;* that is, as the subsequent context shews, my watchfulness, my fear of God—of offending—was in no case neglected: to which יָגֹרְתִּי may be considered as in apposition, and synonymous. Notwithstanding all this, affliction came upon me. So also,—

26. לֹא שָׁלַוְתִּי. *I slackened,* or *relaxed not,* in any of these respects; *neither took I repose,* or *became confident,* וְלֹא

שָׁקַטְתִּי וְלֹא־נָחְתִי ; *still vexation came on*, or *in*. : וַיַּעֲבֹר רֹגֶז. See the LXX. and Syriac. If I rightly apprehend the drift of the context here, Job means to have it understood, that he is conscious of no instance in which he has relaxed from his religious obligations; of no season in which his fear and love of God have waxed weak: and, on this account, it was the more perplexing that such a complication of miseries had befallen him. The best answer to all which is, the matter found in the two preceding chapters.

## CHAPTER IV.

1. אֱלִיפַז הַתֵּימָנִי. *Eliphaz the Temanite.* See the Introduction, § III. Job having stated his views and feelings so far, it was natural that his friends should offer their opinions both on his reasoning, and his case; and, if we can suppose them to have been men acquainted with true religion, we shall see how they would be interested as to the views and reasonings now had recourse to. Their friend they saw exercised with the heaviest afflictions: God, they almost necessarily thought, must have inflicted them: and this, they also thought, considering His goodness and wisdom, could hardly have taken place had not grievous sin, on the part of Job, called for it. On this ground their reasonings seem to have been conducted; and, as the question thus viewed, led to the doctrine as to how a man could be just with God,—and embraced in its range all that the disputants knew of former revelations, events, experience, and the like,—the discussion yielded matter of the greatest value and interest. The doctrines delivered are, all of them, of inspired authority, as their occurrence elsewhere in the Holy Scriptures is sufficient to shew: all that is objected to them, at the close of the book, is not directed against them as truths, but only to their application by Job's friends.

2. הֲנִסָּה דָבָר. Lit. *Whether a taken up word, &c.* I take נִסָּה here, as written for נָשָׂא, third per. pret. masc. Niphhal *r.* נָשָׂא, which is often construed with מָשָׁל, *proverb*, much in the sense of דָּבָר here. *Ib.* אֵלֶיךָ for עָלֶיךָ. *Respecting, about*, or *against*, thee. *Ib.* תִּלְאֶה. *Wilt thou be weary*, or *offended? r.* לָאָה, Gen. xix. 11, &c. Arab. لَأَى, *coarctatus fuit, lentus fuit*, &c. Syr. ܠܐ, *laboravit*, &c. Arab. cogn. لَوَاءٌ, *difficultas, angustia*, لَوَى, *flexit, contorsit* membrum. If the verb נסה be taken here in its own

proper sense, the meaning will then be, *Wilt thou take a word attempted against thee hardly* or *offensively? i.e.* consider as hard and tiresome; which is, perhaps, as good as the former rendering. *Ib.* וַעְצֹר בְּמִלִּין. I take the precise sense of מִלִּין to be *decisions, arguments,* or the like, from the root מלל, cogn. with נמל, to *cut, crop,* &c. as shewn Ch. xxiv. 24. This difficulty felt by Eliphaz was also felt by Elihu, Ch. xxxii. 2, 3, &c., and occasionally by David and the prophets, when moved by the Holy Spirit to make the will of God known to men. See notes on Ch. xxxii. 18, 19, 20.

3. יִסַּרְתָּ. *Thou hast corrected.* Very nearly synonymous with the English, signifying *to set right, punish,* &c. *Ib.* תְּחַזֵּק. Lit. *Strengthenest.* I remark: We have no ו *conversivum* here; the present seems to associate itself with the past of the context without this necessary—as some will have it—converting particle.

4. כּוֹשֵׁל. *Stumbling* person. Arab. كَسِيلٌ, *iners, piger.* Syr. ܟܫܠܐ, *offendiculum.* יְקִימוּן. Lit. *They raise,* here *have raised, i.e.* from a state of falling. מִלֶּיךָ I take to signify, *thy decisions,* the judgments awarded by thee when in power. בֹּרְעוֹת, *bowing, bending.* Arab. كَرَعَ, *gracilis fuit* tibia, &c. Syr. ܟܪܥܐ, *crus, tibia.* תְּאַמֵּץ pres. is in the same situation with the preceding present tenses just noticed.

5. תָּבוֹא, *It cometh, i.e.* רֹגֶז, vr. 26, above: *trouble, vexation.* וַתֵּלֶא, apoc. for תִּלְאֶה. The apocopation here implies a consequence, Gram. Art. 233, 3. *And accordingly thou art offended,* or *becomest weary.* I have followed the Auth. Vers., which seems to give the true sense of the passage. *Ib.* וַתִּבָּהֵל. *And thou art perplexed, confounded,* at the circumstance. In this last member, as mere narrative was all that was intended—at least as the punctuists seem to have thought—we have no apocopation marked in the vowels and accent of the word.—So the Moallakat poem of Hareth, ed. Vullers. ver. 15:

وَأَتَانَا مِنَ ٱلْحَوَادِثِ وَٱلْأَنْبَاءِ خَطْبٌ نُعْنَي بِهِ وَنَسَاءُ

*So there has come to us a report of events and rumours, by which we are pained and afflicted.*

We have, however, Ch. iii. 25, the verb אָתָה used precisely as the Arabic أَتَي is here; with which בא is also used in the parallel member.

6. יִרְאָתְךָ equivalent, perhaps, to יִרְאַת יְהוָה. *The fear of Jehovah; i.e.* thy religious feeling; תֻּמָּתֶךָ, Ch. ii. 9, *thy religious integrity;* כִּסְלָתֶךָ, *thy confidence.* See Ch. xxxi. 24; Ps. xlix. 14, &c. To this תֹּם דְּרָכֶיךָ, *the perfectness of thy ways; i.e.* of thy religious faith, corresponds in the parallelism: which seems to determine that this must be the sense of the verse. Eliphaz seems to upbraid Job with a want of that, for which he was most remarkable, an active faith, now that he stood most in need of it; and, accordingly, he calls him to the consideration following: viz.—

7. זְכָר־נָא. *Remember now,* &c. *Who* (was) *he* (viz.) *an innocent* man (and), *hath perished.* This is, according to my notions, the strictly literal force of the passage. *Ib.* נִכְחָדוּ. Lit. *Have become hidden, wanting; have failed.* Cogn. כחשׁ. Arab. كَحَثَ, *partem* illi de opibus *concessit; partem hausit* de aliqua re. Cogn. كَحَطَ *defecit,* &c. Of this sort are verbs signifying *lying;* i.e. *holding back,* not telling the whole truth. So, apparently, St. Paul's *lie to God's glory; i.e.* his inadequate expression of it. Of the same sort are many other negative modes of expression, as a person's *not finding; i.e.* his being unable to effect any thing: a place's knowing a man no more: Paul's knowing Christ no more after the flesh; *i.e.* having no more personal intercourse on earth with him, &c. &c. Eliphaz intends to say, In no case, as far as memory and history go, have the good failed. Comp. Ps. xxxvii. 25. The result proved this sentiment to be true.

8. כַּאֲשֶׁר. Lit. *According to that which I have seen; i.e.* as far as my experience goes. *Ib.* יְקֻצְרֻהוּ. Lit. *They crop,* or *reap it;* and, prægnanti sensu, gather it in, *i.e.* iniquity, for their experience.

9. מִנִּשְׁמַת וגו׳. *By the breath,* &c. Auth. Ver. "*blast.*" I know of no instance, however, in which the word will bear this sense. It rather means a slight or gentle breathing. See Gen. ii. 7, &c. And so in the Arabic, نَسَمَ, *leniter et grato modo spiravit* ventus, etiam odor: and hence so frequently, among the Arabian and Persian poets, the phrase, نَسِيمُ صَبَا, *the western gale,* or *zephyr;* or rather, the equivalent to this among us: for, in fact, it is an eastern gale. The sentiment seems to be: They perish from the gentlest breathing of the Almighty: what is pleasant, and indeed profitable, to others, never fails to be fatal to them. It is added, וּמֵרוּחַ אַפּוֹ, *and from the blast of his nostril,* or *wrath, they come to an end.* From the construction here, *blast* or *storm* is probably meant.

See Ps. xi. 6; Hos. xiii. 15; &c; and, if so, we shall have a sort of climax here.

10. שְׁאֲגַת וגו׳. *The roaring*, &c. Arab. شَأَجَ, *vociferatum fuit* pecus; *balavit* ovis. Cogn. شَأَجَ, *mœrorem* illi res *attulit*. By lions, great and warlike men are often meant in Holy Writ, as is also the case among the Arabs. Of the latter sort is the expression أَسَدُ ٱللَّهِ ٱلْغَالِبُ, *the lion of God, the conqueror*, as applied to Ali, on account of his warlike exploits. Of the former, "*My soul is among lions*," Ps. lvii. 5; comp. 2 Sam. i. 23, &c. *Ib.* נִתָּעוּ, *i.q.* נִתָּצוּ, the צ being changed in the Chaldaic, from צ in the Hebrew. *They become struck out, broken down*, &c. The verb here applies most properly to the last nominative שִׁנֵּי *teeth*; but, by the figure *zeugma*, applies to them all. Gram. Art. 215, 7, 12. On the names of the lions here given, see Bochart's Hierozoïcon, pt. I. lib. III. cap. i. If men are to be taken here, and not beasts—which, I think, cannot be doubted—then the sense is, taking the preceding verse with this: The weakest things of God, when put into requisition by him, are more than sufficient to reduce to silence the most potent and courageous of men. This appears to be the sum of the experience of Eliphaz. The next verse is to the same effect, and needs no comment.

12. דָּבָר. *A word*, or, by a meton., any thing conveyed by word, as *a precept, edict, revelation*. It was not unusual in patriarchal times to receive instruction, promises, threats, and the like, in visions of the night. Such was Jacob's vision at Bethel (Gen. xxviii. 12); such that of Laban when he pursued Jocob (*ib.* xxxi. 24); such that afforded to Abimelech (*ib.* xx. 6) respecting Abraham; such when God covenanted with this latter patriarch, that his seed should be a blessing (*ib.* xv. 17); and such that mentioned in the first chapter of Job. *Ib.* יֻגַּב. *Came, was brought, by stealth*, as in Jacob's removing from Laban by stealth, Gen. xxxi. 20; i.e. *unexpectedly, unlooked for*. So Lucian, as cited by Schultens here: κλεπτομένη λαλία καὶ ψιθυρισμός. *Ib.* שְׁמֶץ. Arab. شَمَصَ, *propulit*. So דָּבָר, دَبَّرَ, *coegit*, conj. vii. *prope locutus est*. شَمَّصَ, *celeriter loqui*. تَشْمِيصٌ, *contractio; a hint*, perhaps, or short admonition—as the apparition passed by—my ear received of, or from, it. מִנֵּהוּ for מִמֶּנּוּ, an Aramaïc form. Comp. Ch. xxvi. 14, where we have שֶׁמֶץ, and דָּבָר, in apposition. מַה־שְּׁמֶץ. *What a hint*, how small the information, the word heard therein: that is, how small in comparison to what the whole really is.

13. בִּשְׁעַפִּים. *In branchings, perplexities.* Arab. شَعَفَ, *dementavit*, con. *germinavit viride* in re arida. Cog. شَعَبَ, *propagavit, divisit ab invicem.* سَعَبَ, *fluxit.* سَعَفَ, *promovit.* Hence סָעִיף, *ramus*, &c. מֵחֲזִיוֹנוֹת, *of*, or *from, visions.* The preposition may be here taken as equivalent to the genitive case. תַּרְדֵּמָה, Not "*deep sleep*," but that stupor or suspension which usually took place when visions were afforded, termed by us *a trance;* in the Hellenistic Greek, ἔκστασις, Acts, x. 10; Gen. ii. 21; xv. 12; Prov. xix. 15. See, too, Hammond's note on Rom. xi. 8.

Something of this sort happened to Mohammed, according to Abulfeda (Annales Muslem. tom. i. p. 82), when, after praying for success at his first battle of Bedr, a palpitation of the heart took him (خفق رسول الله خفقة); and then he was enabled to pronounce on the certainty of victory. We have a similar instance of ecstasy in Virgil's Sibyl, Æn. vi. l. 100, &c.

14. קָרָאנִי. Lit. *Met me;* i. e. *befel me.* וְרֹב, usually, "*the multitude*," or "*all.*" The first of these expressions is any thing but proper. Few persons would, perhaps, be disposed to term the human frame *a multitude of bones;* and, as to the latter expression, it is a mere abuse of the former. If, however, we take this word adverbially, *greatly*, the whole becomes clear, and forcible. See, too, Gram. Art. 222; and my Third Letter on Dissent to Dr. Pye Smith, p. 115, &c. &c.

15. וְרוּחַ. *And a spirit.* Rosenmüller thinks that *a wind* —sometimes said to precede visions—is here meant; and directs us for illustration to 1 Kings, xix. 11; Acts, ii. 2, &c. But, in that case, how are we to understand the following, יַעֲמֹד, *he*, or *it, stood still?* and, *I knew not* מַרְאֵהוּ, *its*, or *his, appearance?* This seems to be spoken of some person; —Could it be said of the wind? or, of a vision? "Non dicit quid," adds he, "quia mox dicit ... visio, nescio quæ." All that can be said here seems to be, Rosenmüller thought that no such spirit could have appeared in these early days; he, therefore, determined that the text should not mention one! and then, as something must be proposed to fill up the gap, any thing was better than letting the text speak for itself. We have such a thing as a spirit, however, in 1 Kings, xxii. 21: and in Eccl. xii. 7, the spirit of a man is spoken of as disembodied. So, also, Matt. xiv. 26. And, from the circumstance that spiritual agency is spoken of in the earliest books of the Bible, that angels are mentioned—who must have been considered as spirits—there is not the

least probability that the doctrine, inculcating the existence of spirits, was unknown in the times of Job. In like manner it has been determined, *à priori*, that the resurrection of the dead could not have been known in these days; and hence the greatest possible pains have been taken to make the text talk of any thing else. The same may be said of many other important doctrines, clearly and obviously taught in this book. The term רוּחַ, therefore, in this place, can be taken of nothing but of a spirit, as this term is now taken among ourselves; and to this, as an antecedent, the verb יַעֲמֹד and מַרְאֵהוּ, just noticed, must be referred. *Ib.* תְּסַמֵּר. Arab. سَمَرَ, *clavis confixit*, rem *corroboravit; grew hard, rigid*, as a nail. "*Erectus horret crinis.*" Senec. in Hercule Œtæo. Rosenm.

16. יַעֲמֹד. *It*, or *he, stood fast, still.* תְּמוּנָה, *an image.* Heb. מִין, *sort, species.* Syr. ܡܝܢܐ, *stirps, familia; i.e.* a particular sort or clan of people. *It.* ܡܘܢ, *cur? quid? what way, manner*, or *sort?* תְּמוּנָה would, therefore, seem to signify *a sort*, or *species, of thing:* something peculiar, either in form or appearance: and hence, perhaps, used to signify *an image.*

17. מֵאֱלוֹהַּ. *With God:* not *than God*, although the combination might give this sense. It can hardly be expected that any such thought as this could ever have entered Job's mind, or that Eliphaz should accuse him of it. The particle also signifies *with, coram*, or the like. See Numb. xxxii. 22; Jer. li. 5, &c. *Ib.* גָּבֶר is opposed to אֱנוֹשׁ, and ought, therefore, to be marked in the translation more strongly, perhaps, than the Auth. Ver. has done.

18. בַּעֲבָדָיו. *In his servants*, more properly, perhaps, *his own servants*, or angels, as we have it in the parallelism. The Hebrew language has no term equivalent to our *own:* the context, therefore, alone can supply it. תָּהֳלָה, *folly.* Arab. ثَهْلٌ, and ثَهْلَلَ, *e.g.* بَاطِلٌ, *vain, foolish.*

19. אַף שֹׁכְנֵי. *Much more*, &c: for אַף כִּי, as some think. I doubt whether the particle כי is at all necessary to give this sense; and whether it contributes to give it where it does occur. אף is evidently a derivative from אפף, *circumivit;* and hence seems to involve the idea of repetition, like our *more, nay more, moreover*, &c. The ellipsis should be thus supplied, אַף בְּשֹׁכְנֵי בָתֵּי־חֹמֶר לֹא יַאֲמִין, *nay more, much more, does he not confide in the inhabiters of houses*, &c. Some suppose

the more remote (vr. 17) context to be referred to; but this would be incongruous, for there men are also spoken of, who are as much inhabiters of houses of clay as these are; and, therefore, the comparison here made would be lost. But, if the comparison is made with vr. 18, it has force, and the particle אף is in place. It is remarkable enough that Rosenmüller and others should not have seen this. *Ib.* יְדֻכְּאוּם. Lit. *They beat them small, contund them; i. e.* some people, any people, &c. impersonally. If the comparison, as just mentioned, is made with the angels, *the houses of clay*, &c. refers, of necessity, to the habitations of men, in contradistinction to those of the angels. And, as שֹׁכְנֵי, in the preceding member, is the leading subject, or nominative absolute there, the pronoun (ם) in יְדֻכְּאוּם must refer to the persons designated by it. The same is the case with יְסוֹדָם, *their foundation;* for, although the foundations of houses may truly be said to be in the dust, yet these may, with equal propriety, be said to be *their foundations,—i.e.* of the persons building them: not because they themselves were formed out of the dust—this would be to refine—but because they laid these foundations, and because they may hence be said to belong to them. *Ib.* לִפְנֵי עָשׁ. Lit. *Before the moth; i. e.* before its face: *i. e.* the moth has, in the hands of the Almighty, power sufficient to beat them to pieces. See ver. 9, above. In unison with this is the oriental tradition, that Nimrod was destroyed by a mere fly; and the adage, پشه چو پر شد بزند پیلرا, "*An army of gnats will harass an elephant.*" (Roebuck's Oriental Proverbs, Part I. § II. n. 528). The tradition, just alluded to, will be found in Mirkhond's History of Persia, entitled "The Rauzat Ussafa," vol. i. in the History of Abraham; where we are told, that Nimrod's forces were, in the first place, put to flight by such an army of *the weakest of created beings* (بضعیفترین مخلوقات); and, secondly, that one of them was sent to prey upon his brain, till he died.[1] Whatever may be said of the tradition—for in this I place no faith—certain it is, that God's avenging his own case by beings of this sort was the popular belief: it is no less true, that in those countries the bite of gnats, and other flies, is any thing but desirable. See the Hierozoïcon, Pars II. lib. iv. cap. xxv. The Scripture, too, is not without instances in which God has employed such apparently insignificant

[1] See, also, M. de Sacy's Edition, &c. of the "Conseils d'Attar," p. ٣٠, lines 5, 6, and Notes, pp. 5, 6; where other accounts of this tradition will be found.

creatures to execute his vengeance. See Exod. viii. 21, 31 (17, 27); Ps. lxxviii. 46; cv. 31; Isa. vii. 18; Hieroz. Pars II. lib. iv. cap. xv; Exod. xxiii. 28; Deut. vii. 20, &c.; and Hieroz. Pars II. lib. iv. cap. xxiii. and cap. ix. See, too, Ps. xxxix. 12; Isa. l. 9; Hos. v. 11; in which last two places these flies are spoken of as destructive to men.

20. מִבֹּקֶר וגו׳. *From the dawn*, &c. seems to suggest, that however small the stroke inflicted may appear, still, as it is constantly applied, their fall is certain. *Ib.* מִבְלִי מְשִׂים, supp. עַל לֵב, i.e. *Without any one laying* (it) *to heart*. *Ib.* לָנֶצַח, *entirely*. Auth. Vers. *for ever;* but, as *overcoming*, *having the pre-eminence*, &c. are inherent in the root, I am inclined to think that, as an adverb, *entirely*, *wholly*, &c. will more precisely represent its force here.

21. יִתְרָם. *Their abundance*, *excess*, whether of wealth or tyranny. Reference is evidently had here to the wealthy wicked, those who had become powerful (גֶּבֶר, ver. 17), who had founded houses (ver. 19), but became subject to the judgments of God. *Ib.* בְּחָכְמָה לֹא, *not in wisdom; i.e.* in complete ignorance of the cause of their fall, and of the vanity in which their lives had been spent. That this is the sense to be ascribed to חָכְמָה here, a reference to Ch. xxviii. 12–28 will be sufficient to shew. Comp. Prov. viii. 1, &c.

## CHAPTER V.

1. הֵיֵשׁ עוֹנֵךְ. Lit. *Is* there one *answering thee?* The epenthetic נ, marked by the dagesh in ד, implies *consequence* perhaps, as, *Is there, therefore, any who will answer thee?* Gram. Art. 235. *Ib.* מִי מִקְּדֹשִׁים, *which*, or *whom of the saints?* Most likely the *angels*. See Deut. xxxiii. 3; Zech. xiv. 5; Ps. lxxxix. 6. 8, &c. The worship of angels, or of virtuous persons deified by popular ignorance after death, formed one of the first deflections from true religion. See Diod. Sic. lib. i; Prep. Evang. Euseb. lib. ii. To turn to any of these in prayer, amounted to a rejection of God at all times. See Hos. iii. 1. The drift of Eliphaz's remarks is therefore this: If thy fear and faith in God is not thy confidence on this trying occasion: men being manifestly frail and unable to save; To which of the angels, or spirits of light, wouldest thou turn, and so give up thy God? For, *vexation* and *impatience* which may prompt thee to this, will only have its usual effect of destroying thee, as it has every fool who has given in to its suggestions.

2. כִּי לֶאֱנִיל. *For* the *foolish;* opposed to חָכָם, *firm, wise,*—religiously so. Arab. حَكَمَ, *firmiter solideque fecit aliquid.* So صِدْقٌ, צֶדֶק, *soliditas, justitia.* So اول, אול, contr. اَلَ, *extenuata fuit,* &c. Cogn. وَلِيَ, *declinavit, recessit, defecit,* &c. *Ib.* וּפֹתֶה, *And the silly.* Syr. ܦܬܐ, *laxavit.* Arab. فَتِيَ, *juvenili ætate fuit.* Cogn. اَفْتَى, *defessus fuit.* And, generally, while *firmness, weight, completeness, strength,* are the leading ideas in terms marking the *virtues; instability, lightness, defect, weakness,* are found to form the roots of those, which are used to express the *vices:* as if firmness in adhering to known truth was supposed to be the basis of all goodness; its opposite, that of every evil: which will apply well here.

3. אֲנִי. *As for me:* nom. absolute, Gram. Art. 216, 10. *Ib.* אֲוִיל מֵשְׁרִישׁ. *The foolish taking root; i.e.* establishing himself in earthly prosperity. Comp. Ps. xxxvii. 35–37, which will afford an excellent comment on this place. *Ib.* וָאֶקּוֹב. *So I stigmatise, declare to be hollow;* r. נקב, *perforate, bore through,* &c.: not "*I cursed,*" by calling upon God to destroy him; but only pronounced all this to be as unstable and weak as its possessor, and such as the appointments of Providence could not but destroy. פִּתְאֹם. *Immediately, without hesitation:* not "*suddenly.*" This is an instance of want of precision in the choice of words in our Auth. Vers. נָוֵהוּ. *His habitation,* with the additional notion of *quiet, tranquil;* which is not without force here. Cognate, perhaps, with the Greek ναὸς, *ædes,* ναίω, *habito;* whence ναιέτης, ναιετάω, &c. as Gesenius well suggests.

4. יִרְחֲקוּ. *They are far away; i.e.* now and always: and, prophetically, shall be so. מִיֶּשַׁע. *From safety, plenty,* or the like. וְיִדַּכְּאוּ, for וְיִתְדַּכְּאוּ, hithp. Gram. Art. 83, 1, 2. They *are,* or *shall be, beaten small,* or *down, i.e.* violently made light of, in the gate, בַּשַּׁעַר, or court of justice.

5. רָעֵב. *The famishing; i.e.* generically, persons so circumstanced. וְאֶל־מִצִּנִּים, seems to be elliptical; for, וְיַבּוֹא אֶל־הַצִּנִּים וְיִקָּחֵהוּ מִשָּׁם. *And he,* i.e. *each one, shall enter the thorns,* or *fence, and take it from thence.* צִנִּים, Prov. xxii. 5. See 2 Chron. xi. 12; Amos, iv. 2. Arab. صَوْنٌ, *custodia.* Æth. ጸወነ, *protexit,* velut munitionibus. Cogn. صَنٌّ, *fiscella plicatilis.* ضَنَنٌ, *strenuus, fortis.* وَضَنَ, *duplicato opere plexuit,* &c. Hedges of thorns are found in Hindustan among the most effectual bars to an attacking army: and Abulfeda

tells us (Annales Muslem. p. 44), that a woman received the name of *wood-carrier*, حمالة الحطب, because she took thorns and placed them in the way of the prophet: لانها كانت تحمل الشوك فتضعه في طريق رسول الله. See Mic. vii. 4; 2 Chron. xxxiii. 11; Prov. xv. 19; xxii. 5; Hos. ii. 6 (8). *Ib.* צְמִים. *Starving.* Some prefer *thirsting*, as if derived from the root צמא; others, *hard, cruel, robbers*, as if from the Arab. صَمَّ, *obturavit, percussit*, &c., or, ضَمَّ, *contraxit* in se, &c. I think it not improbable, supposing we may reject the points here, that a derivative of צמם, cognate with צום, *fasting*—if, indeed, צָמִים, *persons fasting*, *i.e.* part. of צום itself, be not the word,—will supply a sufficiently good sense in this place; especially as רָעֵב, is in the corresponding place in the parallelism.

6. אָוֶן, *Iniquity*, &c. are not the natural produce of the earth; *i.e.* they do not exist without some cause not inherent in the appointments of God.

7. לְעָמָל יוּלָד. *Is born to,* or *for, sin.* It could hardly be expected from Eliphaz, that man was necessarily born to sorrow; for this would be at once to ascribe to the Almighty a most unmerciful appointment,—a sentiment which Eliphaz carefully avoids, nay condemns. Besides, as עָמָל, and אָוֶן, occurring here, and indeed elsewhere, cannot always be taken to signify the misery attendant upon sin, but rather sin itself; I see no good reason for adopting the rendering of the Auth. Vers. Comp. Numb. xxiii. 21; Isa. x. 1; Job, xv. 35; Isa. xiv. 1; lix. 4; Ps. x. 7, &c. *Ib.* וּבְנֵי רֶשֶׁף, lit. *sons of* רֶשֶׁף, whatever that is. From the various places in which it occurs, something connected with fire seems to be meant; as רִשְׁפֵי אֵשׁ, *rishpe of fire*, Cant. viii. 6; with קִנְאָה, *jealousy*. Comp. Ps. lxxviii. 48 with Exod. ix. 23. Again, Ps. lxxvi. 4, we have רִשְׁפֵי קֶשֶׁת, *rishpe of the bow*. From this place it is clear, that some warlike apparatus is meant; and from the circumstance that the cogn. Arab. رَسَفَ, in conj. viii. signifies *sublatus fuit in* altum. رَضَفَ, *jecit* telum, *ussit*, &c. أُرْشُمٌ, *radios vibrans* fulmen: *arrows*, perhaps, *ignited*, as was long the practice in the East, seem to be intended; and, as a feather was generally applied to each side of these, in order to make their flight the more steady, they might well be termed *winged*. So in the old song of Chevy Chase:

> "*The gray goose wing that was thereon,*
> *With his heart's blood was wet,*"

when speaking of the arrow that pierced Earl Douglas.

And so the passage cited by Rosenmüller, &c. from the Shah Nämah:

عقاب دلاور بر انکیختم
چو آتش بر او تیر میریختم

*The eagle* (feathered) *arrow of the brave I roused,*
*I poured the arrow upon him* like fire.

If this, then, be the true sense of the passage, the application will be obvious and easy; for, as man is not naturally formed for sin, but has been made so by some accidental means, so the arrow is not naturally capable of flight, or calculated to spread devastation and ruin. It is made so in either case. We have accordingly here, יַגְבִּידוּ, *they make,* or *cause to mount up; i.e.* impersonally, which may be rendered in the passive. עוּף. *Flying,* or *in flight.* The phrase בְּנֵי רֶשֶׁף, *sons, children,* of *flight,* perhaps, as made or intended for it: which agrees well with the *Hiphhil* use of the verb here. So the *rishpe of fire, of the bow,* &c., will signify, arrows or *missiles,* of this sort, calculated to wound either physically or morally. I have taken as general a term as I could find suitable to this passage, viz. *winged,* an epithet of the arrow, rather than the arrow itself; which will apply to the lightning, as well as any other thing had in view, in the passages cited. "*As the sparks fly upwards.*" But sparks do not fly upwards naturally, any more than they do downwards. The sentiment here given, therefore, is not true in itself; and it is as little applicable to the text.

8. אוּלָם. *But, otherwise; i.e.* I will now change my theme, and discuss the question with reference to the attributes of God: things constant, and upon which, therefore, reliance may be placed. אִדְרֹשׁ. *Inquire, discuss,* &c. אֶל. *About, concerning.* 1 Kings, xiv. 5. So πρός, Luke, xviii. 1; xx. 19, &c. אָשִׁים דִּבְרָתִי. *I will lay down, put, my question, matter, plea.* Eccl. iii. 18; viii. 2, &c.

9. עֹשֶׂה. *One making, fabricating, creating,* &c. Speaking of God, perhaps, as *the Creator,* rather than as *the doer,* or *performer;* but, as "*doeth*" of the Auth. Ver. might mean either, and applies well moreover to the following context, I have retained it. *Ib.* וְגוֹ׳ עַד־אַיִן. *Eo usque ut numerari nequeant: beyond number,* or *enumeration,* &c.

11. וְקֹדְרִים. *And the gloomy, calamitous.* שְׂגְבוּ. *Are raised, exalted.* יֶשַׁע. In *safety, salvation.* Arab. وسع, *dilatatio, amplitudo,* opposed to צַר, *angustiæ.* Used here adverbially.

12. מֵפֵר, part.-Hiph. r. פור, cogn. פרר, and פרפר, Arab. فرّ, *secuit, fidit:* applied here, as in the breaking of a

covenant. *Ib.* תּוּשִׁיָּה. *Wealth*, &c. Much has been said on this word, and, to my conception, to very little purpose. From the places in which it occurs either wealth, strength, or some such sense, it manifestly requires; and, from its form, some such root as יָשָׁה. We have in the Arabic وَشَي, its equivalent: and this seems to afford the sense required; as, *Progenie multiplicati*, as in the passage from Jauhari, ما وشت هذه الماشية عندي بشيء — *Haud quicquam fœturam protulit hoc pecus apud me.* Castell. sub voce. *Ib. Sensim elicuit aliquid: opere confecit rem: abundavit opibus: cepit* pecuniæ partem; *coloravit* orationem *mendaciis; conspicua* in eo *fuit* canities, &c.: *ornatus fuit* auro: *expendit* orationem, aut carmen *ad eliciendam sententiam:* to which may be referred the لَا آشِ شِبْتَهُ of the Kamoos; which Giggæus has perfectly misunderstood, and Castell has left untouched. The Kamoos thus explains it, لا آسْهَرُهُ للفِكْرِ وتَدْبِيرِ ما أُرِيدُ أَنْ أُدَبِّرَهُ: i. e. *I watch him not as to thought or rule: I have no wish to counsel*, or *govern*, *him.* He adds: the form and conjugation of آش is unknown; which Giggæus supposed belonged to the interpretation of the word. The meaning seems to be, that, as to extract the meaning of a sentence of a verse, gold from the mine, &c. is inherent in this word; so is the *attending to any thing, watching its tendencies*, and thence *advising how it ought to be dealt with.* Now, our תּוּשִׁיָּה (the تَوْشِيَةٌ of Jauhari, and which he gives as a masdar, or infinitive form, from this root) occurs Job, vi. 13, in the parallelism with עֶזְרָה, *help:* in Prov. ii. 7, with מָגֵן, a *shield:* Job, xi. 6, with חָכְמָה, *wisdom: ib.* xii. 16, with עֹז, *strength:* Prov. iii. 21, with מְזִמָּה; *ib.* viii. 14, with עֵצָה, and בִּינָה: Isa. xxviii. 29, with עֵצָה: *it.* Job, xxvi. 3. In Job, xxx. 22, Mic. vi. 9, *entirely*, or the like, seems to suit the context. Prov. xviii. 1, will perhaps best be explained by the sense, *coloravit* orationem *mendaciis.* See Castell, sub voce גלע. And generally *excess*, or *abundance*, taken either in a good or bad sense,—and varied by certain other considerations,—seems to prevail in every case in which this word is used; to which وَسَي, *largitus est*, &c.; وَصَي, *conjunxit*, &c.; وَضَي, *contigua* germinatio, &c.; Heb. יֶשׁ, *is, exists*, יָשִׁישׁ, *grandævus*, &c.; are all cognates. Gesenius has taken the cognate وَسَي only; which is not very felicitous

13. נִפְתָּלִים. *The tortuous, circumventing*, who are ever busy, and on the endeavour to gain some advantage. נִמְהָרָה. Lit. *Becomes hurried*, i. e. here, confused. Comp. בָּהַל, חוּשׁ, and Isa. xxviii. 16, with Rom. ix. 33. See too 1 Cor. iii. 19; Prov. xix. 2; and Isa. xxxii. 4, &c. This construction, in which a succession of participles takes the lead, is also found ch. ix. 5–10; and is imitated in the early part of Pss. ciii. civ.

14. חֹשֶׁךְ. Lit. *Darkness;* but taken adverbially, *darkly*, as in darkness. *Ib.* בַּצָּהֳרַיִם. *At* or *in noon-day*. If the dual form has really any force here,—as I suppose the terms to intimate the period intervening between *the two evenings*, בֵּין הָעַרְבַּיִם, Exod. xvi. 12, &c. (see my Sermon on the Sabbath),—the form is taken, either to connect it with this idea, or to signify, superlatively, the lightest and brightest part of the day. Arab. ظَهَرَ, *conspicua fuit* res, &c. Certainly in the Arabic the usage is different: for, here, بَيْنَ الظَّهْرَانَيْنِ, or بَيْنَ الظَّهْرَيْنِ, will signify, *on two, or more, days*, as Jauhari informs us.

15. מֵחֶרֶב מִפִּיהֶם. Lit. *From* the *sword, from their mouth:* but, as פִּי, *mouth*, is also put for the point or edge of the sword, I take the latter term here as added to explain the former, by way of *epanorthosis*. Gram. Art. 216, 2–4.

16. וּתְהִי. *So, accordingly*, there *is hope*, &c. Gram. Art. 233, 3. That is, because God has so blinded the wise, and weakened their hands, the poor have good hope. וְעָלְתָה. *And so iniquity*, &c. The ה, with which this word terminates, usually named *paragogic*, is the Arabic ـٌ of unity, as in عَلَّامَةٌ, *a singularly*, or *rarely*, *learned man*. So Eccl. i. 1. קֹהֶלֶת, *The singular*, or *extraordinary*, *Preacher;* and יְשׁוּעָתָה, *singular*, *great*, *salvation:* and here *great*, *prevailing*, *powerful*, *injurious*, *iniquity*, קָפְצָה, *hath closed* her mouth: is unable to slander, to bite, or otherwise to wound. Arab. قَفَصَ, *constrictum*, *prehendit*, &c. This passage is cited in Ps. cvii. 42.

17. חִנָּה. *Behold*, observe another view of this question: אַשְׁרֵי אֱנוֹשׁ, Lit. *Blessings of the man*. The plural used here, apparently to raise the sense, is termed the plural of excellence. Gram. Art. 223, 3. The Arab. equivalent, viz. طُوبَى لِلرَّجُلِ, is certainly a superlative: طُوبَى being the fem. superl. of طوب, *good*, &c. See ch. xxiii. 11. יוֹכִיחֵנּוּ, He — God — *argueth*, *convinceth;* and, by a meton., *punisheth*. Comp. Heb. xii. 5; James, i. 12; Prov. iii. 11, 12: which last is

evidently copied from Job. מוּסַר. The *correction*, *castigation*, &c.: *i. e.* Because the man is happy who is thus dealt with, *therefore*, &c., despise not His correction. Then follow the reasons.

18. כִּי הוּא יִגֹּן. *For He afflicteth*, or, *When He afflicteth, He bindeth up*. *Ib.* וִימְחָץ. *He dasheth to pieces*, or grievously *bruiseth*, and His hands heal, or make whole.

19. בְּשֵׁשׁ. *In six:* a definite, for an indefinite, number: in many troubles, or necessities. יַצִּילֶךָּ, with the epenthetic ן in ך. *He will surely defend thee.* Gram. Art. 235.

21. בְּשׁוֹט לָשׁוֹן. *In the coursing to and fro of the tongue.* I know of no instance in Oriental Literature, in which the tongue is represented as a lash or scourge; it is, however, in the Hebrew Bible, as walking about and afflicting the object of its vengeance. See Ps. xxxi. 21; l. 19; lxxiii. 9, &c. I have, therefore, given the verb the same sense that it has in ch. i. 7; ii. 2. תֵּחָבֵא. *Thou shalt be hidden*, i. e. put out of the way, when such a calamity is abroad: which can have no point if understood of the *lash*, or contemptuous treatment, of the tongue, a thing usually had recourse to in secret. *Ib.* מִשּׁוֹד. *From violence.* This seems to take it for granted, that something like an invading violent enemy is meant; and not such an one as a secret defamer.

22. תִּשְׂחָק. *Thou shalt smile;* i. e. as being in safety. "Laugh" is an ill-chosen word here.

23. אַבְנֵי הַשָּׂדֶה. *The stones of the plain.* Eliphaz seems to say, From the fierce beasts of the plain thou needest not entertain any fear, for thy covenant is with the stones, or rock, whereon it has been raised, and from which the sustenance of these animals must necessarily come. By this term he probably means God, who is termed, Gen. xlix. 24, אֶבֶן יִשְׂרָאֵל, *The* (foundation) *stone of Israel*, and because the introduction of the term בְּרִית, *covenant*, here, with the consequence mentioned, seems strongly to suggest that no other Being can be meant. הִשְׁלְמָה לָךְ. *Is delivered*, or *given up to thee.* Arab. أَسْلَمَ, *traditus fuit*, act. أَسْلَمَ, *tradidit.* So הִשְׁלִים, Jos. xi. 19, &c. The beasts were, when man was at peace with his Maker, given into his hands, Gen. i. 28. In some instances, when men have been rebellious, the beasts of the field have greatly harassed them, as in 2 Kings, xvii. 25. It is also threatened, that the teeth of beasts shall be sent on the rebellious Jews, Deut. xxxii. 24. If we further suppose that violent wicked men are meant, which is not unlikely, the passage then informs us,—what Solomon also does,—that when a man's ways

please the Lord, he makes his enemies to be at peace with him; gives them into his hands, גַּם־אוֹיְבָיו יַשְׁלִם אִתּוֹ, Prov. xvi. 7: which is probably an imitation of this place in Job. So the Targumist here, and the Syr. and Arab. on the passage in question.

24. וְיָדַעְתָּ. *So thou shalt know, be assured,* i. e. seeing God's power so put forth, that nothing can injure thee, and that no disposition is any where evinced to do so, thou shalt have the assurance that thy tent shall be safe and secure. וּפָקַדְתָּ. *And thou shalt put in order, manage,* &c. thy house, and shalt not err, or sin. Not only shall thy person and property be preserved, but thy mind also guarded from error.

25. רַב. *Many,*—not *great,*—as the parallelism requires.

26. בְּכֶלַח. *In honour,* wealth, power, &c: see ch. xxx. 2. *Ib.* כַּעֲלוֹת גָּדִישׁ. *Like the taking up of a heap.* Syr. ܓܕܝܫܐ. *Acervus* tritici, vel aliarum frugum.—Castell. That is, just as a heap or mow of ripe corn is lifted up, and placed on the cart in order to its being carried and deposited in the barn, so shalt thou, old and full of days,—as it was the case with Abraham,—be placed honourably on thy bier, and deposited in thy place of rest.

27. חֲקַרְנוּהָ. *We have searched it out:* i. e. it is the result of facts which have been brought to our own knowledge, either by experience, or a Divine Revelation, or both. From the matter detailed, however, it is evident that a Divine Revelation must have supplied much of it: *e. g.* ch. iv. from vr. 15 to the end; and here, vr. 7, 8, 9, &c. שְׁמָעֶנָּה. *Hear it, therefore;* Gram. Art. 235, on the epenthetic nūn: *attend to it.* Words signifying *hear,* in such cases as this, necessarily imply *attending to, obeying,* &c. the thing heard. *Ib.* דַּע־לָךְ. *Know for thyself:* i. e. recognise as thy own, and as intended for thy good.

And, upon the whole, there is nothing in all this savouring of any asperity, as far as I can see, beyond the anxieties of true friendship. The sentiments delivered from vr. 17 to the end of the 4th chapter, are not only most excellent in themselves, but perfectly applicable to Job's case; and were, in the event, made good in every respect. It is true, we have not much sympathy expressed for Job's bereavements and afflictions. And, in this respect, Eliphaz was, no doubt, to blame.

## CHAPTER VI.

2. לוּ שָׁקוֹל וגו׳. *Were thoroughly weighed,* &c. לוּ. This particle, as with the Arabs, is at once negative, conditional,

and requires its context to be taken in a past tense, either positively or relatively: so the author of the Kāmoos—
لَوْ حَرْفٌ يقتضي في الماضي امْتِنَاعَ ما يليه واستلزامه لتاليه . .
وتَرِدُ عَلَي خَمْسَةِ أَوْجُهٍ أَحَدُهَا الْمُسْتَعْمَلَةُ في نحو لَوْ جَاءَني أَكْرَمْتُهُ
وتُفِيدُ ثلثةَ أُمورٍ أَحَدُهَا الشَّرْطِيَّةُ الثَّاني تَقْيِيدُ الشَّرْطِيَّةِ بالزَّمَنِ
الماضي الثالث الامْتِنَاعُ.—*The particle* لَوْ *requires, in a past tense, the negation of what follows it, and its necessary connexion with it. . . It has five cases of application, one of which is, as in* لَوْ جَاءَنِي أَكْرَمْتُهُ—*Had he come to me, I had honoured him. It has its use in three things. One is,* CONDITIONALITY; *the second,* THE RESTRICTING *of the condition to the past time; the third,* NEGATION. It is important to have clear notions on this subject, as the Orientals of this family have neither conditional nor optative mood. Mr. de Sacy, indeed, has attempted to give such moods to the Arabic; but every one who has either knowledge or courage enough to look into this question for himself, will immediately be convinced that the attempt is a vain one. It is remarkable enough, too, that although the Greeks have both conditional and optative moods to their verbs, yet in many instances, and particularly in the Hellenistic dialect, the indicative often takes their place. — See Hoogeveen's Doctrina particularum Ling. Græc., Glasg. 1813, p. 30, &c.; *i. e.* on the particles ἄν, κε, κεν: which have precisely the same use as our particle לוּ, although perhaps not so strictly confined to the past time. We may now illustrate this by examining Rom. ix. 3, a passage about which much has been written, without—as it seems to me—making all quite clear. Ηὐχόμην, says the apostle, γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, κ. τ. λ. It is self-evident, I think, here, that the particle ἄν has been omitted by the ellipsis. Hoogeveen's rule is (*ib.* p. 35), in such cases as this: "Cum ipso verbo βούλομαι, ἐθέλω, aut *alio ejusdem* significationis constructa hæc particula generalem suam genuinamque facultatem exercet *nam illis ipsis verbis* voluntatem notantibus *suum tollit actum*," &c. Now our לוּ, or לוּא, Arab. لَوْ, is clearly a negative, very nearly allied to לֹא or אַל. And the Greek ἄν has, very probably, a similar relation to the privative α or αν, prefixed to nouns. An example given by Hoogeveen is, Βουλόμην ἄν . . μὴ . . γένηται. *I would . . it came not to pass.* So the apostle, Ηὐχόμην (ἄν) ἀνάθεμα εἶναι. *I could pray to be an anathema:* meaning that no such thing has been done; but saying, I could almost

wish, I could almost pray it were so. Comp. ch. x. i, where the subject is resumed; and will therefore give us the best explanation, as to what the apostle meant: which was only a strong expression of the wish, that the Jews might be saved. See also Budæus on the use of this particle: and, on the use of the Hebrew לוּא, לוּא, Deut. xxxii. 29; Jud. xiii. 23; Ezek. xiv. 15; Job, xvi. 4, &c.; and Noldius. כַּעֲשִׂי. *My irritation, vexation,* i. q. כעס. וַהֲיָתִי, keri, והוּתי, Arab. هَوَى, *decidit, delapsus fuit:* and hence, הוה or היה, *to fall, happen, be,* or *become.* Here, *injuries, losses:* i. e. things that have befallen me. *Ib.* יִשָּׂאוּ. *They take up,* or *would take up:* i. e. some people, &c., impers.

3. יִכְבַּד. *Would it be heavy:* i. e. the corresponding conditional member, or ἀπόδοσις, to the לוּ שָׁקוֹל, &c. preceding. *Ib.* לָעוּ. *They* (my words) *have been excessive, vehement, rash:* it was because of these afflictions that I reviled my day, wished I had not been born, &c. Arab. لَاعَ (r. لوع), *accendit, afflixit morbo,* &c. لَاعٌ, *impatiens.* Cogn. لَاعَ (r. لبع), *tædio, molestiâ animi affectus fuit.* لِبَاعٌ, *vehemens ventus.* لَعْلَعَ, *motitavit* II. *contorsit se commotusque fuit præ fame aut siti.* لَعْلَعَةٌ, *molestia angorve ex fame* aut *alia re. It.* لَعْوَةٌ (r. لعي), *vehementia famis.* لغا, *locutus fuit temere. It.* لَغِيَ, *multus fuit* in re, *multum potavit.* لَاغِيَةٌ, *dictum temerarium, vanum, obscœnum.* Here, I think, both context and etymology agree well; and, what is of more importance, Job appears sensible that his sufferings had betrayed him to say rash things. Symmachus has, οἱ λόγοι μου κατάπικροι: *my words are very bitter.* He seems to have read לַעֲנָה, *wormwood.* Dathe, *paullo sunt fervidiora.*

4. כִּי חִצֵּי וגו׳. *For the arrows,* &c. כִּי־חִצֶּיךָ נֶחָרוּ־בִי. *For thy arrows have descended upon me.* Ps. xxxviii. 3, is manifestly an imitation of this passage; as, perhaps, the whole psalm is. By God's arrows is sometimes meant the lightning, or what we call *the thunder-bolt.* See Ps. lxxvii. 18. In Ps. lxxviii. 48, this seems to be meant by the term רְשָׁפִים, compared with Exod. ix. 23, 24. See ch. v. 7, above; 2 Sam. xxii. 15, &c. But here the sense is more general, and implies any plague sent from God: so Ps. xlv. 6, where the judgments sent by Christ upon both Jew and Gentile, at the time of the erection of His church, are clearly foretold. Hence, perhaps, the ἑκατηβελέτης ἄναξ, viz. Apollo of Homer,

Il. i. 74, &c. *Ib.* חֲמָתָם שֹׁתָה וגו׳. *Their poison drinketh up*, &c. Which, according to Rosenmüller, is ambiguous; because רוּחִי may be taken either as the subjective, or objective, case. But Rosenmüller is wrong. For it is evident enough, that חֲמָתִי, in the preceding member, is the nominative, or leading word. To this, אֲשֶׁר is a subordinate nominative (Gram. Art. 216, 13), and with this, חֲמָתָם is in apposition. This word, therefore, is the nominative to שֹׁתָה; and, consequently, רוּחִי must be the accusative, or objective case here. And, if so, we have no ambiguity to contend with. חֲמָתָם (r. חָמַם, Arab., *calidus fuit, iratus fuit*; whence חֻמָּה, *venenum, aculeus vespæ*. Cogn. חמם, חום, חֵם), *heat, poison*. *Ib.* שֹׁתָה, for שֹׁתָהּ. Gram. Art. 73. *Drinks, exhausts*, my spirit. *Ib.* יַעַרְכוּנִי. *They are set in array* against *me*: confront me in a hostile manner. From the introduction of warlike terms here, the poisoned arrows, which appear to have been used in battle by warlike tribes, are probably had in view by our author. Æneid. ix. 773; x. 140. So also Ovid, lib. i.; De Ponto, eleg. ii. de Scythis; Schulten. Rosenm., &c. On the latter word, see Jud. xx. 20, 22; 1 Sam. xvii. 2; Jer. xlvi. 3.

5. הֲיִנְהַק פֶּרֶא. *Doth the wild ass bray?* &c. That is, when there is no real cause of complaint, even the wild beasts abstain from complaining: it is natural to do so. Why, then, is it supposed that my complaint is causeless? In Amos, iii. 4, 5, it is asked, Does the lion roar in the forest when he has no prey? &c. The case is quite different. The gramenivorous beasts roar when in want of any thing; the carnivorous, as lions, tigers, cats, &c., when they have food. The passage in Amos is, in other respects, very like this in Job; and ver. 7, perhaps, alludes to it. *Ib.* בְּלִילוֹ. *his fodder*. Arab. بَلَلٌ, *convivium epulum*. بَلِلٌ *humidus* ac *madidus*. بُلَّةٌ, pl. بِلَالٌ, *recens humiditas plantæ*, &c. Hence בליל would seem to signify grass recently cut, but not made into hay. Comp. ch. xxiv. 6.

6. הֲיֵאָכֵל תָּפֵל, &c. On the etymology of the last of these two words, see note on ch. i. 22; where it appears that something heavy, as sediment falling to the bottom of any liquid, or the like, is the prevailing idea. See also the Lexicons of Golius, Castell, or Freytag. תָּפֵל signifies, therefore, something *deciduous, sinking down*, &c.; and, if we are to qualify this by the context following, it should seem to mean, the *curd of cheese*, of *sour milk, buttermilk*, or the like. That something of this sort is a beverage in the East

is evident from the following lines of Sadi, Gulistan, book i. tale 32: غريبي گرت ماست پيش آورد دو پيمانه آبست وبك چمچه دوغ—*If a stranger bring māst before you, two measures* (of it) *will be water, and one spoonful sour milk.* That is, a stranger is not to be trusted, should he offer such beverage for sale. Sour buttermilk is a great favourite, too, among the ancient inhabitants of this island; viz. the Welsh. Nearly in the same sense is the adage, أَبْدَى الصَّرِيحُ عَنِ الرَّغْوَةِ —*prodiit lac purum citra spumam,* and which is used on similar occasions. See Meidani's Proverbia Arabica, by H. A. Schultens, p. 24. *Ib.* מְבֻלִי מֶלַח. *Without salt.* The curd of cheese is a very insipid thing, and, like our summer-cream-cheese, cannot well be eaten unless salted: nor is the sour and curdled buttermilk of the Welsh eaten without salt; but is, with salt and potatoes, considered a very great luxury. Such, too, according to Mr. Rich, is the "*yoghourt*" of Koordistan.—Residence in Koordistan, vol. i. pp. 117, 235. "*Airan,*" buttermilk, *ib.* 238: and, vol. ii. p. 270, eaten with fresh cheese.

*Ib.* בְּרִיר חֲלָמוּת. *In the saliva,* or *whey, of cheese.* On the first of these words, see 1 Sam. xxi. 14; and comp. the Arab. زِبْر. The second word is, perhaps, the same with the Arabic حَالُوم, "*species quædam lactis coagulati caseo novo similis, vel lactis acidi; similis ei, quæ* اقط *dicitur. A Syriæ incolis præparatur.*"—Freytag. See *ib.* under اقط, where we are told, that أَقِط is "*gravis et noxius cibus*" (root حلم for حلب, م and ب being mutable letters). If this may be depended on, and any reliance can be placed on the doctrine of parallelism, this חֲלָמוּת, and תִּפֶל, must be either the same, or very nearly the same, thing; and the רִיר, here mentioned, the whey of such curd, or coagulated milk. That the whey of cheese is flavourless, it is too well known to need remark. טַעַם can hardly signify *taste* here: for, it is very difficult to say what is entirely tasteless; perhaps nothing with which we are acquainted. Words of sense are, moreover, in the Hebrew, very often used for one another: טעם, therefore, may well be taken to mean *flavour, relish,* or the like here, as the context seems to require. The whole verse is plainly proverbial, and intended to mark as *insipid* the preceding reasoning of Eliphaz. The "*sales*" and "*insulsa*" of the Latins, and مِلَاح and أَمْلَاح, *sales, salsæ,*

*pulchræ*, &c. of the Arabs, are applied much in the same way.

7. מֵאֲנָה לְנָגְּעָ. *Hath refused to touch*, &c. Job, having alluded to the practice of cattle here generally, who make no complaint over their fodder, but proceed at once to devour it, says of himself, as just remarked, Did I complain without cause, I should be less reasonable than the beasts; and now, I not only complain, but no food will my affliction allow me to touch,—which, in beasts of this sort, is considered proof sufficient of ill-health. To me, however, it appears nauseous and abominable. הֵמָּה. *They*, here, refers therefore to the food or victuals implied in the preceding context, ver. 5. כְּדָוַי לַחְמִי. *As*, or *like*, *pollutions of my bread:* but, as *bread* is often put for every sort of food; and, as this state of construction is often had recourse to, to imply that the latter of two such terms partakes of the property of the former, I have taken this passage to signify *polluted food* generally: *i. e.* such as a man could not touch. There is a manifest affinity between the words דוה, דאב, and זוב. Hence, the notion of *weakness, disease*, &c., prevailing in דוה, seems to have originated from another, implying *wasting, melting, dropping*, or the like. Hence, too, places or persons touched by a diseased or any dead body, were supposed to be unclean. According to the Soorah, the Arabic دواء is a medicine superinducing slenderness of body generally: *it is a sort of milk given to a horse, which he drinks, and becomes thin, not lean*—وان شير است كه ميدهند اسپ را كه ميخورد وباريك بشود نه لاغر. The author of the Kamoos makes a derivative, viz. دُوايَة, to signify, *the skin of milk, buttermilk, or pottage*, when agitated by the wind (Soorah, جغرات). ما يعلو الهريسة واللبن ونحوه اذا ضربتها الريح. This seems to connect this word with the preceding תפל, and דיר חלמות: if so, דוי would here perhaps be used in the sense of *scum*, and, as such, polluting. On the whole, then, the patriarch seems to say: Your speeches are insipid, like the curd without salt; or, like the whey of cheese, unsavoury. But my disease is such that I cannot even eat, and cannot but complain. If I should act otherwise, it would be as monstrous as it would to hear the wild ass braying over his grass, or the ox lowing over his fodder. In this view—which appears to me natural, easy, and suitable to the context—there is no necessity for supposing, with Rosenmüller and others, that כְּדָוַי ought to be read כְּדֵי; the received reading admitting of an easy interpretation.

8. מִי־יִתֵּן. *Who grants*, or *will grant?* A sort of exclamation, to which אֱלוֹהַּ, *God*, is added as a nominative in the next member. תָּבוֹא. Not generally *come*, but *come in;* as in Ps. cxix. 170, תָּבוֹא תְחִנָּתִי לְפָנֶיךָ, *let my supplication* COME IN *to thy presence*, and hence be heard. Comp. Ps. xviii. 7; lxxix. 11; lxxxviii. 3, &c. The wish of Job is, therefore, that his request may come before God, and that He may grant the fulfilment of it. וְתִקְוָתִי. *And my expectation*, or *wish* (r. קוה).

9. וְיֹאֶל. This root (יאל) is apparently cognate with the Arab. وأل, اول, and ولي, all signifying, *to betake one's self to, to return, will*, or the like (see the Lexicons); and its use not unlike that of שׁוּב, קוּם, &c., in the following passages: חַלָּצָה ··· שׁוּבָה נַפְשִׁי, Ps. vi. 5; שֻׁבוּ שִׁבְרוּ, *return, buy*, Gen. xliii. 2; *ib.* 13, קָחוּ וְקוּמוּ שׁוּבוּ, *take and arise, return*, &c. In all which cases, the verb, or verbs, occurring first in the context, may be considered as auxiliary only, and intended to give emphasis to the passage. See Heb. Gram. art. 222, par. 4. This idiom, therefore, is not unlike our own, *Take and do it, Up and do it.*

*Ib.* יַתֵּר יָדוֹ. *Put forth.* The precise sense of this verb seems to be preserved in the Ethiopic ወተረ: *tetendit, extendit, expandit*, &c. See Castell, sub וּתר, and Ludolf, Lex. col. 426. The Arab. وتر, too, has, in certain forms, the sense of *following in succession, repetition;* and, in others, it means *tracts of land*, &c., *expanse, extension*, or the like: which seems to comprehend the precise and primitive force of this word. It is, therefore, well applied to express the *liberating of prisoners, dispersing of armies*, nations, &c.; as we find in Ps. cxlvi. 7; Isa. lviii. 6; Hab. iii. 6, &c. In this view it will be opposed to צר, just as ישע is. *Ib.* וַיְבַצְּעֵנִי. *And cut me off*, i. e. bit by bit; parallel with יְדַכְּאֵנִי, *i. e. beat me down*, or *in pieces*. Comp. Isa. xxxviii. 12, where it is applied to a weaver cutting away thread after thread from his loom, until the whole is cut away and liberated. So in the Arabic, سَيْفٌ بَاضِعٌ, *a cutting sword*, i. e. *a sword which never fails, fall where it will, to carry a piece away with it.* شمشير كه بر هرچه بر آيد پارهٔ از وي ببرد, the Soorah.

10. וּתְהִי־עוֹד. As the verb הָיָה properly signifies *existing;* so, *be, remain*, or *become*, will equally well suit it, as the context shall require. Hence it is, perhaps, that εἰμί will signify either *be*, or *remain*, &c., in the New Testament. See Schleusner sub voce, and my exposition of the Book of Reve-

lations, chap. xvii. 8. The apocopated form used here, shews that this belongs to the preceding context. See Heb. Gram. art. 233, 3, *i. e.* Notwithstanding my being cut off, still shall my consolation continue. My hope extends beyond this life; therefore, וְאַסְלְדָה, *let me grow hard*, &c. On the use of the final ה, see Heb. Gram. art. 234, 1, 2. Gesenius make this root to signify *saliit, exsiliit:* and this place, "*et exsulto in dolore*," &c., which he grounds on the Arab. صلد ... *exsiliit equus*, &c. The Arabic Dictionaries, however, give no such sense; and I more than doubt whether any Arabian author does. It is true this verb signifies, in one form, to make a noise in striking fire; and, in another, to have a steel, or ignitabulum: and hence, probably, Gesenius has extracted, "*exsiliit equus—ut lapides scintillas ederent.*" The Soorah speaks thus of it: صَلْد ... حجر صَلْد وارض صلد وجبين صلد ايْ صُلْب املس ... واصلد الرجل صَلَد زَنْدُهُ, *i. e.* a *hard* stone, *hard* earth, a *hard forehead*, i. e. *hard* (and) *smooth:* and اصلد الرجل, *a man's* (*ignitabulum*) *is hard;* i. e. emits no fire. An adage, signifying that a man is unfortunate. When this verb is used of a horse, as in صلدت الدابّة, or تصلد, the meaning is, that *the animal strikes the earth with its fore-feet:* or, as we say in English, *beats it hard.* But not a word about *springing up, or out, so that the stones strike fire.* This has all been manufactured; and the sense given by Castell is the only one authorised by the Arabic. The sense is then: Because there still is or remains consolation, I will grow hard, or harden myself; *i. e.* I will not give way, whatever may be laid upon me: or even though He cut me entirely off. Which, to my mind, is the recognition of a future life, expressed in words as plain and obvious as possible. *Ib.* לֹא, supp. בָּהּ—אֲשֶׁר. *In which*, &c. *Ib.* כִּי־לֹא, &c.: because I have *not withholden*, or *kept back*, &c. This verb, viz. כחד, like כחשׁ, signifies rather to *withhold, keep back*, &c., than positively *to misrepresent, or lie.* The same seems to be the case with כזב: see Isa. lviii. 11. The meaning is, Inasmuch as I have retained and fully expressed my belief in God's goodness, nothing, however difficult, not even death itself, shall ever rob me of my consolations.

11. מָה־כֹּחִי. *What is my strength?* &c., *i. e.* Neither my strength at best, nor the extent of my life at most, is such as to induce me to give up my hope; but I look forward to a better and more enduring state: hence come my consolations; and this grows not out of a defective view of God's mercies, but of a lively faith in all His promises. *Ib.* נַפְשִׁי. *My self, my soul*, and by a metonymy, its affections and *desires.*

Comp. Ps. xlii. 3; lxiii. 2. Hence, *my desire*. Comp. Eccl. vi. 7, 8. *Ib.* קִנְיָי, for קִנְיָנִי. *Chald. form.* See ch. xviii. 2. Root קנה, and cogn. קצץ, *cutting off, determining, deciding, limiting*, &c. Hence, *my limit, boundary*, &c.

13. עֶזְרָתִי בִי. *My help within me.* Am I not supported in my hopes, &c. by the Almighty? Are not his encouraging words within me? Comp. ch. iv. 6. *Ib.* וְתוּשִׁיָּה, may be rendered, Although (earthly) *substance*, or *wealth*, is driven away from me. I prefer, however, supplying the ellipsis, הֲאִם אֵין, from the former member, and continuing the interrogation. See note on vr. 12, ch. v.

14, &c. לַמָּס. *To the wasted or miserable.* In the Arabic, مأس and مسس seem to be cognate. The latter as a noun, مَسٌّ, signifies, according to the Arabian lexicographers, *One possessed* by a devil: مَسُّ الحُمَّى, *the heat*, &c. *of a fever.* مَأْسَةٌ, *i.q.* حاجة مهمّة, *a grievous necessity.* מָס here, therefore, should signify one in *necessity, misery, want*, or the like. Job seems to say: Whatever I may be, were I even an apostate, the laws of hospitality and friendship require that I should find favour, at least, from you as friends: but, as I am no such character, so much the more are you bound to be kind. In the verses following, he charges them more directly of their unfaithfulness.

15. אַחַי. *My brethren*, intimate friends, generally; but here Job's relatives. See the Introduction, § iii. *Ib.* כְּמוֹ־נָחַל. *Like* (the) *torrent*, i. e. which is full and strong immediately after the rains or snows, but which disappears when drought comes on, as mentioned in the last member. Not inapplicable to this generally is the following passage from Ibn Doreid, Haitsma, p. 219:

إِنِّي حَلَبْتُ ٱلدَّهْرَ شَطْرَيْهِ فَقَدْ أَمَرَّ لِي حِينًا وَأَحْيَانًا حَلَا.

I have, indeed, milked both the dugs of Fortune:
Which at one time were sweet, at another bitter.

And again, *ib.* p. 99:

كَأَنَّمَا ٱلْحَيُّ ٱسْتَحَالَ طَبْعُهُ فَصَارَ مَاءً كُلُّهُ ثُمَّ ٱنْهَوَى.

*As if the desert, whose nature had changed, the whole of which had become water: it then sank down* (to drought and hardness).

In Freytag's Hamāsa, too, p. 118, we have the following:

أَتَنْسَى دِفَاعِي عَنْكَ إِذْ أَنْتَ مُسْلَمٌ وَقَدْ سَالَ مِنْ ذُلٍّ عَلَيْكَ قُرَاقِرُ

*Dost thou forget my contention for thee, when thou wast given up, and when the valley* (נחל) *was full-streamed with contempt against thee?* By בָּגְדוּ כְּמוֹ נַחַל may therefore mean, *perfidiously overwhelmed me like the full torrent*, which gives no notice of its approach; being almost momentarily supplied by heavy rains on the mountains: and to this the remainder of the verse gives considerable countenance. And again, Amrulkeis, ed. Vullers, p. ٤ —

إِنَّ إِخْوَانَنَا ٱلْأَرَاقِمَ يَغْلُونَ عَلَيْنَا فِي قِبِلِهِمْ إِحْفَاءُ

"*Scilicet fratres nostri è familia Arahem injuste in nos invehuntur, dictis eorum inest importunitas.*" According to Tarafa, too (Moallakat, ed. Reiske, p. 31), faithlessness in relatives is the most poignant to the generous mind. His words are:

وظلم ذوي القربي اشد مضاضة علي الحر من وقع الحسام المهند.

"*Affinium autem iniquitas generosum pectus magis urit, quam morsus Indici acinacis.*"

16. חַקְּדִרִים, &c. This passage is obscure; and it has hitherto proved exceedingly perplexing. From its apparent want of connexion with the context, many have supposed it to be proverbial: and in this, I think, they were right. Our only question will be, How does it apply? *Darkness, blackness*, and the like, are often used in Scripture and elsewhere to denote *calamity, distress*, &c. By the חַקְּדִרִים here, therefore, persons so circumstanced are probably meant: and of these Job was one. Comp. Mich. iii. 6; Jer. viii. 21; xiv. 2; Job, xxx. 28, &c. In the next place, as *light* is opposed to *darkness*, so is *white* to *blackness*; and we, accordingly, find that *light* is frequently put in the Scriptures to denote *prosperity*. Our only business now will be to inquire, Whether *whiteness* is generally used in the East in this sense; and whether *snow* is, in particular. Now in the Arabic, أَبْيَضُ, the general term for *white*, is not only opposed to أَسْوَدُ, *black*, but in certain forms to *cold*; as in بائض, which the Soorah gives as signifying, سخت شدن گرما, *to become violently hot*. Castell, under the verb, gives "intensus fuit, ferbuitque *calor*:" and بَيْضٌ, *fervor caloris*. And, what is more extraordinary, the Soorah gives for ابْتِيَاضٌ—خود پوشيدن, *to cover or clothe one's self*. Let us now see how the word ثلج, *i. q.* Heb. שלג, is used. The Soorah gives, after Jauhari, ثلجت نفسي اي اطمأنت, *My person is snowed*, i. e. *it is in safety* (and comfort). ثَلْجٌ

is rendered by, خنگ شدن دل وآرامیدن از کسي, *the heart's being happy, and at rest from any* (every) *one.* The author of the Kāmoos makes the verb in the forms ثَلِجَ, and آثْلَجَ, to signify respectively, *he was happy*, or, *he made another so.* This word in particular, therefore, is commonly used to signify, *to give comfort;* while the other, viz. اِبْتِيَاضٌ, has the significations of *heat* and of *clothing self*, &c. I am disposed to think, therefore, that the passage in question should be translated as given in the text;[1] and its meaning to be, Will those, who are blackening under the chilling frosts, not perceive the descent of the snow upon them? *i. e.* Who are suffering adversity, not feel, and acknowledge, the genial hand that affords them comfort? Does the wild ass bray, or the ox low, when provided with food? Or, circumstanced as I am, Could I be insensible of your friendship, were it like the protecting and refreshing snows, and unlike the temporary torrents? Certainly not: but, alas! you afford me no such comfort as this proverbially assigned to the snows. The comparison is vivid from another con-

[1] I may here mention a passage in the Psalms (Ps. lxviii. 15): *In the Almighty's dispersing kings,* בָּהּ תַּשְׁלֶג בְּצַלְמוֹן, *in it was snow given in Salmon;* i. e. in the circumstance, viz. of God's dispersing the enemies of Israel, was comfort, or refreshment, afforded in Salmon. The opposition here, is in the troubles which had been previously undergone. Comp. vv. 7, 14. Schnurrer and Kimchi have come very near this. Schnurrer too has noticed the Arabic usage. By בָּהּ is meant, as I have rendered it. See Isa. xxxviii. 16, בָּהֵן, *in these*, i. e. matters, &c. See also Job, xxii. 21; xxx. 24. בָּהּ תַּשְׁלֶג will, then, be exactly equivalent to the Arab. بِهَا تُثْلِجُ, *in it givest thou comfort*: or, as the author of the Soorah would word it, بدان دل خنگ شد واز کسي آرامید. Something not unlike this is to be found in the Moallakah poem of Antara, v. 16:

جَادَتْ عَلَيْهِ كُلُّ بِكْرٍ حُرَّةٍ فَتَرَكْنَ كُلَّ قَرَارَةٍ كَالدِّرْهَمِ.

Which is thus translated by its editor, Menil. Lugdun. Batav. 1816: "Huic prato quæque nubes affluens pluviâ, at *frigoris expers* ac venti, ita se præbet benignam, ut foveas omnes *candore atque ambitu numis argenteis* relinquat similes." See also the Scholia, at p. 88, and the very excellent note at pp. 146-7. And, in Hariri, اَلْبَيْضَاءُ مِنْ آسْمَاءِ آلشَّمْسِ, THE WHITE *is one of the names of the Sun.* De Sacy's edit. p. ٣٥٢. We have a note to the same effect in Freytag's Hamāsa, p. ١٣٨ يقال قد ابيضّ وجه فلان, وقد بيّض وجهه اذا فعل فعلا يحمد عليه وقد اسودّ وجهه اذا فعل فعلا يذم عليه, i. e. *It is said, that such an one has whitened the face, when he has done something for which he is praised; and has blackened his own face, when he has done something for which he is blamed.*

sideration, viz. As the snow will appear most plainly from a ground that is black, so will the kindness be most readily and deeply felt and expressed, which is conferred on the acutest of human sufferings. The expression may have originated from the well-known fact, that a descent of snow will often protect the springing corn, and other tender herbage, from the violence of the frost.

17. בְּעֵת. *In a time, at a season, at some time*, &c., there being no definite article prefixed here. *Ib.* יִזָּרְבוּ נִצְמָתוּ, *they shall be bound, compressed, injured, oppressed; they become silent.* The verb זרב in the Syriac, Chaldaïc, and Arabic, has the signification of confining, binding, or the like; and, like צָר, is used to denote *distress, anxiety*, or *wretchedness*. נִצְמָתוּ, *they become silent*, in confusion, or in death; and in this latter sense this verb is often used. *Ib.* בְּחַמּוֹ, *in his*, impers. *any one's, heat;* or, *in his heating*, or *becoming hot*, i. e. in anger.—The verbal noun, or infinitive, of חמם. See Ps. xxxix. 4. *Ib.* נִדְעֲכוּ מִמְּקוֹמָם. Lit. *They are extinguished* (as a light) *from their place*, or *station:* i. e. Their candle (prosperity) is put out, and—taking the preceding verb *prægnanti sensu—they are driven out from their habitation* and country, as the following context goes on to say.

18–20. יִלָּכְתוּ. *They are turned about*, &c., *i. e.* by a superior Power. The usage of this word is peculiar in the Arabic, as cited from the Hadith by Jauhari, and after him by the author of the Soorah, sub voce. إِنَّ مِنْ اِقْرَاءِ النَّاسِ لِلْقُرْآنِ مُنَافِقًا لَا يَدَعُ مِنْهُ وَاوًا وَلَا أَلِفًا اِلَّا يَلْفِتُهُ بِلِسَانِهِ كَمَا يَلْفِتُ الْبَقَرَةُ الْخَلِيَّ بِلِسَانِهَا. *There are of those who read the the Koran hypocritically; some who leave not a* w *or an* a, *but turn it about with their tongue, just as an ox turns over the grass with his tongue.* He goes on to say, that it signifies, *to turn the face from* any one, or to turn or change any one's opinion: وروي گردانيدن از كسي واز راي بر گردانيدن كسي را. By being turned about, &c. therefore, is probably meant, that, under the wrath of oppressors, and by the permission of Almighty God, they are turned from project to project till they finally perish. In vr. 19 is recounted their having at one time a view to the paths of Tema, at another to those of Sheba; and, in the 20th, the consequence of their vain confidence is stated; viz. when they even come to this point, *i. e.* thus far, or hitherto, עָדֶיהָ, they perish. See the note on Ps. lxviii. 15, at vr. 16 above. All this has been usually applied to the torrents mentioned in vr. 15; when

it is obvious, that these were introduced there merely for the sake of illustration. The words used are, כְּמוֹ נָחַל; where the particle כ is prefixed to the latter member. One would hardly suppose, therefore, that these *similes* would be taken up, as the subject-matter of the following verses. Besides, the terms נִדְעֲכוּ, נִבְעֲתָה with מִמְּקוֹמָם, בּוֹשׁוּ, וְלָפְתוּ, נֶעֱלוּ, הַבִּיטוּ לָמוֹ, קָווּ with בָּטַח, and בָּאוּ with וַיֶּחָפֵרוּ, would be extremely unsuitable to torrents: for, how these can be *put out* (as lights) *from their place or station, be put to silence,* ASCEND *into the desert, look to, expect, have confidence,* and at last *be ashamed,* i. e. *destroyed,* it is extremely difficult to say; but, if said of unfortunate and ruined men, would be most appropriate. See ch. xii. 24, 25. I cannot help thinking, therefore, that this was Job's intention. See also the Septuagint in this place. Job seems to say, therefore, that, as kindness could not but be felt by the distressed, were it offered; so, when they experience only fierceness and rebuke, they are very easily driven to ruin. That such expeditions as those alluded to above were undertaken by the Arab tribes in ancient times, seems to be intimated in a verse of the Hamāsa, edit. Freytag. p. ٩٩٧, in the words, واثّقت بنا كلّ فجّ من خُراسان اغْبرا, *i. e. They* (the Koreish) *trusted that every way from Khorāsān would to us become obliterated;* where the scholiast observes, that the tribes used to travel to Khorasan, &c. القبايل لانهم كانو يوجهون الي خراسان وغيره.

21. חַיֹּתֵם לֹא. I take לֹא here, as in ch. iv. 2, to be a defective word derived from the root לוא, used in the sense of לאה, with which it is cognate, and signifying either *weariness* or *weary.* It will then be cognate with the Arab. لِوأ or لِيأ, whence اللَّوءَة, *i. q.* السَّوءَة, *malum,* and اَلْبَأْت, *i. q.* الناقة ابطأت, *Camela tardigrada,* and the Syr. ܠܐܐ, *indecens, inconveniens.* See Castell. Hence, perhaps, the signification of the particle לוּ. See note on ver. 2: *Ye have become fatigued, weary, unforbearing.*

22–24. This context fully justifies what has just now been said on the word לֹא. It seems to say, Have I given you any real cause for weariness? Have I asked you for your wealth, your influence, or your power? Shew me, if I have done so, and I am silent; for then you will be justified.

25. מַה־נִּמְרְצוּ. Gesenius thinks this verb must mean *validus fuit,* &c., and the passage, "*quam valida sunt verba justa.*" I must confess, the context seems to me to say any thing else. Job appears to complain, that, however

just his words might have been, they were allowed to have no force. If he had meant the contrary, then was he to blame, and not his friends: for, had he spoken what was true, and this had proved overpowering, surely they must have attended to his expostulations. Nor does any other passage, in which this word occurs, require any such interpretation as Dr. Gesenius gives. See 1 Kings, ii. 8; Mich. ii. 10; Job, xvi. 3. According to the Soorah, this word (امرض) is, in the Arabic, occasionally applied to one whose opinion is *not far from the truth*, as in امرض الرجل . بصواب نزديك شدن در راي; which is thus worded in the Kāmoos: وامرضه جعله مريضاً وقارب الاصابة في رايه; *i.e. He sickened him*, or *made him sick: and, he approached the truth in his opinion.* By which he seems to say, He was judicially rendered infirm: he was not able to get quite to the truth. Which suits the passage here extremely well, if we compare vr. 18, where this also appears to be intimated in the verb יִלָּפֵרוּ. See the note. We need not, therefore, and I think we ought not to, have recourse to a change of one of the radical letters here, viz. פ for מ; as Dr. Gesenius has done. *Ib.* הוֹכַח מִכֶּם, is best interpreted by what follows. For, if these friends totally disregarded all that Job had urged, it could not have been any argument used by them that he here meant: it must have been his own argument directed against them. מִכֶּם here, therefore, cannot be equal to the Latin *à vobis;* but has the force of *with you*, or the *impleading of you.* See Heb. Gram., Art. 224, 10, and 146, 8, note.

26. The ל in הַלְהוֹכַח, and לְרֵעִי, has necessarily the force of a dative case, *for*, &c. *Ib.* תַּחְשְׁבוּ, *Ye count* for, *consider* as, &c. מִלִּים, *assertions, opinions* made up.

27. תַּפִּילוּ. We have manifestly an ellipsis of the word גּוֹרָל here. Comp. 1 Sam. xiv. 42; Ps. xxii. 19; Prov. i. 14, &c. Gram. Art. 230, 4. *Ib.* to וְתִכְרוּ, I supply the word רָעָה, *evil*, which the context seems to require. See Prov. xvi. 27.

28. הוֹאִילוּ פָנַי. See note on vr. 9. *Ib.* to עַל־פְּנֵיכֶם, I supply יֵרָאֶה, *it will appear.* See Isa. lx. 2; Zech. ix. 14. אֶל, however, is the preposition mostly used in such cases.

29. עָוְלָה. *Iniquity, unrighteousness; i.e.* an indisposition truly to judge on this matter. *Ib.* בָּהּ, *in it; i.e.* in this question. See עָדַיִךְ above, ver. 20, and note at ver. 16.

30. חִכִּי. Lit. *My palate*, but put here for *sense* generally. *Ib.* הַוּוֹת. *Falls, injuries.* The root, cognate with this word, in the Arabic, has a variety of significations, but is mostly used in a bad sense: as, *to lust, fall into a chasm*, be

*deprived of understanding by Satan;* and supplies a name for *hell* in هَاوِيَةٌ. هَوَاهِي, according to the Soorah, is سخن باطل ولغو, *a foolish and erroneous word;* and, according to Firozabādi, هُوهَاةٌ is, *i.q.* احمق, *a fool.* By this word therefore, Job means things that are foolish and sinful; and hence leading to injury and ruin. See Prov. x. 3; Ps. lvii. 2, &c.

## CHAPTER VII.

1. הֲלֹא־צָבָא, *i. e.* הֲלֹא־צָבָא צָבָא. *Is there not the warring of a warfare,* &c. See Numb. iv. 23; viii. 24. So, Στρατεία τίς ἐστιν ὁ βίος ἑκάστου.—Arrian. in Epictet. 3, 24. Στρατηγὸν μὲν τὸν Θεὸν, στρατιὰν δὲ τὴν ζωήν.—Maxim. Tyr. Serm. 11. Ὁ δὲ βίος πόλεμος καὶ ξένου ἀποδημία.—Marc. Antonin. *De Vita.* Rosenm. in loc. *Ib.* וּכְיָמֵי שָׂכִיר, *and, as the days of an hireling,* &c. Alluding to the mercenary soldiers of the East, who, like our native army, as it is called, in Hindustan, might be engaged to fight for foreigners. Such too were the μισθοφοροὶ of the Greeks.

2. כְּעֶבֶד, &c. *As a slave* pants, gasps, for the shade, or shadow: *i. e.* either the shade to screen him from the rays of the sun, or the shadow of the evening to refresh him. The latter most likely, as the parallel member has respect to the reward, which must come after the work has been completed. *Ib.* פָּעֳלוֹ. Lit. *His work:* meton. *the reward of his work.*

3. כֵּן הֻנְחַלְתִּי לִי. *So, thus, just in this manner, have I been induced,* stimulated, to hope for some remission of my sufferings, but, in the end, to *become possessed of*—as mine (לִי)—months of vanity: which, as such, prove to be of no value. *Ib.* מִנּוּ לִי. *They have numbered out to me;* impersonally, as in the French *on dit;* Germ. *man sagen,* &c.

4. אִם־שָׁכַבְתִּי. *If I have lain down:* putting the case that I have done so, but finding no repose, וְאָמַרְתִּי, *then I have said,* &c. *Ib.* וּמִדַּד־עָרֶב, &c. *For the evening,* &c. I take מִדָּד here as a noun of time, form מִפְעָל, Gram. Art. 157, 17, 161, 1, 2, and derived from the root נדד: the נ being dropped, *ib.* Art. 76; and therefore signifying, *a time of wandering,* metaph. *agitation, distraction,* &c. See the use of נֵדֶד, as applied to visions of the night, *infra,* ch. xx. 8. In this sense is the verb used in the Arabic, as in the Soorah: نَدَّ, نَدٌّ رفتن ستور پراگنده, *A beast's going in a distracted manner.* It is added, نَدَّاد ونُدود كذلك; in like manner is

נָדַד and נָדוּד used: id. Kāmoos. *Ib.* וְשָׂבְעָתִי, *nay I am filled*, &c. This, I think, is added by way of climax, as if to say, Not only is the season of darkness one of restlessness to me, but I am filled with distracted thoughts, &c. even to the returning day. נְדָדִים here, as in the Arab. نُدُود, presents the form (פָּקוּד) of a concrete noun. Hence, this verb can signify *flight* in no case; but may mean, *put to the rout*, &c., because *distraction*, or the like, must necessarily be implied. Not unlike this is the description which Amrulkais the poet gives of his own state, vv. ٤٢-٤٥, Hengstenberg's ed. Bonn. 1823:

وَلَيْلٍ كَمَوْجِ ٱلْبَحْرِ أَرْخَى سُدُولَهُ عَلَيَّ بِأَنْوَاعِ ٱلْهُمُومِ لِيَبْتَلِي
فَقُلْتُ لَهُ لَمَّا تَمَطَّى بِصُلْبِهِ وَأَرْدَفَ أَعْجَازًا وَنَاءَ بِكَلْكَلِ
أَلَا أَيُّهَا ٱللَّيْلُ ٱلطَّوِيلُ أَلَا ٱنْجَلِي بِصُبْحٍ وَمَا ٱلْإِصْبَاحُ فِيكَ بِأَمْثَلِ
فَيَا لَكَ مِنْ لَيْلٍ كَأَنَّ نُجُومَهُ بِأَمْرَاسِ كَتَّانٍ إِلَى صُمِّ جَنْدَلِ

Thus translated by its editor:

"*Sæpe jam nox, fluctibus maris similis, super me demisit velamenta sua, cum variis curarum generibus, ut me tentaret.*

*Dixique ei cum protenderet lumbum suum et sequi faceret partem posticam, et pectus averteret:*

*Nonne tu, o Nox longa, nonne discutieris per Auroram? At vero Aurora te non est melior.*

*O noctem mirabilem, cujus stellæ videntur alligatæ funibus lini duros ad lapides!*" (mel. *duras ad petras.*)

The scholiast tells us here, that by the darkness of the night is meant the adversity, &c. of the writer. To this the light of the morning is opposed. The stars of the night being said *to be tied to a rock*, will perhaps serve to illustrate the passage in ch. iii. 7, יְהִי בַלְמוּד, *let it be hard*; *i.e.* as a rock. The scholiast adds on this: ويقول ان نجومه لا تبرح من اماكنها ولا تغرب فكانها مشدودة بحبال الي صخور صلبة: this he says, because its stars do not shine from their places, nor do they set, as if they had been bound by ropes to hard rocks, &c. See also the notes, ib. p. 51, &c.

5. In this, and the following context to vr. 11, Job appears to be reciting the thoughts that occurred to him during these seasons of restlessness; and, from some expressions here, it is evident enough that he considered his death as probable. It is quite as unnecessary, therefore, as it is unnatural to suppose, with Michaelis and his followers, that the worms, &c. spoken of here, refer to the real nature of

Job's disease. לָבַשׁ בְּשָׂרִי. *My flesh shall put on* as a garment; or, *surely shall*, &c., prophetically, Gram. Art. 236. So also, עוֹרִי רָגַע, *my skin shall hasten, return*, &c. I prefer taking the sense of רֶגַע, *a moment*, here; and then this verb, in conjunction with the following one, will intimate *hurry*, &c. Gram. Art. 222, 4.

6. יָמַי קַלּוּ. *My days are swifter than the web*, lit. *i. e.* receive their completion more quickly. See the note on ch. vi. 9, where Job's cutting off is said to be like the cutting away of a web from the loom, thread by thread (comp. the passage there cited). So here the filling up of the number of his days, is said to occupy less time than that in which the web is completed by the operation of the weaver. *Ib.* וַיִּכְלוּ. *And finish*, lit. *in the absence*, or *lack*, *of hope: i. e.* without satisfying the hopes spoken of above, vv. 1, 2.

7. לֹא תָשׁוּב לִרְאוֹת טוֹב. These two verbs require to be construed together, Gram. Art. 222, 4. *Ib.* טוֹב, *good*; i.e. *prosperity*.

8. עֵין רֹאִי. *Eye of one seeing*; *i.e.* רֹאִי for רֹאֶה; and the rad. י restored, רֹאִי for רֹאִי, Gram. Art. 86, 4. *Ib.* עֵינֶיךָ בִּי, *thine eyes* (are) *on me*; *i.e.* in the sense of looking on, as in the preceding verb. *Ib.* וְאֵינֶנִּי. The epenthetic נ seems here to have an *illative* force, as in verbs, *therefore*, &c. See Gram. Art. 235.

9. כָּלָה עָנָן. Lit. *The cloud hath finished, come to an end*; *i.e.* wasted away; and וַיֵּלַךְ, *passed away, disappeared*. This is put as a case of common occurrence. Then follows the comparison, or thing compared with it, כֵּן יוֹרֵד, *so, thus, the descendant*, &c.

10. וְלֹא יַכִּירֶנּוּ. *Nor does it recognise him*; *i.e.* inferentially, or on account of such return to his house. See Gram. Art. 235.

11. גַּם־אֲנִי. *Even, moreover, likewise*, &c. *as to myself*. The construction is that of a nominative absolute, Gram. Art. 216, 10, 11, and Art. 212, 3, note. By this the discourse is brought back to Job's case specifically. *Ib.* אֲדַבְּרָה־, אָשִׂיחָה, in an optative or precative sense, Gram. Art. 234.

12. הַיָּם, &c. Job here seems to allude at once to the terrific character of the sea when agitated, and of the monsters that inhabit it; both of which have been limited by the boundary assigned to the first. See Gen. i. 9; Job, xxxviii. 11; inferring that no such restraint need be placed on him.

13. כִּי־אָמַרְתִּי. *When I have said*, &c. Here Job assigns his reasons for the assertions just made, and continues his complaint. *Ib.* יִשָּׂא בְשִׂיחִי. The particle ב is not usually

found with this verb in the sense here required. Very little reliance, however, can be placed on this circumstance; as the particles are often added, or not, very much at the caprice of the writer. See Gram. Art. 229, 9, note. In the equivalent phrase in Syriac, the ב is found; viz. in ܢܣܒ ܒܐܦܐ. This is perhaps a Syriasm therefore.

14. וְחִתַּתַּנִי. *Thou hast urged, driven, broken, confounded,* &c. The leading idea seems to be that of *exciting, inciting, stimulating,* as found in the Arabic حَثَّ (see the Lexicons); and hence the formula, مَا اكتحلْتُ حِثَاثًا, which is said to be equivalent to ما نِمْتُ, *I have not slept;* but seems to signify, *I have not anointed* (my eyes with stibium) *through excitement: i.e.* I have been too much excited to be able to close my eyes. Hence the verb is applied to discomfiture in battle, as in the phrase وَلَّى حَثِيثًا, *i.q.* مُسرِعًا, حَرِيصًا; *i.e. hastily, anxiously, turned about* or *ran away.* It is also applied to the lightning; as in حَثْحَثَ, which Firozabādi makes, *i.q.* البَرْق اضْطَرِبَ فِي السَّحَاب, *the lightning played in the cloud.* The parallel member is nearly to the same effect.

15. וַתִּבְחַר. This verse has given endless trouble to the commentators and translators, not one of whom has hitherto satisfactorily made it out. I take בחר, then, to signify *try, examine, prove,* &c.; which is, probably, a secondary signification. The primary one is, perhaps, still found in the Arabic بحر, in the sense of *splitting, bursting, cutting open,* &c. See the dictionaries. And if this sense lies within the root, *the trying,* here had in view, will be that of *a painful nature.* Comp. Isa. xlviii. 10; Job, xxxiv. 4; 2 Chron. xxxiv. 6: and hence, in the Arabic, it will occasionally signify *wasting away, consumption,* &c. *Ib.* מַחֲנַק, *strangling, suffocation,* &c. In Arabic, خانق is, according to Castell after Avicenna, the *night-mare;* a kindred notion, if not the same, with that sort of suffocation in sleep, which is had in view here. I take this word, then, to be the nominative to תִּבְחַר; i.e. *suffocation,* or *strangling, distressingly tries my soul:* and, supplying this verb, and נַפְשִׁי, by the common rule for supplying ellipses (Gram. Art. 230, 9, 10) in the next member, I have, *death painfully trieth my soul from,* or *out of, my bones:* thus in Heb. תִּבְחַר מָוֶת נַפְשִׁי מֵעַצְמוֹתָי. It is well known, that in violent bilious attacks, in which the

digestive organs are much deranged, intense pains are felt in the bones. This, therefore, with the dreadful suffocating sensations which Job declares he felt, might justly be expected in such a complaint. Not unlike this is a passage in the 50th Makamat of Hariri: "

فالمَوْتُ للمُجْرِمِينَ خَيْرٌ مِنَ المَسَاعِي التي سَعَيْتُ
يا رَبِّ عفوًا فَأَنْتَ أَهْلٌ لِلعَفْوِ عَنِّي فَإِنْ عَصَيْتُ

"*For death is better to the sinful, than to make the endeavours which I make. O Lord, forgive; for, thou art able to do this, even though I have sinned.*"

16. מָאַסְתִּי. This verb is manifestly used here in its Chaldaïc, rather than its Hebrew, sense (see vr. 5 above); which is *melting, wasting away*, &c.; *i.q.* cogn. מסס. In the Arabic it partakes of both senses, as it also does in this Book of Job. See Castell, Golius, Freytag, &c. under مأس. *Ib.* הֶבֶל יָמָי. *My days are vain; i.e.* are passed in nothing that is profitable. This seems to have been adopted by Solomon almost as the theme of his Ecclesiastes; in ch. vi. of which, particularly, this chapter of the Book of Job seems to have been had in view. Comp. vr. 12 there with vv. 1, 2, &c.

17. מָה־אֱנוֹשׁ. *What is man?* The use of מָה here is precisely that of the Arabic ما, in its interrogative (اِسْتِفْهَامِيَّة) character, and is equivalent to اَيُّ شَيْءٍ, *what thing*? as in ما هِيَ, *what is it?* ما لَوْنُها, *what is its colour?* i.e. *of what sort is it?* To this, the ما هٰذَا of the people of Hijaz, &c. is nearly allied, see the Kāmoos, p. ١٩٧٣ —The ما of admiration differs from these in no respect, except that it is always used with a verb; as ما اَحْسَنَ, *how handsome!* &c. *Ib.* אֱנוֹשׁ. *Mortal man.* See the dictionaries. *Ib.* תְּגַדְּלֶנּוּ, with the epenthetic or corroborative נ. See Gram. Art. 235. Here the context implies *perseverance* or *continuity* of action, as the words, לְבָקָרִים, and לִרְגָעִים, clearly shew.

This passage is manifestly imitated in Psalm viii. 5; and is thence cited by the Apostle in his Epistle to the Hebrews, ch. ii. 6–9, and applied to Christ. The application consists, perhaps, in this: that, as the "*Seed of the woman*" (Gen. iii. 15) had been foretold as a great conqueror, this was considered as greatly magnifying man, and a mark of God's affection for him. Besides, as the coming of Christ is cer-

tainly alluded to in other places of this book—as we shall see hereafter—I do not see why Job may not here contrast the weakness and worthlessness of man, with a consummation so astonishingly great and condescending as this.

19. בַּמָּה. *Ut quid?* lit. *according to what?* and may thence refer to extent, time, quantity, or number. See the passages cited by Noldius, Concord. p. 338–9. *How long?* would, perhaps, suit this context best; as, *How long lookest thou not from me? i.e.* art intent upon me. *Ib.* תַּרְפֵּנִי, lit. *relax me, relent* with *me*, is probably put elliptically for תַּרְפֶּה יָדְךָ עָמָּדִי, Heb. Gram. Art. 206. *Ib.* עַד־בִּלְעִי רֻקִּי. *Until my swallowing my spittle*; *i.e.* a very little while. Comp. לִרְגָעִים in vr. 18. So the Arabic, as cited by Schultens on this place ابلعني ريقي, *i.q.* امهلني مقدار ما ابلعه, *concede mihi tantum moræ ac spatii, quo eam glutire possim.* And again, ابلعني ريقي وقد اتعبني طريقي, *deglutire sinas me... salivam meam; nam sane confecit me iter meum.*

20. חָטָאתִי. *I have sinned; i e.* putting the case, that this is the fact—*what then can I do for thee? i. e.* by way of compensation or atonement. Our idiom requires this first word to be put interrogatively, in order to elicit the force of the following context. *Ib.* נֹצֵר. *Observer, watcher, keeper,* &c. *Ib.* לִמְפְגָּע. The verb פגע is generally used to signify *meeting in a hostile* sense. See Judg. viii. 21; xv. 12, &c. מִפְגָּע will, therefore, be a noun of place, or of instrument, subject to such sense; i.e. *stumbling-block,* or *offence.* It occurs only in this place. *Ib.* וָאֱהִיֶה. *And I become,* or *so that I become, a burden,* or *a tale, upon,* or *against, myself.* That מַשָּׂא has both these acceptations, will be obvious to every one who will consult the dictionaries and concordance. I am inclined to prefer the latter sense, i.e. *a burden,* in the sense of *a tale.* See ch. xxx. 9, where we are told, that he had become *their song* and *bye-word.*

21. *And why,* &c.; *i.e.* forgivest Thou not my sin, since Thy character is that of mercy, and since I have nothing to offer by which I can insure Thy pardon. *Ib.* For then, &c.; *i.e.* I should pass into my state of rest; to which, in any case, I must soon come; then should I no more be found here, as a stumbling-block either to Thee, or to these my friends. שְׁחַרְתָּנִי, is a verb manifestly formed from the noun שַׁחַר, *the dawn.* Heb. Gram. Art. 230, note; and reference is made to what has been said in vr. 18.

## CHAPTER VIII.

1. *Bildad.* See the Introduction, p. 30.

2. תְּמַלֶּל. *Wilt thou affirm:* a Chaldaïc word. רוּחַ כַּבִּיר, *a mighty wind;* i.e. *like a mighty wind,* are very violent: the particle of similitude כ being frequently omitted. So in the New Test. "*This is my body—my blood:*" for *as* or *like; i.e.* represents my body, &c. See Proleg. to Bagster's Polyg. Bib. Prol. III. § iv. note.

3. יְעַוֵּת. *Makes crooked, turns from the straight and direct path.* Men have recourse to various stratagems; God to none. The following member is to the same effect. Job, however, had made no such charge directly; and it was any thing but right to infer any such intention from his complaints.

4. אִם־בָּנֶיךָ; *i.e.* putting the cases, that they have done so. וַיְשַׁלְּחֵם, *that He sendeth,* or *dismisseth them; i.e.* on that account and occasion, Gen. xxxii. 27; Exod. viii. 27. בְּיַד, *by the hand of;* i.e. *by means of, on account of,* &c. Comp. Isa. lxiv. 6; Prov. xxvi. 6, &c.

5. אִם־אַתָּה תְּשַׁחֵר. *Putting the case, that thou seek to God early and daily.* Comp. note on vr. 21 of the last chapter.

6. כִּי־עַתָּה. *Then would he now,* &c. In this, and some similar passages, כִּי is found to commence the subsequent member of an hypothetical sentence. Comp. ch. vi. 2; xxxvii. 20; Exod. xxii. 22; Isa. vii. 9, &c. The best account that I have seen of the origin and use of this particle, is given in the Soorah after Jauhari; it is this: كَيَّ داغ كردن, *to set a mark on:* وكواه بعينه اي احدّ النّظر اليه; i.e. *he sharpened his sight at him.* The original force, therefore, seems to be, *marking, closely observing,* &c. It is then said of the particle كَيْ, כִּי. معناه تا وهو للتّعليل والعاقبة كاللام وهو جواب قولك لم فعلت كذا فتقول كي يكون كذا وتنصب الفعل المستقبل, &c. Its meaning is *that, in order that,* &c.; and it is used in rendering a reason, and for a consequence (in hypothetical sentences), as ل is, and for giving an answer: as when you ask, *Why have you acted thus?* you may say, כִּי *in order that it might be thus;* and it places the vowel *a* (Heb. ה) on a verb in the future tense. See Gram. Art. 234, 2. It is, therefore, one of those particles which serve to mark the consequent members of hypothetical sentences; and may be understood to signify, *seeing*

*that, marking*, or the like. It is probably an imperative form, as we are told كَيْتَ وَكَيْتَ, signifying چنين وچنين, *thus and thus*, is; which occasionally takes the form كَيْهَ or كَيْهَهْ; or, as Jauhari has it, كَيَّهْ وكَيَّهْ, id. *Ib.* יָעִיר. *He shall stir up, excite*, some person, power, or thing; probably *Himself* here. עָלֶיךָ. *For thee.* The complement to this verb is in Ezra, i. 1. רוּחַ. *Spirit*, Isa. xli. 2. צֶדֶק. *Righteousness*, meton. for *righteous one*, in Dan. xi. 25. כֹּחוֹ וּלְבָבוֹ. *His power and his heart*, in Isa. l. 4. אֹזֶן. *The ear*; any one of which may be supplied here, and the sense will, in the main, remain the same. *Ib.* וְשִׁלַּם. *And would restore.* Comp. Prov. xi. 31; xiii. 13. Job's complaint seems to be, that he had, without apparent cause, been thus reduced. We have here, therefore, the ἀπόδοσις answering to the several προτάσεις preceding. *Ib.* נְוַת צִדְקֶךָ. The first of these words is of various application, and therefore difficult to define with precision. The root appears under both נוה and נאה; in other words, these cognate roots are so used, the one for the other, that it is difficult to say, to which the preference should be given. The same is the case in the Arabic, in which we have both نَوَي and نَأَي; and the consequence is, the lexicographers have been equally perplexed in both languages. From a careful examination of the whole case, I think the primitive and prevailing notion inherent in these cognate roots is, *will, intention, desire*, and the like; the secondary one, *delight, pleasure, quietness, peaceful*, &c. In the next place, as *home, rich pastures, fat* and *well-conditioned animals*, are delightful to their possessors; this word, in one form or other, is found applied to them. The root בוא, in Arab. بوأ, is of the same description; as is also אָוָה, or أَوِيَ: and hence بَوِيَ, مَاوِيَ, مَاوَاةٌ, and مَبَاءَةٌ, all signify *an habitation, home, inn*, or the like. And in the Koran (ch. x. 93), we have the passage, وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ, *and we have brought the children of Israel in to an* HABITATION, PLACE, OR STATE, OF RIGHTEOUSNESS, and *have provided food for them of the good things*, &c. The words مُبَوَّأَ صِدْقٍ—which Beidawi makes to signify منزلاً صالحًا مرضيًا وهو الشام ومصر, *a good and delightful habitation*; i.e. *Syria and Egypt*—seem to me to be perfectly equivalent to the נְוַת צֶדֶק just

mentioned, and to mean, *a place, or state, suitable to the character of righteousness,* or *religious faithfulness,* and *truth;* which is here said to be given to the Israelites after their troubles, and for their truth's sake, just as it is proposed to Job by Bildad.

7. רֵאשִׁיתְךָ. *Thy beginning,* or *commencing, state,* or *circumstances*; *i. e.* thy whole property being now taken away. *Ib.* יִשְׂגֶּה. *It would increase,* or *be increased.* It is of little importance whether certain verbs are translated in the active or passive voice, as the general exegetical sense will remain the same in either case. See Gram. p. 353, note. This is a Chaldaïc word.

8. כִּי שְׁאַל. *Mark, behold,* &c. *ask now.* On this particle, see vr. 6. *Ib.* כּוֹנֵן. *Prepare:* supp. לִבְּךָ, *thy heart.* Comp. 2 Sam. vii. 13; 2 Chron. xxx. 19; Ps. lxxviii. 8; ciii. 19; *Ib.* לְחֵקֶר. *As to,* or *for, the investigation,* or *investigating of,* &c.

9. כִּי תְמוֹל. *For of yesterday,* &c. *i.e.* of but short time past; of late growth. So Freytag's Hamāsa, p. 119. The scholiast says on the terms לַוْ غَدٍ, *or to-morrow,* اشارةٌ الي تقريب الوقت كما يقال في الماضي كان بالامس بفعل كذا i.e. *designating the nearness of time, as when it is said of the past, It was yesterday he did so or so. Ib.* כִּי צֵל, *for a shadow* (*are*) *we,* &c.; *i.e.* like a shadow we pass away with the light of day, which produces such shadows: *i.e.* we are transient and short-lived. See note on vr. 2. So Saadi, the celebrated Persian poet and moralist:

إِنَّمَا ٱلدُّنْيَا كَظِلٍّ زَائِلٍ أَوْ كَضَيْفٍ بَاتَ لَيْلًا فَٱرْتَحَلْ
أَوْ كَحُلْمٍ قَدْ رَأَهَا نَائِمٌ فَأَمَّا مَا ذَهَبَ ٱللَّيْلُ بَطَلْ

*Surely the world is like a fading shadow, or like a guest who remains a night, and then departs; or, like a dream which a sleeping man has seen, which, when the night is gone, has vanished.* Comp. Ps. lxxiii. 20; cii. 12; Job, xiv. 2: xvii. 7; Eccl. vi. 12; viii. 13; particularly 1 Chron. xxix. 15.

11–13. As the matter contained here seems to be proverbial, and to contain matter extracted, perhaps, from a former revelation, it ought to be prefaced in a translation by *saying:* a term very frequently omitted by the ellipsis. See Gram. Art. 230, 10.

11. הֲיִגְאֶה־גֹמֶא. *Does it rise, exult, triumph, flourish,* &c. Not unlike our word "gay," or the Persic جاه, *state, rank.* גֹּמֶא is, apparently, the *paper-reed* of the Nile, from which the *papyrus* was made; and which, from the great quantity of

water required to sustain it, was named by the Latins *bibula*; i.e. *bibber*. So Lucan's Pharsalia, lib. iv. 136, "Conseritur *bibula* memphitis cymba papyro." Comp. Plin. vi. § 22; vii. § 57; xiii. § 21–26; Cassiodorus, lib. xi. ep. 38; and the Hierobotanicon of Celsius, pars ii. p. 137, &c.

Strabo tells us, in the xvith book of his Geography, that earth is usually carried into the lakes in these parts to promote the growth of vines, which seem to be indigenous to these lakes. His words are: *πρόκειται δὲ ταύτης τῇ μὲν ἡ ἔρημος τῶν Ἀράβων, τῇ δὲ τὰ ἕλη τὰ κατὰ Χαλδαίους, ἃ ποιεῖ παρεκχεόμενος ὁ Εὐφράτης, τῇ δὲ ἡ κατὰ Περσικὴς θάλαττα . . . καλίκαρπος δέ ἐστιν ὅμως· ἡ δ' ἄμπελος ἐν ἕλεσι φύεται, καλαμίναις ῥιψὶν ἐπιβαλλομένης γῆς ὅση δέξαιτ' ἂν τὸ φυτόν· ὥς τε φορητὴν γίνεσθαι πολλάκις· εἶτα κοντοῖς ἀπωθεῖσθαι πάλιν εἰς τὴν οἰκείαν ἕδραν.* "*Ante hanc jacent partim Arabum deserta, partim Chaldæorum paludes: quarum has Euphrates effusus facit, illas Persicum mare . . . fructus tamen optimos producit. Vitis in paludibus nascitur, terra in arundineis cratibus imposita, quantum stirps recipiat: ut sæpè etiam ab aqua deferatur, et rursus in pristinam sedem contis propellatur.*" *Ib.* אָדְוֹ. The *marsh-weed*. Jerome tells us, in his Commentary on Isa. ch. xix. 7, that having inquired of the learned, as to what this word signified, he was told that it meant "*omne quod in palude virens nascitur.*" See Cels. Hierobot. pars i. p. 340, &c.

12. עֹדֶנּוּ, &c. During its being thus without water, Is it not cut off in its greenness? *i.e.* before grown to maturity. The context here manifestly requires the interrogative form, וְלִבְנֵי, *And before, i. e.* in point of time, earlier, more quickly, &c, See Noldius, Concord. Partic. sub voce. *Ib.* כָּל־חָצִיר, *every* or *any grass, i.e.* sort of grass. The point of the sentiment seems to consist in this, that, as both the papyrus and the marsh-weed fade and fall when deprived of the mud and water much more quickly than the common grass will, without its ordinary nourishment; so, when the arts of evil men fail, they fall much more rapidly, and much lower, than do other men under similar trials. This sentiment often occurs in the Psalms.

14. אֲשֶׁר. *Who;* here, *whose:* no pronoun can be attached to this word; it accompanies the following noun, therefore. *Ib.* יָקוֹט כִּסְלוֹ. *His confidence is in a state to be cut off.* וּמִבְטָחוֹ. *And the place,* or *means, of his trust is,* or *is like, the house,* or *web, of the spider.* Then follow the proofs, drawn from fact: viz. *He may,* or *shall, recline,* or *lean, on his house,* but it shall not stand, *i. e.* firmly: *he may,* or *shall, take fast hold of it, but it cannot,* or *shall not, endure.* So this verb in Job, xv. 29; 1 Sam. xiii. 14.

Not unlike this is the sentiment contained in a couplet cited from some Persian poet by Sir Wm. Jones, in his Persian Grammar, p. 106, edit. 6.

پرده داري ميكند در قصر قيصر عنكبوت
بوي نوبت ميزند بر گنبذ افراسياب

*The spider holds the veil in the palace of Cæsar;*
*The owl stands sentinel on the dome of Afrasiab.*

16. וְעַל, &c. *And over his garden*, or *inclosure . . doth his sucker*, or *branch, go forth:* i. *e.* he is so fresh and fruitful, that his shoots outrun their boundaries. So Gen. xlix. 22, where we have עֲלֵי־שׁוּר, *over the wall.* Comp. Ps. lxxx. 12; and Isa. xvi. 8; Ezek. xvii. 6; xxxvi. 8. Not unlike this is the passage, تُمُدُّ مِثْلَ عَسِيبِ ٱلنَّخْلِ, *it is extended like the branch of the palm*, in the poem of Caab Ibn Zohair, vr. 24: a mode of speaking much in use to represent a prosperous person. Comp. Ps. i. 3.

17. עַל־גַּל. It has been usual to take the latter of these words as signifying *a heap;* and, from what follows, to suppose that a *heap of stones* must be meant. I must confess, I cannot see how this can apply to the context here. From the preceding words, however, as well as from the passages just cited, one would suppose this word גַּל, would rather mean *water, stream of water*, or the like. That it signifies *waves* is obvious from Ps. xlii. 8; lxxxix. 10, &c., as if derived from גלל, *rolling on*, or *along*. And, in Cant. iv. 12, we have גַּל נָעוּל מַעְיָן חָתוּם, *a* גַּל *possessed, a fountain sealed.* In this place, the translators have made the word to signify *a well:* but why, it may be hard to say. But a *stream*, from its *rolling on*, may as well be termed גַּל, from גלל, as may *a wave.* So, in Ps. xlii. 8, מִשְׁבָּרֶיךָ וְגַלֶּיךָ cannot be better translated than by, *Thy breaking and rolling billows*, or, *thy breakers and rollers.* And, in every case, the notion of *a current* is well preserved. I think, therefore, that גַּל here ought to be translated *stream;* and, that the same thing is meant with the גַּלְגֵּי־מַיִם mentioned in the first Psalm. So the Moallakat poem of Amrulkais, vr. 30:

غَذَاهَا نَمِيرُ ٱلْمَاءِ غَيْرَ مُحَلَّلٍ

*Its nutriment is the healthful water, not free of access* (to all). On which, the Scholiast says: غذاها ما عذب لم يكثر حلول الناس عليها فيكدره. *Its nutriment, sweet water, to which the descent of men is not frequent, so that it may be polluted.* Comp. 1 Kings, xviii. 31; Prov. v. 15; ix. 17; and the remainder of this scholium; and the notes,

pp. 43, 44, Freytag's ed. This passage is very nearly parallel with that just cited from Cant. iv. 12.

*Ib.* בֵּית אֲבָנִים. *Among*, &c. This is rather the Syriac or Chaldaïc, than the pure Hebrew, usage of this word. See Noldius, sub voce. *Stones* seem to be put here to imply *strength, firmness*, or the like. Comp. ch. v. 23; vi. 12. יֶחֱזֶה. *He sees*, i. e. *one sees:* which may be rendered passively, *are seen:* the exegetic sense remaining the same. If however, חָזָה is in any way cognate with אָחַז, *takes hold*, or the like, will be the sense. See ch. xxiii. 9.

18. אִם־יְבַלְּעֶנּוּ. *Surely he, some one*, i.e. God, *shall destroy* him. From the context, as well as from the form of this passage, futurity of action with strong asseveration seems to be implied. See Gram. Art. 235, 2. I prefer taking the verb in the passive, as before. The sense of the last member is obvious; it involves a personification, and seems to be a favourite mode of expression among the sacred writers.

19. אַחֵר, I take to be generic, like אדם *man*, signifying the whole class of such; here *many* (as Gen. xiii. 16, &c.), who may be said to spring up like mushrooms, and as quickly to disappear. מֵעָפָר. *Out of the dust.* This word is often used in this book for אֶרֶץ, or אֲדָמָה. *Ib.* יִצְמָחוּ, in the plural, which confirms the remark on אַחֵר. Comp. Ps. xlix. 11–14.

20. תָּם. See note on ch. i. 1. *Ib.* יַחֲזִיק בְּ. *Take hold on*, or *of*, so as to assist, strengthen, &c.

21. עַד־יְמַלֵּה. We have יְמַלֵּה for יְמַלֵּא, by a slight variation of the orthography; a circumstance by no means uncommon, particularly when the pronunciation of the word is not thereby much altered: as it is the case here. See Gram. Art. 202, 4, &c. *Ib.* עַד, I take here to mean, *while*, as in Gen. xxxviii. 11; Hos. x. 12, &c.: and a clause to commence here of which עַד, &c. begins the πρόδοσις, and שְׂחוֹק, &c. in the following verse the ἀπόδοσις. *Ib.* שְׂחוֹק, *laughing, smiling*, may here be considered as *a specifying* noun, see Gram. Art. 219, and 219, 4, notes, and equivalent to בְּשְׂחוֹק, *with laughing*. The same is the construction of תְּרוּעָה following.

22. יִלְבְּשׁוּ־בֹשֶׁת. *They put on shame*, as a garment: a natural and frequent mode of expression in the Holy Scriptures. So in the Arabic, يَلْبَسُ حِبًّا كِبْرَ الْكِبْرَاءِ, *at one time he puts on the greatness of the great.* Concessus of Hariri, i. p. ٢٦, ed. De Sacy. See also pp. ٣٨–٣٩, with the Scholia.

Of the reply of Bildad it may generally be affirmed, that it abounds with most valuable remarks, is less heated than that of Eliphaz, but equally ill-applies to the case of Job.

## CHAPTER IX.

2. אָמְנָם. *Truly*, &c.: *i. e.* I accede to all these general and valuable truths; and, making this profession, how could I maintain that mortal man, אֱנוֹשׁ, was just with God; or, as it respects God, πρὸς τὸν Θεόν? Rom. iv. 2. Comp. ch. iv. 17. Job then proceeds to give his reasons.

3. אִם־יַחְפֹּץ. *If*, or *putting the case that, he were desirous, willing*, &c. "*If he will contend*," falls short of the mark. *Ib.* לֹא יַעֲנֶנּוּ, he should *by no means*, &c. See Gram. Art. 235, 2. *Ib.* אַחַת, *i. e.* דִּבְרָה, *matter, thing*. Ch. v. 8. The construction may be that of *specification*, תַּמְיִנֵהוּ, equivalent in sense to the addition of בְּ, as בְּאַחַת. Gram. Art. 219, note, and 219, 4, note: or, it may be an accusative.

4. חֲכַם, &c. I take to refer to man: the construction being that of a nominative absolute. Gram. Art. 216, 10. It could hardly be necessary here to say this of God, as the same thing virtually had been said again and again by each party, and is said again in the following context. But, when referred to man, has a peculiar force and point; as it affords Job an opportunity of saying, that even such—mortal men—cannot but fail when opposed to God. *Ib.* מִי־הִקְשָׁה. We have an ellipsis here, which may easily be supplied from the preceding member, thus, הִקְשָׁה לִבּוֹ, *Hath hardened his heart*. Comp. Exod. vii. 3; Deut. ii. 30; Ps. xcv. 8; Prov. xxviii. 14.

5. הַמַּעְתִּיק הָרִים. By mountains is here probably meant, *nations, powers, great men*, or the like, taken metaphorically; and hence it is said in the next member, as of intelligent agents, וְלֹא יָדְעוּ, *and they knew*, or *acknowledged not*, &c. The following, בְּאַפּוֹ, *In his anger*, can hardly be understood of natural mountains; particularly as יָדְעוּ precedes. The following verse, too, seems to enounce a kindred sentiment. Comp. Deut. xxxii. 22; Jer. li. 25; Hab. iii. 6; Zech. iv. 7; Ps. xlv. 4; Rev. viii. 8; xvii. 9. *Ib.* אֲשֶׁר הָפָכָם, *i. e. Quod is subverterit ipsos*, &c. Comp. Eccl. viii. 12; Esth. iii. 4; Ezek. xx. 26, &c.; and Noldius, Concord. Part. p. 106, sig. 15, with the note.

6. הַמַּרְגִּיז, &c. *Who shaketh, troubleth*, &c. This verb seems universally to carry with it the notion of anger. See Prov. xxix. 9; Isa. xxviii. 21; xxxvii. 28, and particularly xiii. 13; where we have a fuller construction than in this place of Job, but where much the same thing seems to be meant. If so, this verse is a continuation of the sentiment enounced in the last. *Ib.* אֶרֶץ, *a land*, not "*the earth*"

as in the Auth. Ver. *Ib.* מִמְּקוֹמָהּ. *From its place*, metaphorically, *station, condition, power*, &c. Not, locally, from its place, which would be absurd. So the author of the Soorah, after Jauhari, قوام الامر بالكسر نظامه وعماده يقال فلان قوام اهله وقيامهم وهو الذي يقيم شانهم ومنه قوله تعالي ... اموالكم التي جعل الله لكم قياما . قِوَام الامر *i.e.* (with the vowel Kesra), *the constitution and support* of any thing: as, such an one is said to be *the* (قِوَام) *support of his family*, and their (قِيَام) *prop:* for he is the person who supports their dignity. So in the Koran: "*Your wealth which God has made to be your support.*" *Ib.* וְעַמּוּדֶיהָ. *Its pillars*, or, as we say, *piers*. The form of עַמּוּד, is that which implies habit, and marks the names of professions. See Gram. Art. 154, 12, with the note. This will easily identify itself therefore, in sense at least, with the نِظَامُهُ وعِمَادُهُ, *its constitution and support*, as mentioned above by the Arabian lexicographer. *Ib.* יִתְפַּלָּצוּן, *they become horribly afraid*, or the like; with the paragogic ן, implying a consequence with corroboration. Gram. Art. 235, 3. I must confess, I can see no reason whatever here for recurring, with Rosenmüller, to the passage in Seneca (Nat. quæst. vi. 20); in which we are told, that the earth is perhaps sustained by something like pillars, which giving way, the superincumbent weight brings on an earthquake: because all this is exceedingly puerile, and utterly unworthy of our author.

8. הָאֹמֵר לַחֶרֶס. Lit. *Who speaks to the sun*, &c.: but, for a superior to speak, is the same thing as to *command*. And hence perhaps, in the Arabic, this verb has been confined to this sense. So أَمِيرٌ, *Emir*, signifies *a Commander*. In imitation of this, the Persians apply the verb, فَرْمُودَنْ, *to command*, when a superior speaks, but دَاشْتَنْ مَعْرُوض, عَرْض كَرْدَنْ, *to petition*, &c. when an inferior does. *Ib.* וְלֹא יִזְרַח. *And it rises not, i. e.* it appears not to rise. The Scriptures speak of things as they appear naturally; not as they are philosophically, which would be unsufferable: so, the sun rises, sets, &c. *Ib.* וּבְעַד, &c. *And about*, &c. This preposition often accompanies verbs signifying *closing up, fencing, securing*, &c. See Nold. Concord. sub voce, sig. 2. Here יַחְתֹּם, *he sets a seal*, i. e. *closes up*, as in the fourth and fifth conj. of the Arabic خَتَمَ, *obseravit, texit*. See Castell.

8. נֹטֶה, &c. *Bowing*, or *boweth*, &c. This verb is often taken to signify *spreading out*, as our Translators have taken it in this place. It is nevertheless extremely doubtful with me, whether it ever fairly has that meaning. And it is curious enough to remark, that, when applied to the heavens, as it is here, Gesenius, the very last lexicographer, makes it to signify *stretching out*, in Isa. xl. 22: but, in Ps. xviii. 10, gives *inclinavit* as its translation: yet, in both places, the context is of the very same character. Comp. Isa. xliv. 24. *Ib.* וְרוֹכֵךְ, &c., *and treadeth*, or *maketh his way; i. e.* having descended, as in Ps. xviii. 10, He takes his station on the heads of the waves;—or, as Shakespeare, speaking of the winds, says, "*Who take the ruffian billows by the top, curling their monstrous heads, and hanging them with deafening clamour in the slippery clouds:*"—and there directs the storm, of which Ps. xviii. contains a full and most sublime description. If this be the case, the preceding verse should probably be taken in connexion, as intimating the blackness and darkness which usually precede a storm. Berg, as noticed by Rosenmüller, seems to be the first who saw this. Comp. Deut. xxxii. 13; Isa. lviii. 15; Ps. xxix. 10. So we find our Lord (Matt. xiv. 25), during a storm, "*περιπατῶν ἐπὶ τῆς θαλάσσης.*" That Deut. xxxii. generally, and Ps. xviii., particularly the latter part of it, must refer to his times, I think there can be little doubt.

9. עֹשֶׂה, &c. *Maketh*, or, *Maker of Arcturus*, &c. The definite article ה is omitted here, as in the preceding verse, to avoid, perhaps, what might otherwise seem an unnecessary repetition; or, it may be, to give energy to the context. The words following, viz. עָשׁ, כְּסִיל, and כִּימָה, have given great trouble to the commentators, and still stand in need of elucidation. Schultens is of opinion, that heathen fable ought not to be had recourse to, for the purpose of explaining the sacred writers generally. This is, perhaps, saying too much, as heathen practices certainly are occasionally mentioned by name: nevertheless, I cannot help holding with him to a certain extent. I mean, We must not make heathen principles, nor yet heathen practices, the criteria by which we measure either the sentiments or the expressions of holy men. But I think we may—when we find that certain customs, or modes of expression, have a common origin—adduce the one in illustration of the other; but not to direct and overrule it. In the present case, our patriarch lived in a country bordering on Chaldea: a place in which astronomy was certainly cultivated in very ancient times. It would be necessary in Job's country,—and actually was the practice, in travelling over the deserts,—to observe certain

fixed stars.[1] Now, supposing astronomy to have been highly cultivated in Chaldea, and the constellations to have received certain names there; What impropriety could there be in Job's using those names? or, indeed, in our using, perhaps, the same names, at this very day? I can see none; and, I think, it is very likely that Job could see none. After all, however, it is of very little importance to the exegetical interpretation of this passage, whether we are perfectly right or not in our explanation of these terms; while it certainly is our duty, to make the nearest approximations we can to the truth in these respects also.

עָשׁ, then, I suppose, is the same word with the Arabic نَعْشٌ, *a Bier*, or *sort of Litter*, like that in which they usually carried a sick king, in the East. So says the author of the Kāmoos: اَلنَّعْشُ .. وشِبْهُ مِحَفَّةٍ كَانَ يُحْمَلُ عَلَيْهَا اَلْمَلِكُ اِذَا مَرِضَ. He then tells us, that the general constellation named بَنَاتُ نَعْشٍ اَلْكُبْرَىٰ, consists of seven stars, four of which form the constellation termed نَعْشٌ (our עָשׁ, probably by an aphæresis of the נ), and the remaining three constitute the بَنَاتٌ (Heb. בְּנוֹת, *daughters*). And in the same manner, he adds, is the smaller constellation so named, also formed. These two are, beyond all doubt, the constellations named *the great*, and *little Bear*, with us, respectively: the former of which is sometimes termed the *Wain*, and by the Greeks ἅμαξα; and each, by the Arabs, الدّب الاكبر, and الدّب الاصغر, *i. e. the greater*, and *lesser Bear*. In Job, xxxviii. 32, this name occurs again, in a form a little different: for here we have עַיִשׁ, in the passage וְעַיִשׁ עַל-בְּנֶיהָ תְנַחֵם: *i. e. Wilt thou console Aïsh for her sons?* Some have thought this to be the diminutive form of the preceding, as عُبَيْد is of عَبْد: but there seems to be no good reason for this. It is, I think, more probable that we have in עָשׁ, a contraction of עַיִשׁ, by Gram. Art. 75, and 170, 8. In the passage above cited from the Kāmoos, we have mention of the *daughters of Nahsh*, our עָשׁ, perhaps. But Jauhari tells us in the Sihāh, that in poetry we have بَنُو نَعْشٍ, *i. e. the sons of Nahsh*. His words are: وَقَد جَاءَ فِي اَلشِّعْرِ بَنُو نَعْشٍ. He adds: وَاَنْشَدَ اَبُو عُبَيْدَةَ تَمَزَّزْتُهَا وَالدِّيكُ يَدْعُو صَبَاحَهُ اِذَا مَا بَنُو النَّعْشِ دَنَو,

[1] See a very admirable note on this subject by Pococke, in his Specimen Hist. Arab. White's edit. p. 108, &c.

&c.; *i. e.* Abu Obaida has recited: *I tasted it* (the wine, perhaps) *while the cock was calling up his morning* (season, and), *when the sons of Nahsh were setting*, &c. The older expression was, therefore, even among the Arabs, *The sons of Arcturus*, just as it is in the latter place of Job; which makes it extremely probable, that the same thing is meant in both.

כְּסִיל, according to Prov. xxviii. 6; xiv. 16; xix. 1; compared with *ib.* xv. 20; xxi. 20; must signify *a confident, self-sufficient, insolent, rich man*, or something very nearly allied to this. Such in all probability was Nimrod; who, as many of the ancients have thought, was deified after his death, and placed among the stars under the name of Orion (*i. e. resplendent*, from the Heb. or Chald. אור, perhaps, and so called on account of his wealth and splendour). In the Hebrew Scriptures, Nimrod is spoken of as a fierce and warlike king (Gen. x. 8–10), so much so that his character is there proverbial. Much the same is said of Orion by heathen authors. In Homer (Il. xviii. 488) the Bear is said *to observe Orion*, as if pursued by him. "Βλέπει," says Eustathius on the passage, "γὰρ ἡ μεγάλη Ἄρκτος πρὸς τὸ τοῦ Ὠρίωνος ἄστρον," i. e. *The great Bear looks towards the star of Orion*. And again: "Καὶ ἐπιτηρεῖ τὸν Ὠρίωνα, νεύουσα εἰς αὐτὸν ὡς κυνηγέτην," i. e. *Observes Orion, looking towards him as a* HUNTER. And in Athenæus (lib. xi. c. 12, p. 490), we have, "Μυθεύονται γὰρ καὶ αὗται (*i. e.* αἱ πλειάδες) τὸν Ὠρίωνα φεύγειν, διωκομένης τῆς μητρὸς αὐτῶν Πληϊόνης ὑπὸ τοῦ Ὠρίωνος, i. e. *Even they* (the Pleiades) *are fabled as fleeing from Orion; their mother Pleïone being pursued by him*. And again, p. 491: "Σύνεγγυς γάρ ἐστιν ὁ Ὠρίων τῇ ἀστροθεσίᾳ τῶν Πλειάδων· διὸ καὶ ὁ περὶ ταύτας μῦθος, ὅτι φεύγουσι μετὰ τῆς Πληϊόνης τὸν Ὠρίωνα," i. e. *For Orion is near to the constellation of the Pleiades hence the fable concerning them, that they flee with their mother Pleïone from Orion; i. e.* to avoid being violated by him. See Eustath. in loc. Some of the poets too give him a sword, as Ovid, Metam. lib. xiii. 291; Fast., lib. iv. 388; Art., ii. 56, &c.; Eurip. Ion., 1153, &c.; Call., 3, 264, with corresponding epithets; all pointing out the fierce character of the person so exalted: in one author, it being intimated that he pursues the Bear; in another, the Pleiades, or the Mother of the Pleiades. His character is not unsuitable, therefore, to that of Nimrod. The *Chronicon Paschale*, too, as cited by Michaelis, tells us that he was deified; and, being elevated to the stars, was named Orion by the Persians ... "ὃν (*i. e.* Νεβρωδ, γίγαντά) λέγουσιν οἱ Πέρσαι ἀποθεωθέντα, καὶ γενόμενον ἐν τοῖς ἄστροις τοῦ οὐρανοῦ, ὃν τινα καλοῦσιν Ὠρίωνα." The occurrence of the term "giant" (γίγαντα) here, makes

it worth while to cite a passage from Artapanus, preserved by Eusebius, Prep. Evang. lib. ix. c. xviii: "Ἐν δὲ ἀδεσπότοις, εὕρομεν τὸν Αβραὰμ ἀναφέροντα εἰς τοῦς Γίγαντας, τούτους δὲ οἰκοῦντας ἐν τῇ Βαϐυλωνίᾳ, διὰ τὴν ἀσέϐειαν ὑπὸ τῶν Θεῶν ἀναιρεθῆναι, ὧν ἕνα Βῆλον ἐκφεύγοντα τὸν θάνατον, ἐν Βαϐυλῶνι κατοικῆσαι, Πύργον τε κατασκευάσαντα," &c. If any reliance may be placed on this tradition, the fabulous war of the Giants against the Gods must have originated in the apostasy at Shinar, in which Nimrod seems to have sustained a very important part: and hence, perhaps, the title given him (Gen. ix. 8, 9) of גִּבֹּר, which is perfectly equivalent to the Greek γίγας, and Arabic جبّار, and is properly enough used for *hero*. See also Abydenus, Polyhistor, and others, as cited *ib.* cap. xiv.–xvii., all to the same effect. This constellation is occasionally termed الجوزا by the Arabs; who, like Homer, give him a dog for a companion:-which seems to identify him with the great hunter of Scripture. تكون (يعني الشعري) في طلوعها تلو الجوزا وبسمّونها كلب الجبّار والجبّار اسم للجوزا جعلوا الشعري ككلب لها يتبع صاحبه: *i. e.* And it (*i. e.* Sirius) is in its rising opposite to الجوزا; and they call it *the dog of the Giant: the Giant* is also a name of الجوزا: they represent Sirius, as a dog to it, following his master. See also Hyde's Notes to his edition of Ulug Beigh, pp. 44, &c.; Castell, and also Michaelis, supplement to the Heb. Lexicon, sub voce כסיל. Homer speaks of *his dog*, Il. xxii. 29, 30. See Eustathius on the place; Job, xxxviii. 31; Isa. xiv. 12, &c.

*Ib.* וְכִימָה. *And* (the) *Pleiades*. This word occurs again in Job, xxxviii. 31, and Amos, v. 8. In the first of these we have, הֲתִקְשֹׁר מַעֲדַנּוֹת כִּימָה. *Canst thou bind to thee the sweet influences of Pleiades?* &c. The passage in Amos is, apparently, a citation from this in Job. The same word is found both in the Syriac and Chaldee, and has been taken to signify the same constellation, viz. *the Pleiades*. The etymology of the word receives some light from the Arabic كوم, whence كَوْمَة, *a heap, accumulation*, &c.: so called, perhaps, from the cluster of stars which the constellation exhibits. The following are among the etymologies offered in Eustathius, on the place above cited from Homer: viz. Αἱ δὲ πλειάδες ἤτοι ἀπὸ τῆς μητρὸς αὐτῶν Πληϊόνης· ἢ ὅτι πλείους ὁμοῦ κατὰ μίαν συναγωγήν εἰσι (βότρυν γὰρ αὐτὰς λέγουσιν), &c.: *i. e. The Pleiades are so called, either from their mother Pleione, or, because they are many* (πλείους) *together in one collection* (*for they call them* THE CLUSTER), &c. This last term is curious, because it seems to be, not merely a conjectural etymology, but actually one of the names by which this constellation was

called. Pliny, too, terms it *Caterva*, lib. xviii. 67. His words, are, "*Jam Vergilias in cœlo notabiles caterva fecerat*," &c. So Hafiz in his Lyrics, عَقْدِ ثُرَيَّا, *the knot of the Pleiades*. See the last couplet of his second Ode. And, as it is said to announce by its rising the season of sowing, of the production of fruits, of the harvest, and ingathering of these, it was fabled by the poets as employed in carrying ambrosia to Jupiter. Hence, perhaps, "*the sweet influences*" ascribed to them, as above cited. "Πελειάδας δὲ ὁ ποιητὴς καλεῖ νῦν τὰς Πλειάδας, πρὸς ἃς σπόρος τε, καὶ ἀμητὸς, καὶ τῶν καρπῶν ἀρχὴ γενέσεως καὶ συναίρεσις . . . οἰκεῖον γὰρ τὰς προσημαινούσας τῷ τῶν ἀνθρώπων γένει τὰς ὥρας, ταύτας καὶ τῷ Διῒ φέρειν τὴν ἀμβροσίαν.." See Athenæus, lib. xi. c. xii. p. 490, ed. Bipont. The Arabs too, speaking of rain, say, of any low land, according to Jauhari, لِوَهْدٍ جَادَهُ طَفَلُ ٱلثُّرَيَّا, *The dropping of the Pleiades has dealt liberally with it*. Sub. v. طفل. This constellation was certainly known to the Arabs before the times of Mohammed. Amrulkeis, one of their most celebrated ancient poets, mentions it thus (ed. Hengstenberg, 1823):

إِذَا مَا الثريا فِي السماءِ تعرضب تعرض اثناءَ الوِشاحِ المفصلِ.

"*Cum Pleiades apparerent in cœlo, ita ut apparet medium balthei, cujus gemmæ auro sunt interstinctæ.*"

*Ib.* וַחַדְרֵי תֵמָן. *And the chambers*, &c. By this the constellations in the southern hemisphere are probably intended; and, as the ancients laboured very much under the notion—as indeed the people of the East still do—that every thing was regulated by the influence of the stars, it is not unlikely that, here too, all these constellations are named, as being instrumental in bringing on and keeping up the storm, which Job is certainly describing (comp. Judg. v. 20); asserting, however, at the same time, that God is the maker and controller of these powers. The passage, already alluded to in Amos (viz. v. 8, &c.), is manifestly of this character. So is also Job xxxviii. 31–36. The south, too, is mentioned as the quarter from which tempests and storms come. See Job, xxxvii. 9, 17; Eccl. i. 6; Zech. ix. 14; Ps. lxxviii. 26, &c.: and, in the first of these, we have the word חֶדֶר, without the adjunct תֵּמָן; and in the last, תֵּימָן only. It was a general belief among the Greeks and Romans too, that these constellations were influential in exciting storms and tempests. Pliny, who was a sedulous observer, and faithful reporter, of the notions of his times, says (Nat. Hist. lib. xviii. 69): "Ante omnia autem duo genera esse cœlestis injuriæ memi-

nisse debemus. Unum quod tempestates vocamus, in quibus grandines, procellæ, cæteraque similia intelliguntur: quæ cum acciderint, vis major appellatur. *Hæc ab horridis sideribus exeunt, ut sæpius diximus, veluti Arcturo, Orione, Hædis,*" &c. See also ib. cc. 67, 68. The discovery of this sidereal influence Pliny ascribes to Democritus; which, however, Cicero, and Aristotle long before, had attributed to Thales.

10. עַד אֵין, &c.; *i.e.* so far, that there can be no investigation, beyond the research of men. *Ib.* in the parallel member, *so far as to exceed number.* נִפְלָאוֹת, signifies *wonders*, either in or out of the order of nature. The whole of this verse is, with a very trifling variation, to be found in ch. v. 9, in the speech of Eliphaz.

11. הֵן יַעֲבֹר, *Behold he passeth*, &c. This is, I think, the earliest intimation we have in the Scriptures of the *metaphysical*, or *invisible* and *omnipresent*, character of the Deity. Before this time, God is mostly spoken of as a visible and corporeal being; and not unfrequently after it: without, however, intending to inculcate any thing contrary to his omnipresent, or truly spiritual, nature. The earlier notion was, perhaps, better adapted to the simplicity of primitive times; and, if intended to give some idea of the incarnation which was to take place in the "*latter days*," was not without its force.

הֵן יַחְתֹּף. *Behold, He taketh, or snatcheth away; i.e.* violently. This particle may also be rendered by *when*, or *if*, which is its Chaldee or Syriac usual acceptation. See Noldius. *Ib.* מִי וגו׳. *Who can* effectually *turn him back?* See Gram. Art. 235; comp. Eccl. viii. 4.

13. אֱלוֹהַּ. *As to God*, &c. A nominative absolute, (Gram. Art. 216, 10, 11). In such a case as the preceding, *He turneth not away his wrath.* *Ib.* שָׁחֲחוּ. *They have bowed, bent*, or *sunk down.* Verbs having the second and third radical letters the same, are not universally subject to contraction, Gram. Art. 204, 3; and this, among other instances, will shew that even the same verb is occasionally found in both forms. See Prov. xiv. 19; Hab. iii. 6. In Ps. xxxv. 14, we have קֹדֵר שַׁחוֹתִי, *calamitously I have been depressed; i.e.* bowed down with calamity: and in each case, the preterite, stating a usual fact, may be translated as a present tense. *Ib.* עֹזְרֵי רָהַב. *The helpers*, &c. The leading notion inherent in רָהַב, seems to be, *fearing;* then, secondly, *reverencing, regarding with awe, terror, dread:*

and, thirdly, considering such, as *fierce, insolent*, &c. Jauhari gives a curious illustration of the second sense of this word in an ancient Arabian proverb, which is this: رَجُلٌ رَهَبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ أَيْ لِأَنْ تُرْهَبَ خَيْرٌ من أَنْ تُرْحَمَ, *A feared man is better than a commiserated one;* which he interprets by saying, *It is better that thou be feared than pitied:* meaning, perhaps, that a man so circumstanced as to insure fear, *i.e.* who has influence sufficient for this, is better off than one who is commiserated for his wants. Comp. the cognate roots رهف, رحب, and رهم.

14. אַף כִּי, &c. The precise force of the first of these particles, is much the same with that of גַּם, root جمّ. So אַף of אסף, *comprehending, including.* The second (כִּי) is equivalent, perhaps, to הֵן, or הִנֵּה, *behold, mark*, &c. See ch. viii. 6. The compound will then signify, *see, mark, moreover; i.e.* in addition to what has been said, and nearly equal to our *much more, much less*, &c. as the case may require. *Shall I answer Him? Shall I therefore* (Gram. Art. 234, 2), *choose my words with Him?* The paragogic ה, in אֶבְחֲרָה, has much the same force in the second member, that אַף, with the epenthetic ב, has in the first. I dwell upon this, because the exact force of the Hebrew text will never be felt, until these particles are well understood.

15. אֲשֶׁר. *Because, were I just, I would not, could not, might not, answer*, &c. taking אֲשֶׁר, in the sense of *quòd, eo quòd.* The exegetical sense appears to be, Were I indeed what I ought to be, truly informed and truly good, then surely I should be the last to think of disputing with God: my business would be to supplicate Him as my judge; because I should then know and feel, how far my present state is from that of perfection. The same sentiment seems to pervade the next verse. מִשְׁפָּט is an unusual form, compounded apparently of the form פּוֹקֵד, and the prefix מְ. Gram. Art. 157, 17. Still I am greatly inclined to believe that all is not quite correct here. I suspect, therefore, that לְמִשְׁפָּטִי for לְ+מִן+שְׁפוֹט+י was the original punctuation of this combination; and that the sense was, lit. *For not judging me*, i.e. *I would supplicate* (Him) *not to judge me:* מ for מִן occurring frequently in this sense and usage. Rosenmüller cites מְלוֹשֵׁן, Ps. ci. 5, here, as exhibiting the same form with מְשׁוֹפֵט. It will be seen, however, on a moment's inspection, that the insertion of the ו—which makes all the difference—

is questionable in this word also; not to dwell on the (י), which is appended to it. The fact is, therefore, this word is *not of the same form* with מְשׁסָּנִי; and that not so much as one example of it any where occurs. My own opinion is, that מִלָּשְׁנִי, lit. *from slandering me*, is here also the true reading. Let others judge.

16. לֹא אַאֲמִין. *I would not, could not, trust,* כִּי־יַאֲזִין *that he would attend to;* or, as we say familiarly, that *He would give me his ear, i.e.* that I should be regarded: for the reasons given in the following context.

17. חִנָּם. *To no purpose,* &c. prospectively; *i.e.* for no ostensible object that I can discover. That I am not perfect, I allow; yet, as I retain my faith, which justifies me in expecting that mercy will be extended to my sins, I am at a loss to know why I am thus severely tried. Comp. 2 Sam. xxiv. 24; Job. i. 9; Prov. xxiii. 29.

18. לֹא יִתְּנֵנִי. *He gives,* or *grants, not,* הָשֵׁב (*the*) *bringing back of my spirit,* i.e. *my refreshing,* or, that I be refreshed. *Ib.* מַמְרֹרִים. (With) *bitter things.* Form מַפְקוֹד, Gram. Art. 161, form viii. The dagesh is perhaps euphonic. Not unlike this is a passage in the Selections of Sheikh Ahmed, p. ٧, from Ishāk Ibn Yusūf, ed. Calcutta:

وَقَدْ نِلْتُ انواع الشّدائد كُلّها  ومارستُ اهوال الخطوبِ الكَوارِبِ
وذقتُ حلاواتِ الزّمانِ ومُرّهُ  وعلّمني حُكْمًا دوامُ التجاربِ

*I have been put in possession of various and every sort of misfortunes; I have contended with the most fearful and distressing circumstances; I have tasted the sweet and bitter things of time; continued experience has taught me* (its) *law.*

And again in the next page:

للهِ عيشٌ قد حلا  لكنّه من بعد مَرّا

*Life, indeed, was once sweet; but afterwards it became embittered.*

19. אִם לְכֹחַ. Lit. *If,* or *putting the case* (it is), *as to strength* I speak; *powerful behold* (is He). The ל is often used in this sense, and then is nearly synonymous with אֵת. Gram. Art. 216, 15. *Ib.* וְאִם־לְמִשְׁפָּט. *And if as to judgment.* מִי יוֹעִידֵנִי, *who appoints, can* or *shall appoint* (for) *me.* Comp. Jer. xlix. 19; L. 44; cited, perhaps, from this very place, and where the last clause seems to explain what is here said.

20. See vr. 15, where a similar sentiment is advanced.

21. נַפְשִׁי. *My soul; i.e.* here, *self.* Arab. نَفْسِي.

22. אַחַת־הִוא, sup. דְּבָרָה. Comp. vr. 3. *It is one, i.e.* both good and evil must stand convicted before Him; because none is so perfect as to be able to abide His scrutiny: and hence it is that all die,—a manifest allusion to Gen. iii. 19. The latter part of this verse will find a parallel in Eccl. vii. 15; whence it will appear, that the doctrine so little understood in the days of Job, was well known to the Preacher.

23. The meaning seems to be: Should the cruel, nevertheless, wantonly inflict death, will He consider the wasting of the innocent as mere sport? Certainly not: He will avenge it.

24. אֶרֶץ, not הָאָרֶץ, "*The earth,*" as the Auth. Ver., but *A land, any land;* putting a case, as before, but omitting the usual particle אִם. *Ib.* יְכַסֶּה. *Doth he cover,* &c.; *i. e.* Does he throw a veil over, so as to skreen or conceal their faces, which would otherwise answer (ענתה בם), as to their iniquity. The sense seems to be: Should a land be subject generally to a tyrant, or a tyrannic populace, still those employed to administer its affairs shall not escape Divine vengeance, if they dare to act unjustly.—In such a case the armies of Egypt were destroyed, because the will of the tyrannic Pharaoh was unhesitatingly complied with. In a similar case too, Babylon fell; and so did ancient Rome: and, generally, persons in office acting otherwise than truth and righteousness shall prescribe, shall experience discomfiture in one way or other. This verb is often used in this sense. See Prov. xii. 16; Hos. ii. 11; Ps. xxxii. 1; Job, xvi. 18; Neh. iii. 37. *Ib.* אִם־לֹא. *If not; i.e.* If God is not such as these sentiments require, *then* (אִפוֹ) tell me, who, *i.e.* of what sort, He is; for hitherto I have heard of no such God.

25. מִנִּי־רָץ. *Than a runner.* See my Translation of the Travels of Ibn Batuta, p. 101, note; and comp. 1 Kings, xiv. 27; 2 Kings, xi. 13. *Ib.* בָּרְחוּ. *They have fled,* as if pursued: לֹא רָאוּ, *have not seen, experienced,* טוֹבָה, *good,* or *prosperity.*

26. חָלְפוּ. *They have passed by; i.e.* have done so, and do so habitually. Gram. Art. 237, notes. *Ib.* עֲמֵי אֳנִיּוֹת אֵבֶה. *With the reed-vessels; i. e.* have, as it were, borne them company, and so departed with the greatest speed. The second word here, meaning *vessels,* is used for ships, boats, or the like, just as *vessel* is with us. אֵבֶה is

apparently synonymous with גֹּמֶא, ch. viii. 11. See the note. The Arabic أَبَآءٌ is, in all probability, the same word. Jauhari says of it, الاَبَاءُ بِالفَتْحِ وَالمَدِّ القَصَبُ الواحدة اَبَاءَةٌ وَيُقَالُ اَجَمَةُ الحَلْفَآءِ وَٱلْقَصَبِ خَاصَّةً; *i.e.* الاَبَاءُ, *with the vowel fatha, and medda, The reed; as a noun of unity* اَبَاءَةٌ, i.e. *one reed. They say, too,* اجَمَةُ الحَلْفَاءِ, *the reed,* or גֹּמֶא, *of lake weed, and* القَصَبِ, *of the reed, specifically.* See Schultens on this passage. Again, under اجم, he tells us, that الاَجَمَةُ is مِنَ القَصَبِ, *a sort of reed, of which the plural is* أَجِمَاتٌ, &c. In Isa. xviii. 2, we find mention of the כְּלֵי־גֹמֶא, running on the face of the waters; whence, those carried in them are termed מַלְאָכִים קַלִּים, i.e. *swift messengers,* just as Job says of his days, which are here compared by him to these swift vessels in their progress, קַלּוּ מִנִּי רָץ, *are swifter than a courier;* and, in this place, *are like an eagle rushing on his food.* Herodotus, lib. i. c. 194, describes such vessels as were used on the Euphrates; and Bruce tells us such are used on the Nile. The Welsh, too, use such still on the Severn, and term them *coricles,* probably because covered with leather. Heliodorus, in his Æthiopica, lib. x. p. 460, gives a description of vessels of this sort: his words are: ὑπεραιοῦντο κατὰ τὸν Ἀσταβόῤῥαν ποταμόν· οἱ μὲν κατὰ τὸ ζεῦγμα, οἱ δὲ πορθμείοις ἐκ καλάμων πεποιημένοις· ἃ δὴ πλεῖστα καὶ κατὰ πολλὰ μέρη τῆς ὄχθης ἐσάλευε . . . ἔστι δὲ ὀξυδρομώτατα τῆς τε ὕλης ἕνεκα, καὶ ἄχθος, πλὴν ὅτι δύο (που) καὶ τρεῖς ἄνδρας ἀνεχόμενα . κάλαμος γάρ ἐστι δίχα τετμημένος, καὶ τομὴν ἑκάστην σκάφιον παρεχόμενος . . . "*transmittebant Astaborram fluvium, alii per pontem, alii navigiis ex arundine factis, quæ plurima et in multis partibus ripæ vacillabant . . . Sunt autem celerrima tum propter materiam tum propter onus, quod non plures quam duos trésve viros ferant. Arundo enim in duas partes dissecta, ex qualibet sectione navigiolum præbet ac efficit.*" So also Theophrastus, Hist. Plant. iv. 9, Αὐτὸς δὲ ὁ πάπυρος πρὸς πλεῖστα χρήσιμος . καὶ γὰρ πλοῖα ποιοῦσιν ἐξ αὐτοῦ. And Plin. xiii. 11 (22), Ex ipso quidem papyro navigia texunt. And vi. 56 (57), Etiam nunc (naves) in Britannico oceano vitiles corio circumsutæ sunt (such are the coricles of the Welsh just noticed): in Nilo ex papyro, ex scirpo, et arundine. See also Lucan. Pharsal. iv. 36; Achilles Tatius, iv. § 248; Prud. adv. Symm. ii. p. 242; Plutarch. de Isid. et Osir. § 358; Hieroz. of Bochart, Pt. II. lib. II. cap. ii.; Gesenius, Comment. über den Jesaia (ch. xviii. 2). Diodorus Siculus,

also, lib. III. xlii. tells us, that the Nabatean Arabs took to this sort of piratic life, after the kings of Alexandria had made the Arabian gulf navigable. His words are: *καὶ λῃστρικὰ σκάφη κατασκευάζοντες ἐλῄστευον τοὺς πλέοντας, κ. τ. λ.* See also ch. xxiv. 18. Strabo, too, notices a small sort of vessel of this sort used by the Arabs, which was—just as the *coricles* of the Welsh now are on the Severn—covered with leather. His words are: *πλέοντες ἐπ' αὐτὰ διὰ τῶν στενῶν δερματίνοις πλοίοις*, "Navigantes ad ea per augustias, navigiis ex corio confectis." Lib. xvi. § 19. See ch. xxiv. 18. Mr. Rich tells us (Residence in Koordistan, vol. ii. pp. 163, 164, notes), that such robberies are still practised on the Tigris.

27. אִם־אָמְרִי. *If*, or *putting the case that, my word* has been, &c. אָמְרִי, read *Omri*, the accent here (*Tiphkhá* anterior) being always placed on the first syllable, when analogy would require it to be elsewhere, is not allowed to interfere with the vowel of this syllable. Gram. Art. 61. *Ib.* אֶשְׁכְּחָה—אֶעְזְבָה. *Let me forget,—forsake*, &c. Gram. Art. 234. I take the latter of these verbs also to refer to שִׂיחִי: it being a thing usual with the sacred writers to add such words, for the purpose of strengthening, or otherwise defining, their expressions. Gram. Art. 241, 18. The following פָּנַי וְאַבְלִיגָה, *let me even*, &c., or, taking it in its own order, *my countenance let me even make joyful.* That the copulative ו is so used, see Numb. xxx. 8; Prov. xxxi. 28, &c.; Nold. Concord. p. 283, &c. אַבְלִיגָה. According to the Soorah, בַּלְכָה, בַּלְגָה, signifies *light* coming on at the latter part of the night, and كُشَادَكِي مِيَانِ اَبْرُوَان, *extent between the eyebrows;* and اَبْلَجُ اَلْوَجْهِ مُشْرِقُهُ, *the countenance's lighting up*, or *being gladdened:* which exactly suits our passage. We have also, بَلَاجَةُ وَجْهٍ for *παῤῥησία*, in Erpen. N. T.; 1 Tim. iii. 13.

28. יָגֹרְתִּי. *I have dreaded*, &c. A state familiar to those who are nervous: they can seldom allow themselves to believe that God can ever be merciful enough to forgive all their sins. So adds Job, *For I know*, &c.

29. אַנֹכִי. *I am wicked*, &c. Why then am I thus exercised with pain, both from within and from without? comp. vr. 17. The two succeeding verses follow out this sentiment.

30. Job here recurs to the sentiments with which he commenced this discourse, vv. 2, 3, &c. אֶעֱנֶנּוּ, I take to signify, that *I should effectually answer Him; i.e.* overcome

Him in argument. The epenthetic נ seems to supply this corroborative sense. Gram. Art. 235.

33. לֹא יֵשׁ. *There exists not*, &c. מוֹכִיחַ, *impleader, mediator*. The 32d and 33d verses contain an anti-climax —as do the 30th and 31st,—or descending gradation.

34. יָסֵר, the apocopated form of יָסִיר. See Gram. Tables of the Verb, and Art. 233. Used here to express petition (ib. note). *Let Him remove*, or, *O that he would*, &c. תְּבַעֲתַנִּי. *Let it not affright me*. We have the epenthetic נ inserted here, probably, for the same purpose as in vr. 30.

35. We have here the paragogic ה and נ in the verbs, marking, perhaps, the consecutive character of the context; as if he had said, Were I liberated from this calamity, my mind would not experience the instability and inequality of confidence which it now does. I should address Him, and not be afraid: because the terrors with which He afflicts me, would then be removed. But this, alas! is not my present state. *Ib.* כִּי־לֹא־כֵן. Lit. *Behold*, or *for not so, as to me* (is it) *with me*. I take אֲנֹכִי here as a nominative absolute, which would more regularly stand at the commencement of the sentence; but, as the language is highly impassioned, a transposition of this sort need not be wondered at. We have a similar transposition in vr. 19, in the particle הֻגָּה, probably on the same account.

## CHAPTER X.

1. נָקְטָה. Whether we derive this word from קוּט, קוּץ, נקט, or from their Arabic or Syriac equivalent or cognate roots, the exegetical sense will be much the same; i.e. *vexed, wearied, goaded, cut, pained*, or the like. The form of the word requires that נָקַט be the root in kal; if קוּט, then נָקְטָה would be the regular form: but no great stress can be laid on the vowel points; nor is the niphhal species universally formed as the tables require. See Gram. Art. 193, 4-6. All the patriarch means is, *I am pained, worn, weary*, &c. *with life*.

אֶעֶזְבָה עָלַי וגו׳. Lit. *Let me leave my complaint upon myself; i. e.* give myself up to the expression of it. In vr. 27 above, we have אֶשְׁכְּחָה שִׂיחִי, immediately followed by אֶעֱזְבָה: but the context here requires a different sense;

a sense which the usage of this verb will fully justify. Comp. Exod. xxiii. 5; Deut. xxxii. 36; 1 Kings, xxiv. 10, &c. So in the Arabic, the verb عَزَبَ is applied to *cattle grazing at large and freely;* to *an unmarried person*, &c.; which appears to be its primary sense [illegible] and hence its secondary one, *to leave, abandon, forsake;* which is only a different application of the same original idea.

2. אַל תַּרְשִׁיעֵנִי. *Account me not, pronounce me not, wicked:* i. e. *condemn me not.* Gram. Art. 157, 6. *Ib.* תְּרִיבֵנִי. *Thou contendest me* (See Gram. Art. 206), for *with me.*

3. הֲכִי־תַעֲשֹׁק. *That thou injure*, or *oppress?* Comp. ch. xiii. 25. Job here puts an impossible question, to shew the great difficulty to which his case had reduced him. *Ib.* יְגִיעַ כַּפֶּיךָ. Lit. *The thing laboured*, i. e. *wrought by thine own hands. Ib.* הוֹפָעְתָּ. *Thou hast shined.* This word is applied to the appearance of the Almighty, and thence to express the light and splendour flowing from Him. Deut. xxxiii. 2; Ps. l. 2; xciv. 1; Job, xxxvii. 15, &c.; and, in this and similar cases, must signify *approval, giving countenance to*, &c.

4. אִם־כִּרְאוֹת. Lit. *Indeed*, or *Whether, like the seeing of a mortal man, seest thou?* So the Arabic usage of أَمْ. Kor. Sur. ii. أَمْ لَمْ تُنْذِرْهُمْ. *Whether thou address them not*, &c., but without an interrogation. In this, and the following verse, אֱנוֹשׁ and גֶּבֶר retain their pure etymological significations, which are, *weak*, or *mortal, man;* and *great*, or *powerful, man*, respectively.

6. כִּי תְבַקֵּשׁ. *That Thou inquirest*, &c.: *i. e.* great, wise, and glorious, as Thou art, I cannot discover what can be intended by the sad system of affliction by which I am exercised. The same sentiment often occurred to David: as it has, and does, to many at this, and every, period of time. Nor is it necessary that we should know all God's purposes: that they shall work together for our good is wisdom enough for us; and this is the proper work of faith.

7. עַל־דַּעְתֶּךָ. Lit. *On*, or *upon*, or *in, thy knowledge; i. e.* simply, I recognise thee as my Lord and Maker; and *Thou knowest*, כִּי־לֹא אַרְשַׁע, *that I am not* determinately *wicked*, or *guilty*, as these my accusers will have me to be. It should be observed, that it is a very different thing in Job to say that he is *not guilty*, that is, of the crimes laid to his charge by his friends; and to persist in affirming that he is a

sinner in God's sight generally: the former was a duty to himself; the latter, a duty to God. He adds, nevertheless, Be the real cause of my affliction what it may, it is well known to God; and to myself, that deliverance is to be expected from no other.

8. עִצְּבוּנִי. Lit. *Have tied me together; i. q.* תַּקְפִּיאֵנִי, vr. 10. Arab. عَصَبَ, *circumdedit, cinxit: vittâ fasciâve revinxit.* Syr. ܥܨܒ, *ligavit fasciâ*, &c. The following, יַחַד סָבִיב, *at once*, or *as one, round about*, refers, I think, to this verb. וַיַּעֲשׂוּנִי. *And made*, or *finished, me.* Comp. Gen. ii. 3. לַעֲשׂוֹת—בָּרָא. *He hewed out*, or *formed, for completion.* See my Prolegomena to Mr. Bagster's Polyglott Bible, Prol. i. § vii. par. v.

9. כַּחֹמֶר עֲשִׂיתָנִי. *Like the clay*, &c.; a direct allusion to the creation of man: the last clause is worded in the very terms used in Gen. iii. 19. It is, therefore, a citation from that book.

10. תַּקְפִּיאֵנִי. Syr. ܨܦܐ, undè ܨܦܝܢ, *congeries*, &c. *Thou condensest, puttest together, makest up*, or *compactest me.* Job here, and to vr. 12, describes his own conception and formation, which, in the spirit of true philosophy, he ascribes to the miraculous wisdom and power of God.

11. תְּשֻׂכְּכֵנִי. This seems to be cited in Ps. cxxxix. 13, which see.

12. חַיִּים, &c. *Life and favour*, &c. Not only gavest thou me life, but graciously hast preserved me during my whole life. Comp. ch. xxxi. 18. *Ib.* וּפְקֻדָּתְךָ. *And thy appointment*, i. e. *thy Providence.*

13. בִּלְבָבֶךָ. *In thy heart, i. e.* The invisible means by which thy operations are brought about, as well as the ends for which they were undertaken, lie hidden within thy breast: no man can declare them. *Ib.* יָדַעְתִּי. *This I know*, and this therefore I proclaim.

14. אִם חָטָאתִי. *If I have sinned, Thou hast observed me:* thy knowledge of this will retain the fact against me. *Ib.* וּמֵעֲוֹנִי. *And from my transgression*, &c.; *i. e.* although Thou hast been favourable to me, still thou wilt not consider me guiltless. This sentiment is carried on into the next verse: and both the justice and mercy of God are there plainly vindicated.

15. וְצָדַקְתִּי. *Have I done righteously*, &c.; *i. e.* If (supplying אִם from the preceding context) I have done what righteousness requires, as far as man can do it, still a sense of the imperfection of my services must be such as to

overwhelm me with shame and blushing. See vv. 20, 21, above. *Ib.* שְׂבַע קָלוֹן. *Full of vileness, and seeing my wretchedness*, or, *the seeing, experiencing* (for verbs of sense are often used one for another) *of my own wretchedness*, I cannot so much as look up. Ps. xl. 13. *Ib.* עָנְיִי. *My wretchedness*, *i. e.* either moral or physical; but here moral, as קָלוֹן in the parallel requires. Comp. also ch. xxx. 16, 27; Ps. xxv. 18; lxxxviii. 10; cvii. 10; cxix. 92, &c.

16. וְיִגְאֶה. *But he is glorious*, or *triumphs*, &c. Impers. Comp. Exod. xv. 1, 21, &c. The sense, "*increase*," often given to this verb, manifestly does not belong to it. If however we bear in mind, that Job is here comparing his case with that of the prosperous wicked (see vr. 3), we shall find no difficulty in seeing, that this applies to them *distributively*, or *impersonally*. He then resumes his discourse, as left at vr. 14. כַּשָּׁחַל. *As a fierce lion*, &c. On this word see Bochart. Hieroz. pt. i. lib. iii. c. i.; Michaelis, Supp. N. 2455. *Ib.* וְתָשׁוּב, &c. Lit. *Thou turnest again*, &c.; but, if taken as qualifying the following verb, it may be construed (Gram. Art. 222, 4) as an adverb; AGAIN *thou becomest*, or *shewest thyself, marvellous towards me* (Gram. Art. 157, 13, 14): *i.e.* suppliest me with strength for my day. I prefer the former. *Admirable* will, perhaps, be a better translation of this verb here than *marvellous:* as it is used in some other places to express the gracious and good works God has done for His people. This sense will occasionally give a pointed antithesis to the context: as, Ps. cxxxix. 14, נּוֹרָאוֹת נִפְלֵיתִי נִפְלָאִים מַעֲשֶׂיךָ. *In terrible things have I become wonderful*, or, *an object of wonder and admiration: admirable are Thy works*, &c.; *i. e.* not wonderful, considered only in the abstract, but as bringing good to the good, and evil to the evil, doers.

17. תְּחַדֵּשׁ עֵדֶיךָ. *Thou renewest*—&c., *i.e.* both by the reproaches of these my friends, and of others my professed foes—my pains, &c. *Ib.* וְתַרְבֶּ, for תַּרְבֶּה, in Hiph.: but, as the verb is apocopated, and would regularly become תַּרְבְּ, to avoid the difficulty of pronunciation, as in the segolate nouns, (Gram. Artt. 74, 2; 108; 119, 7), it takes the form תָּרֶב, and hence, perhaps, it ought to be considered here as forming an ἀπόδοσις to the preceding member, thus: *so*, i. e. *by this means*, Thou makest the increase of Thine anger against me to appear. Gram. Art. 233, 3. *Ib.* חֲלִיפוֹת. *Changes, renewals;* but, as the language is here evidently military, *reinforcements*. *Ib.* וְצָבָא. *An army*. The וְ here I take to be intensitive, as in 1 Kings, viii. 27, &c. See Nold. p. 290, sig. 28.

18. אֲנוֹעַ. *Had I expired, i. e.* at that time: the present

tense here, as in other cases innumerable, taking a time present to that had in view by the context generally. The same is the case with תִּרְאֵנִי following; and also with אֶהְיֶה, and אוּבַל, in the next verse, without any ו *conversivum* to mark this: the doctrine about which is, therefore, a mere figment: the particle having no such conversive power in any case.

20. יַחְדֵּל יָשִׁית. *He would cease, lay on:* i. e. *to lay on* (supp. יָדוֹ) *his hand*, see vr. 33 above: but here, *to afflict.* מִמֶּנִּי. *From me*, constr. with יַחְדֵּל, *That he would cease from me*, &c.; *i. e.* afflict me no longer.

21. אֵלֵךְ. *I go*, constr. with אֶל־אֶרֶץ, *to a land:* not with the parenthetical clause, וְלֹא אָשׁוּב. *And I return not.* See Gram. Art. 241, 18.

22. אֶרֶץ עֲמָתָה. *A land of singular* or *great darkness.* עֲמָתָה for עֲיָמָתָה. Gram. Art. 72: the root being עִיף, or עוּף. In this case, the terminating ה, named *paragogic*, will be the Arabic ة of *unity*, or *singularity;* as in عَلَّامَةٌ, *a singularly learned man.* So יְשׁוּעָתָה. *Great*, or *singular, salvation:* —of עֵיפָה Amos, iv. 3, and יְשׁוּעָה, respectively. The primary notion of this root seems to be, *covering, doubling, involving, concealing*, and hence, *obscuring.* Chald. עִיף, *duplicatum.* עֵיפָא, *peplum.* Syr. ܥܦ, *duplicavit, involvit.* Ethpa. *deliquium animi passus est.* Hence, עַפְעַפַּיִם, *eye-lids*, will be, *the coverings of the eyes*, &c. Hence, too, the coming on of dark clouds, night, &c., may be well described by this term; as also may distress, or adversity, brought on by any cause whatsoever. See Job, xi. 17; Isa. viii. 22, 23; Amos, iv. 13; 1 Sam. xiv. 28. From the term תִּפְעַ occurring at the end of the chapter here, and signifying, *giving light* — alluding, as it should seem, to its brighter season, or day-time—I take the term עֲמָתָה to signify, *the shadows of night*, or the darker periods of the land spoken of, and which are compared with אֹפֶל, *thick* or *dense darkness.* With this, צַלְמָוֶת, *shadow of death*, I take to be in apposition. *Ib.* וְלֹא סְדָרִים. *And orderless*, such as was the state of primeval night, Gen. i. 2. *Emptiness, and want of cultivation, with darkness:* i. e. תֹּהוּ וָבֹהוּ וְחֹשֶׁךְ. Or, as Milton words it, "*Darkness fled; Light shone, and order from disorder sprung.*" So Shakespeare, "*Let order die . . . . . and darkness be the burier of the dead.*" *Ib.* וְתִפְעַ כְּמוֹ־אֹפֶל. Lit. *And it giveth light like the thick darkness; i. e.* The light, which is at any time to be seen there, may more properly be termed thick darkness: or, as Milton speaks, perhaps with this very passage in his eye, "*Not light, but rather darkness*

*visible*," &c. Job here describes the region of the dead as a dark, dreary, sunless land, such as this earth was before light shone upon it. The description is grounded, no doubt, on the real character of Oriental tombs, which are formed of large chambers, constructed under ground. In these, cells are made, in which the several coffins are placed. And, as neither light nor air can be admitted, except when opened for the reception of some new tenant, their gloom and noisome stench (see Matt. xxiii. 27) cannot well be overdone in description. See also Isa. xiv. 8, with Lowth's notes.

## CHAPTER XI.

2. אִישׁ שְׂפָתַיִם. Lit. *A man of both lips.* As *the tongue* is often put for language of a specific sort, see ch. v. 21, and Eccl. v. 2, *i. e.* as *piercing*, *flattering*, &c., so is the lip to represent *sentiment*, *the making professions*, or the like. Comp. Ps. xii. 3; xxii. 8; Zeph. iii. 9; Prov. xii. 19; xvii. 4; Job, xii. 20, &c.; and so, perhaps, Gen. xi. 1, 7.

3. בַּדֶּיךָ. *Thy strange* or *singular sayings*, &c. Whether we derive this word from the Heb. בדד, Arab. بَدَّ, *sejunxit*, or בָּדָא, Arab. بَدَأَ, or بَدَوَ, *originating*, *feigning*, *being alone*, &c., the general exegetical sense will be essentially the same, *i. e. singular*, *rare*, *novel*, things, or words. Or, if we suppose it to take its signification from בַּד, *linen*, and to be used in the sense of בֶּגֶד, *a garment*, or *coat*, the result will still be nearly the same, viz. *cloaking*, *dissembling*, &c. Comp. ch. vi. 15; Isa. xxiv. 16. *Ib.* מַכְלִם. *Putting to shame.* This word is nearly allied in sense and sound to the Sanscrit *Glāmna*, Engl. *glum*, or *gloom*, and Lat. *calamitas.*

4. לִקְחִי. Lit. *My receiving*, or *holding*, as relating to opinions: *i. e. My doctrine.* The word is manifestly a favourite with Solomon, who appears, on many occasions, to have imitated both the language and style of Job.

6. תַּעֲלֻמוֹת. Lit. *Hidden things*; i. e. *treasures:* which seems to be the proper exegetical sense of this term, in all the places in which it occurs. *Ib.* כִּפְלַיִם לְתוּשִׁיָּה. *Two times double as to substance, wealth*; *i. e.* greatly superior to it. *Ib.* וְדַע. *And know thou*, lit. But imperatives are often put for futures. See Gram. Art. 239, and the LXX. in this place. The sense, then, would have been much the same if the pret. or pres. וְיָדַעְתָּ, or וְתֵדַע, had been used; the ו signifying *so*, *therefore*, or the like: *i. e.* If God had supplied thee with the real knowledge of thy state, then shouldest thou have known that He thinks lightly of thee. *Ib.* יַשֶּׁה לְךָ.

This verb I take to be the Hiph. of נָשָׁא, or נָשָׂה. See the Dictionaries, and comp. Job, xxxix. 17, where the context is of a kindred character. Here, however, *ascription* of the thing implied by the verb is evidently meant (see Gram. Art. 157, 6, with the note): *i. e.* Because thou art sinful, God has so dealt with thee, as thus to declare that thou art foolish and deceived. Not unlike this are the verses cited by Ibn Arabshah, in a work entitled كتاب فاكهة الخلفاء, &c., p. ٣٤٧, lately published by Freytag:

واذا اراد الله انفاذ القضاء وظهور قهر للبصاير باتلا

جعل الدواء لذلك داء ممرضًا وفوايد الترياق سما قاتلا

والكون خصمًا والمكان مناقضًا والعيش موتًا والصديق مقاتلا

*But when it is the will of God that fate should take effect, and that wrath should openly bereave, He makes medicine, for this, the cause of disease; the advantages of the specific, a killing poison. Then is all being an enemy; place, an adversary; life, death; and the friend, a destroyer.*

I cannot help thinking, however, that the חָכְמָה, *wisdom*, here spoken of, is not the *abstract* property so called merely, but *that person* who is, in other places of Holy Scripture, termed the *Wisdom of God;* especially as the context immediately following has been cited by St. Paul, Rom. x. 6, &c., and referred to Christ. The apostle's citation, however, is generally supposed to be taken from Deut. xxx. 12, 13; which, as far as it goes, was perhaps taken by Moses from this place in Job. But, what is most remarkable, a considerable part of St. Paul's citation (vr. 7) is not to be found in Deuteronomy, but occurs here in Job only. St. Paul, therefore, whether he cited a part or not of this passage from Deuteronomy, must have taken the latter part of his citation from Job.

I believe, therefore, that he did so, and that he has put the true explanation on it; and, consequently, that Zophar here speaks of Christ. Besides, the context immediately following (here in Job) speaks not of wisdom in the abstract (and perhaps no part of the Old Testament does); but of the *person and character of God.* So again, in vr. 10, not an abstract quality, but a substantive person, must be meant. Compare also ch. xxviii. vv. 12–28, where (vr. 21) it is said to be נֶעְלָמָה, *laid up, concealed*, as here. And, although this *wisdom* may be spoken of as *a property*, yet, as it is here mentioned as derived from revelation solely, it must have reference to Christ. See also Prov. viii., where something more than an abstract property must be had in view.

It is worth remarking here, too, that in the East, from the very earliest times perhaps, to the present day, the terms *wisdom* and *intelligence* have been used to designate *a person;* and that person who, as the Vicegerent of the unapproachable and invisible Deity, made, and still governs, the world. The Buddhists style this person *Buddha*, which, in the Sanscrit,—like the Greek Δαίμων,—signifies *Wise one.* The Brahmins have him in *Brahma*, and their most ancient pretended revelation the *Veda*, i. e. *Wisdom*, Anglicè *Wit.* So, in the Sanscrit compound *Vedavit*, i. e. Veda-*knowing*, or Anglicè *Wit-witty.* It is a curious fact, that the Oriental Philosophers, *i. e.* teachers of religion, have been for ages, and still are, divided on the question, whether the attributes of the Deity, as *Wisdom*, &c., have not distinct essences, *i. e.* are not distinct persons. See Pococke's Spec., pp. 208, 218, &c.; and Tholuck's Speculative Trinitatslehre des Späteren Orients, Berlin, 1826. The Gnostics, a race of philosophers who endeavoured to make Christianity square with their own heathenish notions, considered Christ as this person: in which they erred, not so much in the general result thus arrived at, as in the means which they had recourse to for obtaining it. And, if heathenism is nothing more than an apostasy from true religion, as many very eminent writers have held—and which must be the fact if the Bible is true—we need not at all be surprised in occasionally meeting with many coincidences of this sort. (See my Sermon on the Sabbath, with the notes, and the authors there referred to.) The following is an extract from the Dabistān, a very curious Persian work on the creeds of the East. It is taken from the eleventh doctrine, on the creed of *Huhamā*, or *Wise men*, i. e. *Philosophers:*—مدار این طایفه بیراهین عقلیست هداستاني هر دو گروه کُنه واجب الوجود نمي توان یافت وجود ووحدت وتشخص وهه صفات عین ذات مقدس اوست ...گفته اند حق عالم است بکلیّات وبر جزئیات متغیر بر وجه کلّي چنانکه در اعتقادات یزدانیه نموده اند... گویند حق فاعل قریب نیست چه شایسته مرتبه پادشاهي ودارائي نباشد که بخودي خود هه کارها پردازد بلکه مناسب آنست که بیکي از پیشکاران را که به بسیاري زیرکي وتوانائي بر کارها موصوف باشد براي امور سلطنت ورعایت تعین نماید واو هم بفرمان پادشاه در کارهاي دیگر وزرا ونواب بر پا کند وهر یك از نایبان گماشتگان وکارکنان معین سازند تا هه امور پادشاهي بدان گونه که خواسته .خسرو وفرمان مضبوط باشد

بنابرين عقل اولرا كه بپارسي بهمن وكدخداي بروسود فروسود سروش وفرهنك آميغي گويند ابداع فرمود وآدم معنوي اورا نامند اِنّ ٱللهُ خَلَقَ آدَمَ عَلَي صُورَتِهِ يعني مجرد وبسيط چون عقل كل برزخ وجوب وامكان است ومحيط طرفين وجوب جانب ايمن اوست امكان جانب اليسر پس نفس كل از جانب اليسر كه طرف امكانست حاصل شده باشد واز روي حقيقت آدم صورت عقلست وصورت حوا نفس كل واز اينجهت گفته اند ظهور حوا از جانب اليسر آدم بود وصوفيه نيز برين اند چنانكه همين عبارترا شيخ محمد در شرح گلشن راز آورده وعيسي ابن الله عبارت ازين عقلست چه از حق بي واسطه صادر شده وحقيقه محمديه نيز اين عقلرا دانند ... وچون كمالات حضرت رسالت پناه پرتوي از ان جوهر است نور محمدي گويند ... وجز اين نام بسيار دارد وبتوسط عقل نخستين عقل دوم ونفس وجسم فلك اطلس پديد آمده وروان ساده سپهررا حوّاي معنوي گويند وبتوسط عقل دوم عقل سيوم نفس فلك ثوابت وجسم فلك ثوابت بر اينگونه ابداع عقول ونفوس شده وغيره ; i.e. *The principles of this sect are founded on intellectual proofs. Each of the two* (*i.e.* of the Oriental, and Peripatetic philosophers, which, as the author states, ever have existed, and are still found in every part of the world) *agree that the essence of God is inscrutable; that his necessary existence, unity, personality, and all his other attributes, constitute his very essence. They say that God knows every thing generally, but is, in individual things, changeable as it respects the whole: as it has been shewn in the accounts of the Yezdani. They say, too, that God is not an immediate agent; because it would be unbecoming the dignity of royalty to do any thing in his own person. On the contrary, it is most fitting that the affairs of state be committed to some one of his attendants well known for his activity and ability; that he, by the command of his sovereign, appoint other ministers and officers; and, that these again should have their emissaries and functionaries, so that the whole business of government be carried on under the commands, and according to the will, of the sovereign. On this account it is, that God created the first Intelligence, which, in the Persic, is termed Bahman, and Lord;* also *Berusood, Ferusood, Serush, and Farhang*

*Amighi. And him they style the figurative Adam; since "God created Adam in his own form,"* i.e. *simply and unmixedly; and, as the universal Intelligence is the means of necessary existence and power, and comprehends both; necessary existence may be said to constitute its right side, and power its left. Hence the universal soul is obtained from the left, which is its proper place. In truth, then, Adam may be said to represent the Intelligence, and Eve the universal soul; and on this account it is, that Eve is said to have appeared from the left side of Adam. The Soofees, indeed, hold the same, as the Sheikh Mohammed has stated in his Commentary on the Gulshani Rāz; and, that when Jesus is styled the Son of God, the meaning is to be sought in this first Intelligence, because he proceeded from God without any intervening agency. They also consider Mohammed as being the same Intelligence ... and, as the perfections of his person constitute a ray of light from that essence, he is termed* THE MOHAMMEDAN LIGHT. *Besides this, he has many other such names. Now, by the mediation of the first Intelligence, was the second Intelligence, and the soul and body of the azure heavens brought into existence; and hence they style the revolving, pure, crystalline heavens, the typical Eve. Again, by the intervention of the second Intelligence, the third Intelligence, viz. the soul and body of the heavens of the fixed stars, were created; and in the same manner were the Intelligences and souls,* &c.

That the philosophy of ancient Chaldea, Persia, and Egypt, contained these notions, see Bruckeri Hist. Crit. Philos. tom. i. p. 132, &c.; and my Sermon on the Sabbath, notes. This, as the author has well remarked, forms a main part of the religious philosophy prevailing in every sect in the East; and, as it is a tolerably good illustration of the sentiment of St. Paul, where he says, that "*professing themselves to be wise, they became fools*" (Rom. i. 22, &c.), and also of the passage before us, I have thought it worth while to give the extract, although it is longer than I could have wished. One thing to be observed here is, the immense danger of giving in to philosophical speculations on religion, and of adopting figurative interpretations in order to make every thing we may meet with square therewith; while, on the other hand, however foreign to our notions an authoritative interpretation given by an apostle may be, or however boldly figurative it may seem, it is not for us to reject it on any account whatsoever. In the present instance, as in the others referred to, the term *wisdom* appears to designate *a person*, and that person *to be Christ*. This, then, we ought

to consider as *a revealed doctrine;* but not to be recurred to, either for the purpose of establishing any similar method of interpretation in any other place, or to set on foot, much less to confirm, any philosophico-theological notions we might happen to entertain, or be disposed to adopt. In such cases, therefore, when Scripture fails to be its own interpreter in the main, our duty is to remain contentedly in ignorance.

7. הַחֵקֶר. *Whether* (*by*) *searching*, &c. *i.e.* Is it possible for thee to find out, by any mode of inquiry, how subtle or learned soever it may be, the character, thoughts, modes of action, &c. of the Almighty? The whole affair is (vv. 8, 9) too high, deep, lengthy, and broad, for thy powers to comprehend, much less to develope thoroughly (עַד־תַּכְלִית). It seems extremely probable to me, that Zophar had in view some such reasoning as that which has just been cited from the Dabistān, which presumes to ascertain how the Almighty *must* have thought, determined, and acted, as much in the highest heavens, as in the unsearchable mysteries by which we are surrounded here below; the least of which, indeed, far exceeds the most comprehensive powers of man.

8. גָּבְהֵי. Here, perhaps, a nom. absolute. Gram. Art. 216, 10. *As to the heights*, &c. So, again, in the following member. עֲמֻקָּה, &c. As the question here evidently is about the Almighty—not about *the search*, or any other inanimate thing—I have introduced *He is in*, &c. as the place seems to require. Comp. ch. xxii. 12.

10. אִם־יַחֲלִיף. *If He oppose*, &c. It is evident from the context that this verb is used here in a military sense. Comp. the Arab. خَالَفَ, *adversatus fuit, repugnavit*, &c.; and ch. xx. 24; 1 Sam. x. 3; Isa. xxi. 1; and Hab. i. 11.

11. מְתֵי שָׁוְא. *Men of*, i.e. *addicted to, vanity*, &c. Such He distinguishes from others: it is added וַיַּרְא, *and so, accordingly, He seeth, discovereth, iniquity. Ib.* וְלֹא יִתְבּוֹנָן, and shall not he understand and act accordingly? It is thus, therefore, that He deals with thee, making every thing adverse to thee, because of thine iniquity, vr. 6.

12. וְאִישׁ נָבוּב, i.e. *Even the gross, dense, insolent, man,* יִלָּבֵב, *becomes bold, impertinent, daring,* born as wild as the ass, even as the wild ass or onager. The lexicographers have, for some reason or other, supposed נָבוּב to signify *hollow;* and hence, supposing לבב to be cognate with it, have thought that it also signified the same thing. In the Arabic, indeed, أُنْبُوب signifies the spaces between the knots of a

cane or reed; and, because a reed is generally hollow, and is hence used as a tube, the notion has probably prevailed, that this word signified *hollow* also! but all this is fallacious. The verb نَبَّ signifies *mutivit, fremuit*, caper libidinosus; نَبَّ عَثُودُهُ, *magnificè semet extulit*, et *superbivit:* II. *Internodia produxit* planta. Cogn. أَنَبَ, and the Hebrew נוב or גיב. The Arabic verb is, in the latter sense, well illustrated by the following verse in Ibn Arabshah's Life of Timour, p. ٧, Calcutta edition:

لا يُؤيِسَنَّكَ مِن مَجْدٍ تَبَاعُدُهُ  فَإِنَّ لِلْمَجْدِ تَدْرِيجاً وَتَرْتِيبَا

إِنَّ ٱلْقَنَاةَ ٱلَّتِي شَاهَدْتَ رِفْعَتَهَا  تنمو فَتَنْبُتُ أُنْبُوبًا فَأُنْبُوباً

*Let not the distance of glory make thee utterly hopeless,*
*For it is to be obtained orderly and gradually.*
*The reed, too, whose height thou now seest,*
*Sprang up and grew knot by knot.*

*I.e.* it increased shoot by shoot, until it arrived at its highest point. I take גָּבוּב, therefore, to signify *proud, insolent*, &c. *Ib.* יִלָּבֵב. *Takes heart, grows bold. Ib.* וְעִיר, i.e. *and an ass, i.e.* like the ass, פֶּרֶא, *wild ass*, is man born. Esau is, in like manner, styled פֶּרֶא אָדָם, Gen. xvi. 12, because he was born hairy and was fierce, and because his posterity were, like the *wild ass*, also to be fierce, and to inhabit the desert country. The whole verse, therefore, is intended to apply to Job, as insolent, ignorant, and pertinacious.

Our Auth. Vers. has here, "*Vain man would be wise, though*," &c. It is true the verb לבב may signify *being wise*, from the circumstance that the heart (לב) was supposed to be the seat of thought. But the heart was also supposed to be the seat of courage, which is only a modification of thought. In the former acceptation the passage is without point; as Job certainly made no profession of wisdom. Nor can I see any connexion whatever, between the supposition of a man's being born wild as an ass, and his being desirous to be wise, or the contrary. According to Hebrew notions, however, *a wild ass* was esteemed a ferocious animal; and, according to Syriac usage, the verb signifies, *corroboravit, audax, animosus fuit.* In the Samaritan—which is corrupt Chaldee—*ausus est, vim fecit, irrupit;* and, in Conj. iv. of the Arabic, *incessu vehementi fuit* (see Castell). I think, therefore, the sense given in the Translation is the true sense of this passage.

13. אִם־אַתָּה. *If thou hadst*, &c. I take all this to be in the past tense, not only because the verb הֲכִינוֹתָ is, but also, because the כִּי־אָז, with which the 15th verse begins, requires it to be so. In this case, the imperative הַרְחִיקָהּ of the 14th might also be construed as a preterite; *i. e.* as a present tense carried back into a past tense. But I think it ought rather to be taken as an impassioned parenthetical passage. The whole will then be as given in the text; and will imply, that if Job had formerly acted differently, *i. e.* with greater knowledge and less presumption, his state would now have been different from what it is: which is in unison with what is said above in vr. 6.

15. מָצָק ... מִמּוּם. *Without spot .... been pure*, &c. The participial מוּצָק is capable of two senses: the one signifying *fused*, as metal *fused* by the refiner: in this sense, it may be applied to troops thrown into disorder: the other, *pure* or *purified*, as applied to metals fused for this purpose. In the context here, it is in the parallel with מִמּוּם, *without spot*; and, therefore, ought to be taken as synonymous with it. In ch. xxxvii. 18, we have כְּרְאִי מוּצָק, which I take to be much the same as כְּרְאִי מִמּוּם, *as a mirror without spot*, or *spotless*. This will throw some light on a very obscure passage in Isa. viii. 23, כִּי לֹא מוּעָף לַאֲשֶׁר מוּצָק לָהּ, lit. *for it shall not be darkened to her, to whom it hath been fused*; i.e. *made pure to her, i. e.* Jerusalem, who shall now have been purified by affliction, shall be no more in a state of darkness and distressing obscurity, as in the former times, &c. Comp. Isa. i. 25, 26; and Job, x. 22. The preceding מְעוּף צוֹקָה (ch. viii. 23), I take to signify *the darkening, i. e. adversity fusing*, which she was to undergo as in a "*furnace of affliction*," ch. xlviii. 10.

16. כַּמַּיִם וגו׳. *As waters*, &c.; *i. e.* Thou shouldest think on thy troubles, as on things long gone by.

17. וּמִצָּהֳרַיִם. *And than noon*, ch. v. 14. יָקוּם חָלֶד, *shall a period arise*, i. e. *more bright and cheering than noon*. Comp. Ps. cxii. 4; Isa. lviii. 8, 10. חֶלֶד signifies *duration, i. e.* any period of time. תִּעְמָה I take to be the second pers. sing. pres. of kal, with the paragogic ה, and to signify, *and so shouldest thou be in obscurity, i. e.* adversity. In Ps. xc. 10, we have precisely the same form in נָעְפָה, and used likewise in the antithetic member of a sentence; *i. e, and so, thus, consequently, shall we fly away*: rather, I think, *be in obscurity, i. e.* come to the grave. Some of the ancient

versions render, *be punished;* which is not very far from the mark. So here the end is, the time of prosperity so foretold. *Ib.* כַּבֹּקֶר תִּהְיֶה. *Thou shouldest be, become, as the dawn; i.e.* thy light, prosperity, &c. should be splendid and refreshing: or, thy light should gradually rise and expand itself far and wide. Ps. xxxvii. 6, is probably an imitation of this place.

18. וְחָפַרְתְּ. *And hadst thou,* i. e. formerly *been put to the blush,* תִּשְׁכָּב, now *shouldest thou lie down* in security.

19. וְחִלּוּ פָנֶיךָ. *And many should (surely) seek thy countenance.* The phrase here used seems to me to be ill understood. The verb is manifestly the same with the Arabic خَلِيَ, *being free from, at leisure from,* some person or thing; also, *in private intercourse with,* &c. Jauhari tells us, that اِجْتَمَعْتُ مَعَهُ فِي خَلْوَةٍ is the same thing as خَلَوْتُ إِلَيْهِ, *I obtained a meeting with him in private;* and, اِسْتَخْلَاهُ سَأَلَهُ أَنْ يُخَلِّيَهُ لَهُ, i.e. *he requested another to allow him a private sitting with him:* and that there is an adage, أَنَّهُ مَعَ عُبُودِيَّتِهِ عَبْدٌ وَخَلَا فِي يَدَيْهِ غَنَمٌ, which means, *that such an one is rich, notwithstanding his servitude;* lit. *a slave, yet fodder is in his hands!* So the cognate خِلٌّ or خُلٌّ, *an intimate friend:* root خَلَّ. So also חִלּוּ above, they shall seek to be on terms of confidential intercourse, and to have the privilege of private friendly interviews, thereby allowing to thee a superiority.

20. וּמָנוֹס. *And the place of refuge,* i.e. *the place* to which they flee for assistance. But nouns of place are often used in the East to signify great persons, as جناب, مناب; and مانوس, the very word in our text, as in the phrase مِيمنت مانوس, i.e. *the refuge of safety,* as found on the coins of Hindustan, &c.; and may here so be applied: and, in that case, may mean idols, or the like. *Ib.* מִנָּפְשָׁם, for מֵהֶם. A Chaldaïsm. *Ib.* מַפַּח נָפֶשׁ. Lit. *A puffing of soul; i.e.* a thing at which the mind expresses contempt or abhorrence. Comp, Mal. i. 13; and Job, xxxi. 39.

## CHAPTER XII.

2. אַתֶּם עָם. Auth. Ver. "*Ye are the people;*" which is both frigid and unexampled in Hebrew usage. Besides, *the people* generally are not remarkable for wisdom; not to insist on the fact that we have *no definite article* here. As a verb, however, עמם signifies *obscuring*, *shading*, or the like. See Ezek. xxviii. 3; xxxi. 8; and Lam. iv. 1. In the first of these passages, it is used in connexion with חָכָם, *wise*. In the Arabic, too, we have عَمِيم, *plena, perfecta, completa* res; whence, perhaps, the notion of *people* (עָם) originated, as consisting of a whole society or population: and as *complete, perfect*, &c. are also included in the sense of this word, it is hence made to signify *præstantior*, &c. pars hominum (see Castell); which may, properly enough, be applied to those who are supposed to be remarkably wise. In the Samaritan, moreover, עמם signifies *cognovit*, &c., and is given as a translation of יָדַע in Gen. xxvii. 2; xxviii. 16; *conv.* c. חכם. Castell. I take the word, therefore, to signify here, *profound, wise*, or the like. *Ib.* תָּמוּת חָכְמָה. *Does*, or *shall, wisdom die?* By חָכְמָה is evidently to be understood here, *knowledge* of divine things, as in the Proverbs generally, and ch. i. 1–7 in particular; where it is said to be conveyed in enigmas. It is here, moreover, personified, as *ib.* ch. viii., and probably points to the person of Christ. By *wisdom*, religion has been meant in the East from time immemorial, as it is the case even now. Hence, first, the Σοφοί, afterwards Φιλόσοφοι, of ancient times, as well as the حُكَمَاء of the present, were all *religious teachers* (note on vr. 6, above); and hence, too, by "*fools*" is not only meant the *ignorant*, but the *irreligious*. So, among the Mohammedans, the ايام الجهالة, *days*, or *times of ignorance*, as in St. Paul, mean those of heathen darkness.

3. גַּם־לִי. *Also to me* there is, &c. An idiom not unlike the Latin *est mihi*, for *habeo*. *Ib.* לֵבָב. As the *heart* was supposed to be the seat of the senses (vr. 12 above), לֵבָב, was also made to signify *intelligence, courage*, &c.; here an *intelligent heart*. So, on the contrary, חֲסַר לֵב, Prov. vi. 32, *deficient of heart*, i. e. *a fool*. Hence the Arab. verb. لَبَّ, *polluit intellectu*, and أَلَبّ, *ingenium*, &c., just as with us the

equivalent term often signifies *feeling*. *Ib.* לֹא־נֹפֵל, *not falling*, or *one falling*. Rosenmüller tells us, that we have a metaphor here, taken from persons wrestling, where *one falls* beneath the other. I doubt this: first, because no such practice was ever known among the Hebrews; and, secondly, because it is unnecessary to call in any such figure. נפל generally signifies *falling*, as leaves from trees, persons in battle, &c.; hence would naturally enough grow out the notion of *inferiority*, with reference to something else. And such comparison is here instituted, as the מִן, prefixed to מִמָּם, is sufficient to shew. Comp. Neh. vi. 16; Esth. vi. 13, &c. I have dwelt upon this the more particularly, because I conceive it to be monstrous in principle, to apply to classical heathen authors for illustrations, when the customs from which these are to be drawn never existed among the writers intended to be so illustrated.; and, because this is very commonly done in the modern school of Germany, to the injury of revealed truth. *Ib.* וְאֶת־מִי. The particle אֵת, *as to, with respect to*, &c. is, in very many constructions, perfectly equivalent to the particles לְ, אֶל, or עַל. It will correspond here, therefore, to the לְ, in the לִי preceding, and give a similar sense. The meaning will then be, But who is not intelligent as far as these things go? *i.e.* the deductions of a common natural understanding, such as those which you are now putting forth. See vr. 9, below.

4. שְׂחֹק לְרֵעֵהוּ. Lit. *A laughing* (stock) or *derision to his neighbour am I: one calling on God, and he shall answer Him.* Comp. Lam. iii. 14. As comparison is evidently intended, I have introduced into the translation the particles necessary to mark this. Not unlike the oblique usage of the first person here, is the construction in Freytag's Hamāsa, pp. ١٣٨ and ١٣٩, viz. إِلَّا أَكُنْ مِمَّنْ عَلِمْتَ. *If I be not of those of whom you know*, &c. Again: وَإِلَّا أَكُنْ كُلَّ ٱلْجَوَادِ. *And if I be not the whole of liberality*, &c. And again: وَإِلَّا أَكُنْ كُلَّ ٱلشُّجَاعِ, &c. *And if I be not the whole of valour*, &c.: *i.e.* If I am not the great exemplar of these virtues, the person to whom all comparison in this respect is to be referred, still, &c. So Hom. Odyss. β. 40: "Οὐχ ἑκὰς οὗτος ἀνὴρ . . . . ὃς λαὸν ἤγειρα."—"*Non procul ille vir—qui populum congregavi.*" *Ib.* שְׂחֹק צַדִּיק. This is added apparently to shew, and to express, with some feeling of detestation, that the just and

good are here on principle derided. The next verse exhibits a case exemplifying this: viz.

5. לַפִּיד בּוּז. With the particle of comparison, as before,—כְּלַפִּיד בּוּז . . . . אֲבַכִּי נָכוֹן לְמוֹעֲדִי וגו׳,—nothing being more common than such omissions. *Ib.* לְעַשְׁתּוֹת, &c. Some copies read לְעַשְׁתּוּת, in the singular: but this is of little importance; the exegetical sense remaining much the same in either case. Lit. *As a lamp of contempt*, or *contemptible, to the boasting*, or *boastings*, &c., *of the tranquil*, or *dissolute*. This word has been supposed to have two totally different significations: the one, *brightness, splendour*, &c.; the other, *thought, estimation*, or the like. I believe it has but one. In the Arabic we have عَثَّ, *identidem dixit, corripuit gravibus, verbis*, &c. Cogn. عَثَ, *errosit* tinea lanam. And in the eighth conj., *se scire simulavit, et integrum narraret;* and عَثَّ, *vitiosum fuit dictum*, عَثَى, *modum excessit*, عَثِيَ, *mala dedit:* which are, perhaps, all in some degree cognate. In Ps. cxlvi. 4, we have עָשְׁתֹנֹתָיו, usually translated *thoughts:* in Jon. i. 6, יִתְעַשַּׁת, *He will think, consider:* in Dan. vi. 4, עָשִׁית, *He thought, determined.* But, in Jer. v. 28, עָשְׁרוּ, *they have become rich, splendid:* so עָשׁוּת, *splendid*, Ezek. xxvii. 19; and עֶשֶׁת, Cant. v. 14. In these two latter cases, the LXX. and the Syriac seem to have taken the word, as if the same with עֲשָׂה, *making*, or *fabricating;* in the other versions it is as usually taken. Which seems to shew, that no authority better than conjecture has been had recourse to by either of them. I may perhaps be allowed, therefore, to have recourse to conjecture likewise. The Arabic roots, then, just cited, seem to agree in the idea of *enouncing something*, either true or false, good or bad,—of effectually *piercing through, being excessive*, &c.; hence of *reviling, injuring, taunting*, in such enunciation, &c. One or other of these acceptations will, perhaps, suit all the passages in which the word is found: viz. Ps. cxlvi. 4, his *evil enouncements, biting scurrilities*, &c.; Jon. i. 6, *Will declare, give out*, some powerfully efficient edict, whereby we shall be saved; so also Dan. vi. 4; Jer. v. 28; *have become imperious, insolent, taunting;* Ezek. xxvii. 19, *perforating, piercing, i. e.* implements of agriculture, war, &c.; and Cant. v. 14, עֶשֶׁת שֵׁן, *the piercing of ivory, i. e.* probably, such ivory net-work as we see in the Chinese spheres, very curiously perforated and wrought. *Ib.* שַׁאֲנָן. *At ease: i. e.* in possession of great wealth, and therefore insolent, *lax, dissolute*, &c.: and such were the merchants of Arabia, to a great degree,

in the days of Strabo, who says, lib. xvi. (ed. Casaub. p. 535): "Διὰ δὲ τὴν ἀφθονίαν τῶν καρπῶν, ἀργοὶ, καὶ ῥᾳθυμοι τοῖς βίοις εἰσὶν οἱ ἄνθρωποι· κοιτάζονται δὲ ἐπὶ τῶν ῥιζῶν τῶν ὀένδρων, ἐκπέμνοντες (οἱ πολλοὶ καὶ δημοτικοί)· διαδεχόμενοι δ' οἱ σύνεγγυς ἀεὶ τὰ φορτία, τοῖς μετ' αὐτοὺς παραδιδόασι μέχρι Συρίας καὶ Μεσοποταμίας. *Homines propter maximam fructuum copiam* OTIOSI SOCORDESQUE *vivunt. In radicibus arborum cubant, excidentes plerique de vulgo, atque indè merces proximi suscipientes protinus alter alteri consequenti tradunt, usque in Syriam atque Mesopotamiam.* That the Arabians followed merchandise to a very considerable extent in the precious metals, precious stones, &c., is shewn from various authorities in the Introduction, p. 55. *Ib.* in נָכוֹן, &c., where the comparison appears to be carried on, but requiring that אֶהְיֶה be supplied from the preceding verse; or, at least, אֲנֹכִי. *I.* לְמוֹעֲדִי רָגֶל. The first of these words may be either an abstract noun, of the form פְּקֹד, root מעד, or a participle of the form פּוֹקֵד, and then will imply *an agent.* I prefer the first. The Arabic مَعَدَ, *celeriter traxit*, and hence abs. *perculsus*, will easily supply the kindred sense, *tottering*, as to a fall; *vacillating, stumbling;* just as the Heb. חוּשׁ, *hastening, hurrying*, &c. is taken: Isa. xxviii. 16. *The believer shall not hurry, i. e.* stumble, and so be confounded. Comp. Rom. ix. 33; x. 11; where the true sense is given.

Albert Schultens has well illustrated this from the Arabic. I give his Latin translation: "*Deus stabilivit crus meum, quum jam jam lapsarem.*" Hamasa. On which the scholiast Tebrizi says: "*Offensio in gressu proverbialiter designat interitum, ruinamve.*" And again: "... *Neque gressus inter nos lapsabundi cæspitant,*" where the scholiast gives a similar interpretation.—The Proverbs of Meidani, as far as edited by H. A. Schultens, present another good illustration of this passage. Prov. cxxxi: إِتَّقِ ٱللَّهَ فِي جَنْبِ أَخِيكَ وَلَا تَعْدَحْ فِي سَاقِهِ. *Deum cole fratrem tuum observando, neque suffringendo ei crura.* Id est," adds he, "*Perdendo ejus famam, existimationem, et fortunas.*" See Schult. Orig. Heb., lib. i. cap. ii. § 15. In Hariri Makam. 50, we also have,

قَبْلَ زَوَالِ القَدَمِ وَقَبْلَ سُوءِ المَصْرَعِ.

.... *Before the fall of the foot, and before the evil of downfall.* Opposed to this is the phrase قدم ثابث, *firm of foot*, as in the adage,

ثابت قدم بگفتت كسي بد نمي شود.

"*A resolute person* (*i. e.* firm of foot) *is not to be diverted*

*from his purpose by the advice of any one.*"— ROEBUCK'S Oriental Proverbs, part i. § ii. num. 658. More literally, and more applicable to our purpose, *He who stands firmly does not become bad at the saying of any one:* i. e. He whose foundation is good is not to be moved at mere evil report. We have, moreover, a good illustration of this expression in Freytag's Hamāsa, p. ٧٢٩, in these words: ثم وضع قدمه علي الارض فقال من ازالها عن مكانها فله مايه من الابل فلم يقم اليه احد. *Then he* (Āmir Ibn Ohaimar) *placed his foot on the earth, and said: He that moves it away from its place shall have a hundred camels. And not so much as one man arose against him.* Here, in Job, the sense seems to be not unlike our *kicking out, away,* &c. Comp. chh. xviii. 11; xxx. 12.

6. יִשְׁלָיוּ. *They are tranquil, relaxed, dissolute:* opposed to צָר, *bound, pressed.* Arab. سَلِي, *liquavit butyrum;* Jauhari, والسَّلْوَي العَسَلُ. *And* SALWA *is a name for honey;* وهُوَ فِي سَلْوَةِ العَيْشِ اَيْ فِي رَغَدٍ, *He is in the* SALWA *of life,* i. e. *desire, wish.* On the form of the verb, see Gram. Art. 119, 11. *Ib.* לְשֹׁדְדִים. *Of the destroyers,* lit. *violent;* where ל has the force of a genitive, as in מִזְמוֹר לְדָוִיד, &c. Some make this word to mean *robbers.* The general acceptation of it seems to suit the context best here. *Ib.* וּבַטֻּחוֹת. Lit. *Things greatly confided in.* See Gram. Art. 154, 12, and the note. On the force of the plural form here, *ib.* Art. 223, 3. *Ib.* לַאֲשֶׁר. *Propterea quod.* בְּיָדוֹ. *Into his hand,* i. e. his power. *Ib.* הֵבִיא. *Hath brought in,* supply, מָבוֹא, *income.* See Gram. Art. 230. I cannot, therefore, accede to the opinion of Rosenmüller and others, who tell us that such passages as this mean, "manum suam pro Deo habere," as in Gen. xxxi. 29, &c., where we have יֶשׁ־לְאֵל יָדִי. I suspect that אֵל (usually of אֵל, or אֵיל, *power*) is nothing more than the demonstrative pronoun *this, these;* and that the meaning is, *My hand,* or *power* (*is* equal) *to this,* i. e. to do it; as in Gen. xxxi. 29, &c. לַעֲשׂוֹת עִמָּכֶם. And, if so, Habak. i. 11 is not an instance requiring that explanation, any more than this in Job. So the phrases יָד ... בְּ, Exod. ix. 3; יָד עִם, Lev. xxv. 35; 2 Sam. iii. 12; xiv. 19, where we have אִשׁ for יֶשׁ construed with ל. So Job, xxxi. 27, יָדִי לְפִי, *i. q.* לְפִי יָדִי, so לְאֵל יָדִי, &c. Jauhari under يدي — وَالْيَدُ الْقُوَّةُ وَاَيَّدَهُ اَيْ قَوَّاهُ وَمَا لِي بِفُلَانٍ يَدَانِ اي طَاقَةٌ. And the *hand* signifies *power.* So, *he gave him the hand,* i. e. *he strengthened him:* and, *there are not to me,*

*towards such an one, two hands:* i. e. forbearance (אֵין לִי בְּפָלוֹנִי יָדַיִם). The word יָד is also used to signify *favour;* and then the plural takes the form יָדַיִ; as, فَإِنَّ لَهُ عِنْدِي يَدَيًا وَأَنْعُمَا. *For surely with me he has favours and benefits:* and, تَكُنْ لَكَ فِي قَوْمِي يَدٌ يَشْكُرُونَهَا. *May thy hand be such on my people* (that), *they may be thankful for it.* See the rest of the idioms in Jauhari, which are numerous; and Schleusner, Lex. in Vet. Test. Græc. in voce χείρ. In this case, therefore, as God is said to have brought wealth into the hand of such an one, there is for these things a hand, *i. e.* a power (with him), to perform them, יֶשׁ־לְאֵל יָדוֹ לַעֲשׂוֹת, &c. We have a usage not unlike this in the Ennawābig of H. A. Schultens, Lugd. Batav. 1772, p. 8, viz. وخذ بايدينا الى كسب ما تحبّ وترضي. "*And take hold of our hands, for the acquisition of what you love and wish.*" This, I think, will throw some light on another passage, which has hitherto appeared very obscure to many. It is Exod. xvii. 16. וַיֹּאמֶר כִּי־יָד עַל־כֵּס יָהּ. For he said: *Because* (his) *hand* (has been) *against the throne of God,* Jehovah's war (shall be) against Amalek from generation to generation. The meaning of which is: Because Amalek has made war against Israel, amongst whom Jehovah sits and rules as a king (Numb. xxiii. 21; xxiv. 27; and, in Exod. xxiv. 10, whose throne is described), he has in fact exerted his *power,* put forth his *hand,* against the throne of God himself, on the principle of, "He that toucheth you, toucheth the apple of his eye." Zech. ii. 12. Le Clerc seems to have been the first among the moderns, who saw the true meaning of this passage, although the ancient Syriac, as well as the Persian of Tawûsi, also gave it. Le Clerc, however, thinks נֵס, *banner,* instead of כֵּס (a defective form of כִּסֵּא), ought to be read here, because the term נִסִּי, *my banner,* occurs in the preceding verse, and the mention of war in this; which is ingenious: but hitherto has been sanctioned by neither MS. nor ancient version.

7. וְאוּלָם. *But, nevertheless,* &c. *Ib.* וְתוֹרֶךָ, and vr. 8, for וְתוֹרֵנְךָ, with a single epenthetic נ, implying *a consequence.* Gram. Art. 235. The נ is here in its light or single form, as in اضربَنْ. The following are also instances, which I had not observed when the last edition of my Hebrew Grammar went to press: viz. Numb. xxiii. 13; Deut. xxix. 14;

xxxii. 10; Judg. v. 26; Obad. v. 13. See also Gram. Art. 175, 21-24.

8. אוֹ שִׂיחַ. *i. e.* supplying the ellipsis, אוֹ שְׂאַל־נָא שִׂיחַ לָאָרֶץ; after which is added, as before, and for the same reason, וְתֹרֶךָּ. Some take שִׂיחַ here to mean *speak*, as if it were the Hiphḥil of שׂוח, for הֵשִׂיחַ. But, no such Hiphḥil form occurs: and, when the word does occur, the context requires that it signify *enounce, declare*, &c., but not *speak*, or *ask*, in the sense of putting a question. See Judg. v. 10; Ps. cv. 2, &c. I have taken it therefore in the sense of *shoot, twig*, in which it occasionally occurs. See Gen. ii. 5, &c.

9. Supply here, לֵאמֹר, *saying*, which the passage manifestly requires. *Ib.* יָדַע, *hath known, i. e.* habitually, and does so still. Gram. Art. 237, note, *ib.* The passage, from vr. 7 to this place, is well illustrated by Theodoret's Sermon on Providence, Paley's Theology, and the Bridgewater Treatises.

10. אֲשֶׁר בְּיָדוֹ, &c. So in the Arabic, اَلَّذِي بِيَدِهِ نَفْسُ خَدِيجَةَ. *In whose hand (is) the soul of Khadijah.—Ib.* וְרוּחַ. *Yea*, or *even, the spirit*, &c.; which is a climax, and periphrasis declaring the power of God. This passage was probably in the eye of Solomon when he wrote Eccles. iii. 21; viii. 8; xi. 5; xii. 7.

11. מִלִּין תִּבְחַן. *Try*, or *prove, sentences, sentiments, sayings.* מלל is cognate with נמל, מול, &c., signifying *cutting, deciding*, &c., as elsewhere shewn: not merely *speaking*. Besides, the palate proves or tries meat, as to *its nutritive goodness*, not merely whether it is meat of this or that specific name or character. The passage signifies, therefore, that the ear enables a man to judge of the goodness or not of a doctrine, just as the palate does of the goodness or badness of food. And to this the context agrees.

12. בִּישִׁישִׁים. *In*, or *with, confirmed, established*, hence, *aged men.* I cannot agree with Dr. Gesenius, who seems to suppose that this is the same word with the ܩܫܝܫܐ, of the Syrians, or قَسِيسٌ, *senex*, of the Arabs. It seems much more natural to suppose that, as יֶשׁ signifies *substance* generally, and hence אִישׁ, a *substantial* or *respectable* man, יָשִׁישׁ is nothing more than a reduplication of this, signifying, the *more respectable, aged*, &c. of society; which the cognate roots will abundantly support: *e.g.* أَسَّ, *fundamenta jecit:* whence

آسَاسٌ, *fundamentum*, and اَسِيسٌ, *radix cujusque rei*, &c. Chald. Syr. and Arab. אֲסָא, *curavit;* אוּס, *fundum;* אשׁא, *senex.* Syr. ܐܣܝ, *sanavit.* Heb. אָשִׁישׁ, *fundamentum.* Chald. אֻשַּׁיָּא, *fundamenta.* Syr. Chald. אִית, *i. q.* Heb. יֵשׁ, whence אֵיתָן, *fortis:* as a verb, הִתְאֹשָׁשׁוּ, *became firm, men.* I think, therefore, that it is quite unnecessary to have recourse to a word whose first radical letter is quite at variance with that here used, especially as ܩܫܝܫܐ is obviously derived from a root cognate with קָשָׁה, *hard, firm;* and, therefore, formed by the analogy had recourse to in this. *Ib.* וְאֹרֶךְ. *And length;* an abstract used for a concrete. Supply ב, from the former member.

13. עִמּוֹ, for וְעִמּוֹ, or כֵּן עִמּוֹ. *So with him:* the comparison manifestly receiving its completion here, as the terms גְּבוּרָה and תְּבוּנָה, corresponding with similar terms in the preceding verse, tend to shew. I have continued the interrogatory form to this place, which the passage manifestly requires.

14–19 contain matter adduced in proof of what has just been said: viz. of the wise, great, and irresistible operations of God. The allusions, in this 14th verse, are probably made with reference to the destruction of Sodom and the neighbouring cities; which might have taken place about the time in which the ancestors of Job placed themselves in the land of Uz. This passage is apparently alluded to by Isaiah, ch. xxii. 22, and Rev. iii. 7. In vr. 15 we have, apparently, another allusion to the land of Sodom, &c., which became a sea. In vr. 18 the sense seems to be, *He lays open*, i. e. *undoes, the decrees*, or *decretal powers, of kings*, and then girds up their loins for captivity and slavery. 17. 19, מוֹלִיךְ יֹעֲצִים, and vr. 19, כֹּהֲנִים, *causes to march, i. e.* from their posts and dignity, making them *a spoil* to their conquerors. From the circumstance of Jethro's being priest (כֹּהֵן) of the whole district, as it should seem, of Midian, he must have been possessed of very considerable political power; as must also Melchisedec, who was king of Salem, and a priest of the Most High. Some difficulty has, however, been created here, as to the force of the term שׁוֹלָל: some wishing to make it signify, *deprived of sense;* others, *spoiled;* and others, *spoil.* The first of these have been greatly influenced by the parallel, יְהוֹלֵל, and, as they would have it, by the verb אֶשְׁתּוֹלְלוּ in Ps. lxxvi. 6. But the context in this place stands in need of no such meaning: *spoiled*, or *carried away* as *spoil*, suiting the context, according to my notions,

infinitely better. Nor is it necessary to suppose that יְהוֹלֵל, in the parallel, must necessarily change, or altogether regulate, the sense of שׁוֹלָל: it is quite enough to satisfy the parallelism, if the general exegetical sense is analogous. Now, to make *judges, counsellors of state,* and generally persons high in office, *fools,* or *mad,* is much the same thing as to say that they shall *fall from power,* and *become captives,* or *spoiled,* by their enemies, or a *spoil* to them. I prefer the latter sense; because, first, I find nothing restricting this term (שׁוֹלָל) to the sense of a passive participle: and the (sing.) number is against it. In the second place, שלל signifies *spolia bellica,* in Castell.; Aquila has λάφυρα; —Arab. شَلَّ, *propulit; bello insecutus fuit:* شَلَّالٌ, *propellentes; homines dispersi in varias partes:*—all of which seems to me sufficiently strong to determine our question in this place. In the next verse, many have taken וַיֶּאְסֹר—בְּמָתְנֵיהֶם as signifying, He again restoreth them to power, by a solemn investment and girding with sword-belt. So Dathe, &c. But against this the context militates, which speaks of deprivation, not of restoration, in the main. Besides, there is a manifest difference between the sense of the verbs אָסַר and אָזַר: the latter generally signifying, girding up so as to make fast; the former, tying up so as to deprive of power: as in the case of captives, which are hence termed אֲסִירִים and אֲסִירִים. Comp. ch. xxxviii. 3; xl. 7; and 2 Kings, xvii. 4; xxiii. 33, &c. Whence it must be evident, that the remark in Simonis Lex. Winer's edit. &c., sub voce מָתְנַיִם, stating that חֲלָצַיִם means the softer part of the flesh, &c.; while מָתְנַיִם means the harder, and the part on which burdens are placed (*i.e.* the shoulders), is a mere fancy. Nor, again, will Ps. lxvi. 11 in any degree tend to prove the latter assertion. For here, מוּעָקָה בְּמָתְנֵינוּ cannot mean *weight upon our loins,* but *pressure, binding,* &c. See the root עוּק, and cogn. צוּק. It is true, Amos (ii. 13) speaks of the *pressure* of a cart-load; but then this is spoken of in the sense *of pressure,* and not as of the weight of a burden. The whole is therefore groundless, and mere fancy. The אִיתְנִים of this last verse is used, apparently, in the same sense as יְשִׁישִׁים is in the 12th. *Ib.* יְסַלֵּף. Much has been said on the etymology of this word; but, as far as I can see, with little certainty or truth; although a sense has been obtained not unsuitable to the places in which it is found. My belief is, that both Schultens and Michaelis (Suppl. Lex. Heb.) have taken the wrong Arabic root, viz. سلف, instead of صلف: the latter of which is constantly used in a bad sense, as here, and one which seems to me to be most suitable, as

صَلْفَاء, *hard, barren ground;* صَلَفٌ, *empty, boasting* person, &c.; وَسَحَابٌ صَلِفٌ, also, *a cloud that has little water in it, but much thunder:* and the adage, رُبَّ صَلَفٍ تَحْتَ ٱلرَّاعِدَةِ, *Many a boaster under a thundering sky,* applied to one who is ready enough to promise, but never to perform. This adage is manifestly had in view in the Ennawābig of H. A. Schultens, Lugd. Batav. 1772, p. 10, حبّذا الوادق اذا رعد والصادق اذا وعد. *Welcome the rainy cloud when it thunders, and the true man when he promises.* See also his notes. And again: مَن يَبْغِ فِي الدَّيْنِ يَصْلَفْ . اَيْ لَا يَحْظَي عِنْدَ ٱلنَّاسِ. *He who acts perfidiously as to debt, fails; i. e.* is neither favoured nor beloved by men. If, then, this be the root, *emptiness,* or the like, will be the leading notion contained in our word; which, when applied in a causative form, as in יַסְלֵף, will signify, to make or pronounce *empty, void, ruined,* &c. as shall best suit the context: and receiving its point here from the opposition it bears to the term אִיתָנִים, or יְשִׁישִׁים, *substantial, wealthy, established, aged,* and *reverential personages.* Not unlike this is the passage in Harith's Moallakat Poem, vr. ٩٢, ed. Vullers:

وَأَتَيْنَاهُم بِتِسْعَةِ أَمْلَاكٍ كِرَامٍ أَسْلَابُهُم أَعْلَاءٌ.

"*Et adduximus ad eos novem reges illustres, quorum prædæ erant opimæ et præclaræ.*"

20. שְׂפָה לְנֶאֱמָנִים. Lit. *The lip of the trusty.* By the first of these words is generally meant *profession,* just as פִּי signifies either *the mouth,* or *the thing, command, &c. uttered by it.* See ch. xi. 1; Isa. xxxiii. 19; Zeph. iii. 9; Ps. xii. 3, 4; Prov. vii. 7, &c. The form of construction is here obviated by the insertion of the particle לְ. *Ib.* נֶאֱמָנִים. Lit. *Those who have acquired trust,* or *confidence,* and hence *permanency* in their posts: such being the force of the Niphhal form. Gram. Art. 157, 19. See Prov. xi. 13; Numb. xii. 7, &c., usually in a good sense. *Ib.* וְטַעַם. Lit. *And the taste:* but, as the judgment may hence be said to be guided, the term is frequently used for *decision,* or *decree,* and hence for *respect,* or *authority,* particularly in the Chaldaïc; to which the language of this book greatly inclines. So we have, in Latin, *sapientia* from *sapor;* and *insipidus,* tasteless, for *foolish.* —Comp. Ezr. v. 9; vi. 14; vii. 23; Jon. iii. 7; Dan. iii. 12, 29, &c.

21. שׁוֹפֵךְ בּוּז. Lit. *Pouring out contempt, i. e.* as out

of a vessel. *Ib.* נְדִיבִים. Lit. *Liberals:* and hence applied to princes. See Prov. xxv. 7; 1 Sam. ii. 8, &c. *Ib.* וּמְזִיחַ. In Ps. cix. 19, מְזַח should seem to signify *a girdle;* and, as the girdle implied *activity, strength,* or the like, it is not improbable that this is likewise the sense here. In Isa. xxiii. 10, this too is most probably its signification. Now, as we have in the cognate roots זוח, זיח, and זחח, the notion of *distance, elevation, distinction, brightness,* &c., it is probable that both מְזִיחַ and מְזַח are nothing more than Heëmanti nouns, derived from one or other of these cognate roots. From the last we have مَزَّحَةٌ, and مِزَّحَةٌ, signifying, *excandescentia, vehemens scintillatio prunæ,* &c. *Insolence, violent heat, rage,* or the like, will suit our context here well. In the other places, *splendid, dazzling, garment,* or *cincture,* is perhaps meant. *Ib.* אֲפִיקִים. *Of the haughty.* The root is evidently אפק. Arab. أَفَقَ, *concinnavit inspissando;* whence أَفِيقٌ, *valdè præstans et perquam liberalis,*—de equo, *velox, cursu præcellans.*—Castell. Hence آفَاقٌ, *large tracts of country,* &c. فَالآفِقُ ٱلَّذِي بَلَغَ النِّهَايَةَ فِي ٱلْكَرَمِ, *i. e.* الآفِقُ, *is one who is excessively liberal.*—Jauhari. When applied to streams, it will necessarily signify *swift* and *full;* when to men, those *elevated in station, powerful,* and *violent:* comp. Isa. viii. 7; Job, vi. 15, &c. We have, too, Job, xl. 18, אֲפִיקֵי נְחוּשָׁה, which I have, with Rosenmüller, rendered *tubes of brass,* as being channels for the marrow, just as the bed of a river is for the running stream (אֲפִיק, *i.e.* when full and overflowing). But, as آفَاقٌ signifies *viarum diverticula et inflexiones,* the bones of an animal, if supposed to be composed of brass or copper, may well enough be represented by such fusion of these metals as may imitate *the branching out* of the bones from some principal one; especially as the following member of the verse cited compares the same bones to bars of iron.—So Harith, in his Moallakat, vr. ο٨:

وَفَكَكْنَا غُلَّ ٱمْرِءِ ٱلْقَيْسِ عَنْهُ بَعْدَ مَا طَالَ حَبْسُهُ وَٱلْعَنَاءُ.

"*Deinde fregimus Amrulkeisi vincula, postquam diu vinctus erat et vexatus.*"

22. מִגֵּי חֹשֶׁךְ. *Of darkness,* as a genitive case, see Gram. Art. 224, 11. Rosenmüller thus: "Abstrusa profert *ex tenebris,* et tartareas umbras educit in lucem:" which I cannot allow. מִגֵּלָה I think cannot bear the sense of *profert:*

nor is it elsewhere construed as such with מִן. His bringing of *hellish darkness* into light, as proposed for the next member, is, moreover, heathenish. My opinion is, that by עֲמֻקוֹת is here meant, *deeply laid schemes*, such as those of the powerful, mentioned in the preceding verse, usually are. See Isa. xxxi. 6; Prov. xxiii. 27, &c. By *darkness* is most likely meant, *evil, not fit to be known*, and therefore kept secret. If then we supply this word (עֲמֻקוֹת) to the next member, we shall have a climax: yea even the secret things of, or belonging to, the shadow of death: *i. e.* of deadly and murderous character he bringeth out into the light, and duly exposes; and, by this means, reduces and ruins their contrivers. This, I think, is given as a reason for what had just been said; or, as the Latin adage is, "Quos Deus perdere vult, prius dementat."

23. מַשְׁגִּיא. *Multiplying.* This word is pure Chaldee, or Syriac, as is the use of ל marking an accusative after a transitive verb. *Ib.* שֹׁטֵחַ, *expanding, extending*, as a consequence of the multiplying just mentioned. *Ib.* וַיְנַהֲגֵם, *i. e. And leadeth* or *reduceth them.* Some have thought, and with reason, that, as this is parallel to וַיְאַבְּדֵם, it ought to be taken in a bad sense, either signifying captivity, or at least, the bringing of such people back to their original boundaries and circumstances. Our term *reduce* affords at once an exact translation and interpretation of the Hebrew וַיְנַהֲגֵם. The following verse is to the same effect.

24. מְסִיר. As in vr. 20, *causing to depart, pass away, &c. the heart, wisdom*, or *courage*, of the heads, chiefs, of such people, and so making them to wander and finally to perish: which is, perhaps, only an amplification of what had been said in vr. 22. Comp. ch. vi. 18.

25. יְמַשְׁשׁוּ חֹשֶׁךְ. *They* (now) *feel, grope; i. e.* being deprived of light, and therefore of the use of their eyes, they try like blind men what can be done by groping, or feeling about. For the precise force of this term, see my Sermons and Dissertations, p. 181–2. Dr. Gesenius translates this passage, "*palpant tenebras*," as if this darkness was to be touched or felt! He then cites Exod. x. 21, where we have וְיִמָּשׁ חֹשֶׁךְ, which is usually taken to mean, *darkness that may be felt:* and so Rosenmüller takes it. In such constructions as these, however, it is to evince the greatest ignorance, or disregard, of Hebrew Grammar to suppose that the particle ב ought in every case to be prefixed, if the sense *in darkness* was intended to be conveyed. See my Gram. Art. 219, with note, and Art. 220. The Jerusalem-Targum, therefore, as cited by Rosenmüller in loc., has,

beyond all doubt, given the true sense of this passage; *i. e.* the Egyptians should grope or feel about *in* darkness. Comp. Deut. xxviii. 29. If we take מוּשׁ, or מִישׁ, as a root cognate with מָשַׁשׁ here, we shall see reason sufficient why the form used is יָמֻשׁ, instead of יְמַשֵּׁשׁ. — *Ib.* the verse concludes with the sentiment previously expressed, viz. that having lost their wisdom, strength, and sight, they wander and err like the drunkard. See Introd. p. 80.

## CHAPTER XIII.

1. הֵן־כֹּל *Behold, the whole, i.e.* of the particulars previously mentioned. וַתֶּבֶן. *And,* at that time, *consequently considered.* Gram. Art. 233, 4.

2. לֹא נִפֹּל, &c. See on vr. 3, last chapter.

3. אוּלָם. *But, otherwise, nevertheless,* I will speak of God; *i. e.* I would rather change the theme—as in ch. v. 8—it being a much more profitable, and indeed a wiser, thing, to investigate our question from its very fountain-head. אֶל־שַׁדַּי, and אֶל־אֵל, do not necessarily signify *to* the Almighty, or *to* God, no more than לְאֵל, vv. 7, 8, does *to* God. Nor will the context here justify any such rendering. See Nold. Concord. Part. p. 41, sig. 9. So πρός often occurs in the Greek Test. See Schleusner, Wahl, &c.

4. טֹפְלֵי־שָׁקֶר. The first of these words signifies generally in the Chaldee, *joining, adjoining, plaistering over,* &c.: in the Syriac, *defiling, polluting:* and in the Pihel form, *closely prosecuting any thing.* The cognate form in the Arabic gives the same sense, as applied to language. طَغْفَلَ الكَلَامَ تَطْغِيلًا تَدَبَّرَهُ. *He applied sedulously to* (*his*) *composition,* i.e. *he well considered it.* Kāmoos. In these senses, it seems to be cognate with the Chaldaïc תְּפָל, *adhæsit,* and תִּפֵּל, *adhærere fecit;* and the Arabic ثَغَلَ, *subsedit:* ثَافَلَ, *comedit crassamentum — consedit cum alio,* &c.: أَثْغَلَ, *sedimentum fecit:* and ثَغِلٌ, *qui comedit* תפלא: and ثَافِلٌ, *sedimentum quod subsidet,* pec. *Fimus.* See on ch. vi. 6. Hence the תָּפֵל of Ezek. xiii. 10, 11–14; xxii. 28; *the untempered mortar* of the Auth. Vers.,—a term not sufficiently condemnatory. "*Forgers*" of lies, seems to me to fall short of the mark. *Glozers over, deckers out, of falsehood, i.e.* persons whose object it is to put off that which is false for truth. See the passages in Ezekiel just mentioned; and, if the term

is to be used in a medical sense, as the רֹפְאֵי following seems to intimate, then *the anointers, plaisterers over*, &c. *of falsehood, i.e.* in order to impose what is corrupt upon the unsuspecting or uninformed, for health and soundness. *Ib.* רֹפְאֵי אֱלִל. Of the sense of the first of these words, there can be no doubt; nor can there be any, as far as I can see, that the second must mean *idol*. The Jews, holding as they did, that an idol was nothing in this world, a thing of nothing and vanity—as they very well might (see 1 Cor. viii. 4)—came next to the conclusion that אֱלִיל, which signifies *idol*, must, therefore, mean *nothing*, or *vanity*, also. These blind guides our first lexicographers necessarily followed; and these, too, the German lexicographers of the present day—thinking with them, as they very much do, on subjects of theology—also follow. There are, however, but three passages in the whole Bible, viz. this under consideration, Jer. xiv. 14, and Zech. xi. 17, that can be made to bear this sense at all: and in these, the term *idol* will suit the context, as I think, much better. In the remaining seventeen, nothing but *idol* can be used. Let us now see how the word might have been derived. The root must be אלל, which in Chald. signifies *exploravit;* and אַלִּילִין, *exploratores*. So the Syr. ܐܠܝܠܐ, *dux, explorator*, &c.: the same is the case with the Samaritan. In Arab. اَلَّ, *cito ivit* (Gr. θέω, *curro*, θάω, *video cum stupore:* whence θεός), *nituit, resplenduitque color: perturbatus fuit*, &c. اِلٌّ, *fœdus, jusjurandum: radix, origo: Deus*. The cognate roots are איל, אול, אלה, and perhaps עלה, עלל, and עול. The particle אַל, is probably derived either from אלל, or אלה, implying a strong prohibition, grounded on an imprecation: not from אֱלִיל, in the sense of *nothing* or *vanity*. Our phrase, רֹפְאֵי אֱלִל, must, therefore, signify *healers*, or *physicians of*, or attached to, *idols*; *i.e.* as these were regularly teachers of religion, *idolatrous teachers, healers, i.e.* learned or wise men (and such, as already remarked, are the حُكَمَاءُ of the East even now), recommending the doctrines of idolatry.

5. הַחֲרֵשׁ תַּחֲרִישׁוּן. This reduplication, with the paragogic ן, is used to imply excess. Gram. Art. 222, 4; 235. *Ib.* תֶּהֱוִי. *Then, i. e.* consequently (Gram. Art. 232, 4, &c.), would it, this silence, be to you for (true) wisdom. The word חָכְמָה, *wisdom*, has reference to the preceding רֹפְאֵי, *physicians*, who were the professors of it, *i.e.* حُكَمَاءُ. These, Dan. ii. 12, are termed generally חַכִּימִים; in vr. 13,

חַכִּימָיָא: and, in vv. 2, 10, the different specific classes are enumerated. Well indeed might Job declare, that this would be wisdom with his opponents; for, there is no surer mark of true wisdom than silence, where real knowledge is not possessed; or of folly, to be full of talk on all such questions.

6. שִׁמְעוּ־נָא. *Hear ye now*, &c. Job, having obtained silence, first attacks the principles of his opponents, on the grounds already alluded to; affirming that what they advanced was deceitfully and hypocritically said, excusing God indeed, and endeavouring to justify Him, but in a way which He must necessarily abhor; and which was most likely to bring down heavy judgments on themselves. God, he seems to say, requires no arguments to be adduced in His favour, which are not grounded on truth.

8. הֲפָנָיו תִּשָּׂאוּן. *Will ye accept His person*, &c. A common way of speaking of *favour shewn* in judgment; a thing forbidden by all laws. *Ib.* אִם־לָאֵל. *If*, or *putting the case that, for God*, &c. The verse may mean, Will ye favour him in his cause? or will ye take upon you openly to discuss the matter for him? *i.e.* Will ye attempt to do either the one or the other? For so the interrogatives הַ, and אִם, are often found. See Gen. xxvii. 21; 2 Sam. xvii. 6, &c. This last I take to be the true sense of the passage; and to imply, that, with their sentiments, this would be a condemning undertaking.

9. כִּי־יַחְקֹר. *That one, i.e.* I, or any one else, impersonally, should thoroughly investigate your principles? Or, like the mockery carried on among men, ye should go on to mock Him? Which of these is it most safe and prudent to do?

11. הֲלֹא שְׁאֵתוֹ. "*Shall not his majesty, excellency*," &c.: root נָשָׂא.

12. זִכְרֹנֵיכֶם, &c. *Your memorials*, &c. We have in Ps. xlix. a passage not unlike this. The Psalmist says אַטֶּה לְמָשָׁל אָזְנִי. *Let me incline mine ear to the parable, i.e.* shew in what way the *γνώμαι*, rules of action of the heathen, are faulty and wrong. He then goes on to tell us, that they boast of their wealth; rather, grow mad in it (יִתְהַלָּלוּ). They consider that their houses shall never fail (vr. 12), and they call the lands after their own names. He adds (נִמְשָׁל), such an one is treated *in parable*, as a beast that perisheth. He goes on: Their posterity approve of their sentiments, *i.e.* recite them as *memorials*, &c. The *memorials* of such, Job

here says, are *but parables of ashes, i. e.* of dust and ashes; the terms אֵפֶר, and עָפָר, often going together. He adds, *For heaps of clay are your heaps, i. e.* Your houses, elevated lands (for such were the best, where the country was subject to inundation, as this was),—hillocks, *tumuli*, perhaps, or sepulchres,—are but masses of clay at best; and, therefore, things that can avail you nothing in the time of visitation. Schultens takes (גַּבֵּי) here to signify *heaps* or *mounds*, as thrown up by way of defence in fortifications, metaphorically applied to arguments set up in defence; which is now generally followed: but whether elevated grounds, tumuli, or such *mounds*, are intended or not, the exegetical sense will still remain much the same.

13. וְיַעֲבֹר עָלַי מָה. *Then come over me*, &c. The particle מָה (Arab. مَا, and occasionally مَهْ, which is the very Hebrew form), when taken indefinitely, is, according to the Arabian grammarians, equivalent to the term شَيْءٌ *some thing, any thing;* as مَرَرْتُ بِمَا مُعْجِبٍ لَكَ, *i. e.* شَيْءٍ مُعْجِبٍ لَكَ, *I passed by something* (that would be) *astonishing to you.* It will lose its ا alif in certain cases, and be written مَ; but when followed by a pause, as it is here, it is written مَهْ; as in اِقْتَضَى زَيْدٌ اِقْتِضَاءَ مَهْ, i.e. *Zaid determined a determination of something.* De Sacy's Ibn Mālik, p. 217. In a similar sense they use the expressions وَكَانَ مَا كَانَ, *so came to pass, what came to pass;* and هُوَنًا مَّا, *some accommodation.* Proverbs of Meidani, Num. 71, Schulten's edit. Comp. 2 Sam. xviii. 22, 23, 29; Prov. ix. 13; Job, xxvi. 7.

14. אֶשָּׂא בְשָׂרִי. *Should I take my flesh*, &c. equivalent, perhaps, to our *worry myself: i. e.* Why should I put myself into so perilous a situation as to speak of such a being as God is, had I not indeed strong grounds and reasons for doing so? The first member has been illustrated by Schultens from the Arabic proverb, لحم على وضم, "*Caro super ligno lanionis, pro iis,*" adds he, "*qui expositi sunt periculis;* which has been copied by Rosenmüller. A better illustration, however, is to be found among the "Proverbia Arabica Meidanii," of H. A. Schultens, N, viii. in آكُلُ لَحْمِي وَلَا أَدَعُهُ لِآكِلٍ, *I may eat my own flesh, but I will not leave it for any eater.*" "*Edere carnem alicujus,*" adds

H. A. Schultens, "est, vel locerare ejus famam, vel ejus cruciatu ac suppliciis se pascere." And A. Schultens, in his Job, c. xix. 22, to which his successor, the editor of Meidani, refers us, gives this from Ennawābig, تقول انا صايم وانت تي لحم اخيك سايم, *Dicis Ego jejuno, et carne fratris pasceris.* And again, from the Hamāsa, لا نزقا للحاء ولا للحوم صديقي اكولا, *Non levis ad obtrectationem; neque carnes amici mei comedens.*" See also ch. xxxi. 32, and Freytag's Hamasa, p. ٥٣٤, where similar language will be found. To the same effect is the following member. וְנַפְשִׁי אָשִׂים, &c. Comp. 1 Sam. xxviii. 21; Ps. cxix. 109; to which the passage of Xenarchus, cited by Rosenmüller from Athenæus, lib. xiii. p. 569, is a parallel: . . . ἐν τῇ χειρὶ τὴν ψυχὴν ἔχον, &c. That is, taking one's life in one's own hands, despairing of help from any other quarter; which, in religion, is *to give up all faith in God.*

15. הֵן יִקְטְלֵנִי. *Though,* &c. This particle does not universally signify *behold,* as usually rendered. In some places, and particularly in the books approaching to the Chaldaïc and Syriac idiom, it stands for *if, since, though,* &c. like the Syr. ܐܢ, and Arab. إِنْ. See Jer. ii. 10; Ezra, v. 17; Prov. xxiv. 12, &c. *Ib.* לֹא אֲיַחֵל. *Shall I not* (still) *hope?* The Masora, with some copies, reads לוֹ אֲיַחֵל, *in Him will I hope.* I prefer the textual reading. The exegetical sense is much the same in either case; and, unless I am greatly mistaken, clearly indicates in the speaker a belief in a future life. His meaning seems to be: How could I thus expose myself? how place my life in jeopardy, did I not trust that, though he should slay me, yet would not *my* hope be cut off? He adds, as if to confirm this, *My ways, i.e.* religious faith and views, only will I advance and uphold in this argument, and in his presence (comp. Epist. to the Hebrews, xi.); and my conviction is, that this undertaking shall turn to my salvation, &c. Job, therefore, places himself on a ground totally different from that on which his opponents took their stand.

17. מִלָּתִי. *My speech, sentiment,* the matter of my discourse: so the Arabic كَلَامٌ. *Ib.* וְאַחֲוָתִי. *And my shewing,* or *proof,* supp. תִּקְרוּ, *receive ye,* &c. Both the nouns here are of Chaldaïc derivation.

18. עָרַכְתִּי מִשְׁפָּט. *I have set in order the* (matter for) *judgment.* I have laid open the case. *Ib.* יָדַעְתִּי. I know,

I am fully sensible, or feel that I am just. I give my opponent the same privilege, the same opportunity for justification, that I require for myself.

19. מִי־הוּא. Lit. *Who is He?* &c. Considerable difficulty has been felt by many in this place, and well it might; for, if Job thus calls upon his friends, or upon any one of them, it is not easy to conceive why he should have asked this question. He must have well known the persons or person with whom he was contending. It is generally allowed, however, that it is not any of his friends, nor yet any other man, that he here calls upon, but God; who, he was wise enough to see, was at the bottom of all his afflictions. But, in this sense, the interrogation with which this verse commences becomes still more inexplicable. *If* God was the person really meant—and this I think is plainly the case,—How then is it that the patriarch asks, *Who is He?* &c. Surely he must have been as well informed on God's character now, as he was on other occasions; and if he was, he could scarcely expect to receive greater information from his less clearly discerning friends. I am induced to believe, therefore, that we have not an interrogation here, but that the term יִתֵּן ought to be understood, and the ellipsis thus supplied, מִי־יִתֵּן הוּא יָרִיב, signifying, *O that He would contend.* In this case, הוּא will plainly refer to God, just as the Arabic هُوَ often does; and the passage will give the sense laid down in the Translation, which falls in well with the following context. Comp. Isa. L. 7, 8, which is apparently an imitation of this place. *Ib.* עַתָּה אַחֲרִישׁ. *I now am silent, i.e.* I pause for his interposition. *Ib.* וְאֶגְוָע. *And* (lit.) *I expire.* If this latter term is to be taken in its usual Hebrew sense, very great impatience, such as cannot long be borne, is perhaps all that it was intended to express; as in the example, "*Give me children, or else I die.*" מֻתָה אָנֹכִי. *I am a dead woman*, Gen. xxx. 1. This word, in the Arabic, however, signifies primarily *emptiness* (الجُوعُ ضِدُّ الشِّبَعِ, *i.e.* גוע is opposed to שבע, *i.e.* to *fulness*: Jauhari and Firozabādi), used as a verb. جَاعَ اِلَيْهِ عَطِشَ وَٱشْتَاقَ, *i.e.* גע אליה, signifies *he thirsted for, was desirous* of it; which, if applied here, will give the same exegetical sense, viz. *greatly desiring, impatient*, &c. It may, nevertheless, be intended to point out Job's great affliction, which seemed to threaten him with an early death.

20. Job here requests, as it appears to me, that if God

would please to inform him of his error,—if any such thing were indeed the cause of his misfortunes,—He would so far ease him of his sufferings and fears, that he might fully enter into the question; knowing, as he well did, his own unworthiness (ch. xiv. 1, &c.), but still believing that it was not on account of any heinous or habitual course of sin that he was thus afflicted. *Ib.* אָז. *Then*, &c. marking the last member of a hypothetical sentence, takes away the necessity of apocopation in the subsequent verb. Gram. Art. 234, 3.

21. כַּפְּךָ מֵעָלָי. Lit. *Thy hand remove away from on me.* Affliction is often represented in the Scriptures by saying, that the *hand is laid on*, &c. See Gen. xxii. 12; xxxvii. 22; Exod. vii. 4, &c. Job here prays, therefore, that his affliction might, during this hearing, be remitted. *Ib.* וְאֵימָתְךָ וגו׳. *And Thy fear*, &c. The revelation of the Almighty was occasionally made in great terror. See Gen. xxviii. 17; Heb. xii. 21, &c.

23. כַּמָּה לִי. *How many mine*, &c. This I take, not as an interrogation, but as in connexion with הַשִּׁיבֵנִי, i. e. *answer me*, saying, How many, &c. as given in the Translation. And this sort of construction is continued, I think, to the end of vr. 25; all of which may be considered as an expansion of what is said in vr. 19, above.

25, הֶעָלֶה וגו׳. *Whether a leaf*, &c. That is, Whether it is a principle with Thee deeply to afflict Thy weak and defenceless creatures; which I cannot believe.

26. כִּי־תִכְתֹּב. *For*, or *because thou writest, registerest, down, against me bitter things*, &c.; which may be illustrated by the adage in Ennawabig,

المَرَضُ والحاجة خطبان  امرّ من نقيع الحُطبان

"*Morbus et egestas duo negotia amariora quam succus colocynthidis.*" See also ch. iii. 20; ix. 18.

*Ib.* וְתוֹרִישֵׁנִי. Lit. *And causest me to possess*, &c.; *i.e.* puttest me in possession of, or investest me with, the afflictions due to my sins when a youth, and as if repentance, faith, &c. afterwards persevered in, availed nothing.

27. וְתָשֵׂם. *And causest to be placed, i.e.* declarest should be placed, &c. On this usage in this and the last verb, see Gram. Art. 157, 6, *Ib.* וְתִשְׁמוֹר. *And watchest, i.e.* by thyself or by others, all my paths: puttest me under restraint, or in prison. *Ib.* עַל־שָׁרְשֵׁי. *Upon the soles*, &c. This ought

to be construed with the preceding וְתָשֵׂם, &c. Gram. Art. 241, 18. Thus: And thou condemnest my feet to the foot-lock: on the soles of my feet doth it become impressed, engraven, &c. Comp. Ezek. viii. 10; xxiii. 14; Ps. cv. 18. בַּרְזֶל בָּאָה נַפְשׁוֹ. *The iron entered his person.*

28. וְהוּא וגו׳ *And,* or so, *he as rottenness,* &c. This, I think, manifestly belongs to the next chapter: great efforts, indeed, have been made to connect it with the preceding matter of this verse; but, as far as I can see, without the least success. The patriarch is clearly commencing a new and more general subject. *And he,* he says, i.e. *man generally, under such circumstances, grows old, or wears away, as rottenness,* or *like a garment which the moth consumes,* &c. In ch. iv. 19, we have similar language similarly applied. Comp. Ps. xxxix. 12; Isa. L. 9; which must place this matter beyond the reach of doubt.

## CHAPTER XIV.

1. Job, having stated generally the charges brought against him, enters now more in detail on the frailty of man; and then passes on to the merciful, permanent, and omnipotent character of God, and particularly on his kindness in conniving, as it were, at the transgressions of men: without which, he concludes by observing, the most mighty and otherwise perfect must inevitably perish.

*Ib.* אָדָם יְלוּד אִשָּׁה. *Man, the child of woman,* &c. intimating not only his original weakness, but also that of her who produced him; alluding, probably, to Gen. iii. 16, &c. This should be considered as the commencement of a general topic, in which the natural debility of man is intended more particularly to be described. He adds, "*few of days,*" *i.e.* his whole period at best is short; and this "*full of grief,*" *i.e.* restless agitation. The construction here is termed *distinctive.* Gram. Art. 225.

2. כְּצִיץ יָצָא. *He comes,* or *opens out, like a blossom.* וַיִּמָּל, *and is nipped,* or *cropped, off.* וְלֹא יַעֲמוֹד, "*and standeth not,*" *i.e.* is too weak to do so. יַעֲמוֹד, rather means, *stands fast,* or *firm.* See my Sermons and Dissertations, pp. 176–8, which is here beautifully contrasted with the fleeting character of a shadow. The LXX. has, καὶ οὐ μὴ στῇ. See ch. viii. 9.

3. אַף. *Moreover,* &c.: root אפף, from seg. אַפָּה, whence אַף, Gram. Art. 77: lit. *including, accumulating, moreover,* &c. *i.e.* Notwithstanding the weakness and infirmity of man,

Thou deignest to observe his ways, mark his iniquities, and bring him to judgment. Comp. Ps. viii. 5, &c. *Ib.* זֶה. Lit. *This* (being), *i.e.* such a being as this. *Ib.* וְאֹתִי. *And me thou bringest*, &c.; *i.e.* Thou condescendest to try a creature so weak, worthless, and transitory, to afflict and distress him. Even me, he adds, Thou forcest into judgment with Thee, for no cause that I can assign: turning, however, now from the general topic, and applying the whole to himself.

4. מִי־יִתֵּן Lit. *Who giveth clean of unclean*, *i.e.* Who can give out, lay down, pronounce, make (comp. שׂוּם, and שׂוּת; and see Gram. Art. 154, 8, note, and ch. xxxvi. 3) that one of the number of the manifestly unclean, be clean or holy? Our translators have, I think, greatly mistaken this place —as if it had been written מְטָהוֹר מְטָמֵא, or מִי־גֹחַ— alluding, as they seem to have thought, to the first verse. The allusion, however, appears to be to the verse immediately preceding; and the passage to mean, But, as for man, who can of the unclean—as it is the case with him—say that he is clean? The answer is, *No one; i.e.* My duty, when so brought to my account, is resignation to God's will, and trust in His mercy alone. He then proceeds, as before, to speak of the shortness of human life.

5. אִם וגו׳. *Surely engraven* (are) *his days, a number* (are) *his months with respect to thee*, *i.e.* they are few. Comp. the use of this word מִסְפָּר, Gen. xxxiv. 30; Deut. iv. 27; xxxiii. 6; Isa. x. 19, &c. *Ib.* אִתָּךְ. Not "*with thee;*" but *with respect, reference, regard, to thee:* and this sense is applicable, perhaps, to every place in which the word is found. The Jewish *with*—as if this word were synonymous with עִם —has misled the translators in places almost innumerable; *e.g.* Gen. xxxvii. 2, וְהוּא נַעַר אֶת־בְּנֵי בִלְהָה, *and he* (was) *a child, boy, with respect to the* sons of Bilhah, &c., *i.e.* he was much younger than they. Not, "And the lad (was) with the sons of Bilhah," &c., which the terms בֶּן־זְקֻנִים, *child of old age*, in the next verse, seems abundantly to justify. Besides, *the lad*, requires that the Hebrew be וְהַנַּעַר, not וְהוּא נַעַר. *Ib.* חֻקָּיו. Lit. *His decrees.* I prefer taking the singular with the *kethiv*, *i.e.* the extent of his life, &c. with which the following עַד־יִרְצֶה, i.e. *until, during which*, or *while, he satisfieth his day as a hireling*, agrees.

6. שְׁעֵה מֵעָלָיו. Lit. *Look from on him; i.e.* be favourable to him. Comp. Gen. iv. 4, 5; Exod. v. 9; Ps. xxxix.

14; cxix. 117, &c. וְיֶחְדָּל. Supply רְגַז, *and let him cease troubling*, or *being troubled*, ch. iii. 17: as if he should say, His period hast Thou limited; this he cannot pass, in any case: but now remove Thine afflicting glance from off him, until, or that he may (Arab. حَتَّى), satisfy his day as a hired labourer.

7. He now proceeds to shew that, in this respect, man is inferior to the unconscious stock of a tree; for, though cut off, it will again send forth branches. וְעוֹד יַחֲלִיף, *still it will* RENEW. This verb is so used, Isa. xl. 31; xli. 1, &c. which it is important should be distinguished. In the Arabic it seems to take its senses thus: first, *succeeding*, *coming after*, another; then, *becoming its substitute*, &c., and so keeping up his office or station, as in خَلِيفَةٌ, *a calif*, who was supposed to be a successor and *locum tenens* of Mohammed, just as the modern popes are said to be successors of St. Peter, and he of Christ. When applied to herbs or trees, as in these examples from Jauhari, اَلْخِلْفَةُ نَبْتٌ يَنْبُتُ بَعْدَ اَلنَّبَاتِ اَلَّذِي يَتَهَشَّمُ وَخِلْفَةُ اَلشَّجَرِ ثَمَرٌ يَخْرُجُ بَعْدَ اَلثَّمَرِ اَلْكَثِيرِ, *i.e.* חִלְפַּת (signifies), *a herb growing up after others which have become flaccid and dry*: and (spoken), *of a tree, the fruit which is produced after much* (former) *fruit*. In the first of these senses is the word here used by Job; exactly like our law terms *growing and renewing*, when speaking of tithes. *Ib.* לֹא תֶחְדָּל. *It faileth not*, opposed to יֶחְדָּל, in the preceding verse.

8. אִם־יַזְקִין. *Putting the case, supposing*, that *it grow old*, &c. וּבֶעָפָר, *and in the dust*, &c. It should be observed, that עָפָר, *dust*, is often used in this book where the more common Hebrew has אֶרֶץ, or הָאָרֶץ, and which is in the parallel member here. *Ib.* גִּזְעוֹ. Lit. *Its cutting*; meaning *the stock*, or *stump*, from which the main part of the tree has already been severed. We have here an abstract used, instead of a concrete, form.

9. מֵרֵיחַ, &c. From the *scent*, *exhalation*, &c. The word رِيح is used in the Arabic to signify, *help*, *aid*, &c., and, as a verb, "Percepit *ex re aliquâ bonum odorem*; and it is construed with مِن, as it is here: it. *respiravit*, *spiritum duxit*, *refocillatus fuit*, &c.; and, according to Jauhari, رُوِّحَ المَاءُ إِذَا أَخَذَ رِيحَ غَيْرِهِ لِقُرْبِهِ مِنْهُ, *i. e.* תרוח, *is said of water*,

*when it receives the odour of something else, on account of its being near it. Ib.* וְעָשָׂה קָצִיר. *And will produce crop,* &c. The latter word is but ill accounted for by the lexicographers. The Arabic and Æthiopic, قَصَرَ, *præcidet,* ΦՋՀ: *irretivit, nodis constrinxit,* would in the form קָצִיר, suggest the notion of *cropped off, bound up,* &c. which would very well apply to the ingatherings of the harvest, just as our word *crop,* or the more technical term used in old tithe treatises, *garba,* does. I translate the phrase by *produce,* which appears to me to be its precise force in our idiom.

10. וְגֶבֶר. *But* (stout) *man, i.e,* the most brave and warlike, *dies. Ib.* I read וַיֶּחֱלָשׁ וַיִּגְוָע as belonging to the same member of the sentence, and as explanatory of the term יָמוּת, immediately preceding. This makes the context orderly, and just what the oriental idiom requires. I consider the authority of the accents as but little.

11. אָזְלוּ, &c. Lit. *Waters have gone from the sea, and a river may parch and dry up; i.e.* These things may happen, without at all rendering such waste or drought permanent. He adds:—

12. וְאִישׁ שָׁכַב. *But* (when) *a man hath* (once) *lain down, he riseth not,* &c. to heighten the comparison, and the more forcibly to describe his utter impotency. Not to imply that there shall be no resurrection; for he is now speaking of man's earthly and mortal state only, and of the character which belongs to it; as the next verse will abundantly shew. *Ib.* עַד־בְּלִתִּי. *Until,* &c. Let not the reader imagine here, that our patriarch means to say that so long as the heavens remain men shall not awake, but that, upon this event taking place, they shall. All Job intends is, that, as men and such as they now are possessed with earthly consideration, &c., they never more shall arise at all. The force of the particle seems to be, *during* such space, &c. without reference to any thing that may follow. In English *until* implies, on the contrary, some event to succeed the period named; and hence very frequently the Scriptures have been misconstrued and misapplied. So Luke, xxi. 24, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν, "*until the times of the Gentiles be fulfilled;*" as if Jerusalem should be rebuilt after such period: than which nothing can be more fallacious. See 1 Sam. xv. 35; 2 Sam. vi. 23; Isa. xxii. 14, &c.; Noldius, under עַד, Schleusner, Wahl, &c. under ἄχρι, ἄχρις, μέχρι, μέχρις, and ἕως.

13. מִי יִתֵּן. *Who can enounce,* i.q. *Oh, that some one would,* &c. *Ib.* תַּצְפִּינֵנִי. *Thou wouldest lay me up, i.e.*

as treasure, &c. in the grave. Comp. Isa. xxvi. 19, 21, which affords an excellent comment on this place. *Ib.* חֻקָּי. *Wouldest appoint my statute, i.e.* decree for me, *i.e.* what I should think and do in this my state of tormenting anxiety. וְתִזְכְּרֵנִי. *And wouldest bear me favourably in mind,* still think kindly of me. Which, I think, must imply that even his being laid up in the grave was not to be continued for ever. The substance of both the preceding remarks is combined in the next verse.

14. אֲיַחֵל. *I will hope, until my renewal come.* If this word (viz. חֲלִיפָתִי) is to be taken in the sense, in which חֲלִיפוֹת is in vr. 7, viz. *renewal;* a *new life,* after death must be meant. Job seems to say that, warfare as this life is, still he would entertain the hope, that his renewal should eventually arrive; and this, although he might be laid up, during the period of God's displeasure—no matter how long that may be—even in the grave.

15. תִּקְרָא. *Call Thou,* and I, אֶעֱנֶךָּ, *will accordingly,* or *surely, answer thee. Ib.* תְּכֻסֹּף. *Growest pale for—longest,* or *wilt* affectionately *long, after,* &c. *i.e.* God, having so laid up his servant, will now receive his answer in judgment as that of a son, or friend, whom he has long detained from his presence, but kept secure from the fury of his adversaries. This is, I think, a plain and obvious recognition of a judgment to come, and also of the manner in which God will deal with those, who are beloved and befriended by Him here on earth.

16. לֹא תִשְׁמוֹר, &c. *Wilt not* (*angrily*) *observe, reserve, my sin.* Comp. ch. x. 14; Jer. iii. 5; Amos, i. 11, &c. *i.e.* God, although watchful over the steps of Job, and dealing with him accordingly in this life, will, nevertheless, when that period shall arrive, regard him with favour: which he goes on to say more particularly:—

17. חָתוּם. *Sealed up* (is) *my sin,* &c. Comp. Deut. xxxii. 34. וַתִּטְפֹּל, *and Thou layest a covering,* &c. *over* my iniquity. See on this verb, ch. xiii. 4. He then returns to his former theme, and depicts the fall of those who are otherwise circumstanced.

18. וְאוּלָם. *But otherwise,—i.e.* things being different,—(even) *a falling mountain perisheth,* i.e. *becomes decomposed* —which is a geological truth—*even a rock removed from its place.* That is, not being so circumstanced as to expect God's favour, the *greatest of men* or of powers (often compared in the language of Scripture to mountains, see Jer. li. 25; Zech. iv. 7; Rev. viii. 8) fall and perish; even the

rock, however hard and firm, is made to give way. Comp. ch. ix. 4–7, &c.

19. אֲבָנִים שָׁחֲקוּ. Lit. *Waters have reduced the stones.* Rosenmüller tells us here, that the order is inverted. I think not. The nominative, unless it be the most important word, comes last in the order universally. See Gram. Art. 212, 3, 216, 217, 4. *Ib.* תִּשְׁטֹף. *It bears away, i.e.* the waters mentioned just before, taken in the aggregate; a very usual mode of construction in the Arabic. See Gram. Art. 216, 7: *i.e.* The waters, soft and flexible as they may seem, have yet powers sufficient to reduce and wear away the hardest rocks, and even to bear away the soil of the land, and so to ruin it. So Major Rennell, in his Description of the Kizzel Ozan River, as cited by Mr. Rich, "Residence in Koordistan," vol. i. p. 226: "From the upper level of Media it descends with a rapid and furious course through a frightful chasm, which its waters have worn through the base of the mountains, which is many miles in width," &c. *Ib.* וְתִקְוַת, So hast thou brought to destruction (times innumerable) the hope of mortal man.

20. וַיַּהֲלֹךְ. *And he proceeds*, i.e. אֶל־מְקוֹמוֹ, *to his place.* Comp. ch. v. 26; x. 21; Ps. xxxix. 14. So the Arabic phrase, in Abulfed. Ann. Musl. ذَهَبَ إِلَى مَكَانِهِ, *He passed to his place, i.e.* the grave. Comp. Acts, i. 25. This verb, moreover, contains the notion of proceeding *gradually, step by step*, Gen. viii. 3; xii. 9; xxvi. 13; and particularly with reference to death. See ch. vii. 9; xix. 10; Hos. xiii. 3; Ps. lxxviii. 39. And this the context suggests as its precise force here. *Ib.* מְשַׁנֶּה פָּנָיו. *Changing his countenance*; bringing on the marks of age and infirmity, just as the waters alluded to fret and wear out the stones. So Shakespeare, "*His complexion shifts to strange effects after the moon.*"

22. אַךְ. *Only*, i.e. *this and nothing else* doth he perceive (יָבִין), supplying the verb from the preceding verse. Job, therefore, after stating his own confidence in God's mercy, closes his defence or speech, by declaring the miserable state of those who happen to be *otherwise* circumstanced; allowing,—rather confirming,—the general statements previously made by his opponents, without also allowing the justness of their application. We seem here to have a confusion of the sufferings of life, with the state of death. All that is meant however is,—and this by way of recapitulation,—that all which such persons can generally attend to is, their own immediate sufferings.

## CHAPTER XV.

1. Each of the three friends of Job having now spoken, Eliphaz commences a series of replies; and, as it was likely enough would be the case, he returns to his former positions, for the purpose apparently of defending them, and certainly not in a temper improved by what he had heard. There is a remarkable likeness observable in these two speeches, as we shall notice in the sequel. *Ib.* הֲחָכָם. *Doth*, or *should a wise man*? &c. It should be remembered that in ancient times (as already remarked, ch. xi. 6), the WISE, الحكماء, were the professors and teachers of religion, as well as of law, &c.; and that, hence in the Scriptures, the *wise* are the well informed in these respects; the *fools*, those who are differently circumstanced. *Ib.* דַּעַת־רוּחַ, is best explained by the following קָדִים, *east wind*, which is constantly represented in the Scriptures as injurious: hence, *vain, puffing, pretending*, &c. may be its meaning.

2. חוֹכֵחַ, *Contending*, or *by contending*: the Hiphhil infin. or verbal noun of יכח. These, like all other nouns, when construed as *specificatives* (see Gram. Art. 219, note, *ib.* 4), may be supposed to involve the prep. בְּ, לְ, &c.; and hence be rendered as Latin gerunds.

3. לֹא יִסְכֹּן, *Profiteth not*. Great has been the difficulty felt in accounting for the different senses of this word; meaning, as it here probably does, *profit*; in other places, *poverty*; and in others, *being in danger*, &c. I think, with Gesenius, that the leading notion is that of *being at rest, sitting still, residing quietly* in one's habitation. Hence would naturally enough arise the sense of *profit, wealth*, and the like. Hence, too, supposing this to arise from idleness, would the terms *being still, at rest*, &c. be applied to *poverty*. And, again, as a want of care and caution, with regard to one's enemies, might likewise be implied, this word would be taken, in other contexts, as equivalent to *being in danger, peril*, &c. When, however, Gesenius takes it, in this last case, to be a *denominative verb*, as he terms it, from שַׁכִּין, signifying *a knife*, he seems to me to take for granted the thing to be proved; for, now a question will arise, as to what the etymology of this word (שַׁכִּין) must be; which is manifestly not in a primitive form. I should rather think that שַׁכִּין is one of those augmented nouns (see Gram. 154, 12, note), signifying *habit, profession*, &c.; and in this view שַׁכִּין may signify

any thing reducing another to *quietness, stillness,* as a knife in slaughtering animals, &c. So, in the Arabic, سَكَنَ, *quietus, sedatus, firmus,* ac *stabilis fuit;* and transit. *stabilivit,* &c. It. *Pauperem, miseramque reddidit.* سَكِينَةٌ, *culter:* سَكَّانٌ, *cultrarius:* سَاكِنٌ, *otiosus.*—Comp. the exordium of the first speech, ch. iv.

4, אַף. *Moreover, but,* &c. See root אפף, and note to vr. 3, ch. xiv. *i. e.* in addition to thy unsatisfactory statements, thou goest on to disseminate infidelity. *Ib.* תָּפֵר יִרְאָה, *Thou makest fear* (i. e. of God) *of none effect.* Hiph. of פּוּר. The Arab. فَرَى is continually used (conj. viii.) in this sense in the Koran. *Ib.* וְתִגְרַע. *And cuttest off,* or *away:* שִׂיחָה, *complaint, crying out,* as in prayer: *i. e.* By this conduct thou inducest others to cease from prayer, and so to give up religion; for this, יִרְאָה, is mostly taken to mean. Comp. vr. 6, ch. iv. The opinion of Eliphaz respecting Job, is now manifestly less favourable than it was at first.

5. יְאַלֵּף, Supposing a public disputation to be here held, this word will signify, *It* (*i. e.* thy mouth) *teaches* us what opinion we ought to form of thy piety; *i. e.* it *publishes, proclaims,* or is the author of, thy own conviction. See vr. 6. *Ib.* עֲרוּמִּים. *The crafty, sophistical,* who, while they make their defence, betray the badness of their principles. Comp. Gen. iii. 1; Prov. xii. 16, &c. *Ib.* וְתִבְחַר. Lit. *And thou choosest,* &c.; but, as this latter clause is apparently intended to contain the grounds and cause of the former, *for, inasmuch as, seeing,* &c. will give the true force of the particle ו.

6. יַרְשִׁיעֲךָ. *It bespeaks thee bad,* i. e. *it therefore convicts thee.* This is Eliphaz's first general conclusion; and surely it is sufficiently severe. He now proceeds more specifically to make good his objections.

7. הֲרִאישׁוֹן. *Whether the first,* &c. There certainly is a tradition among the Orientals of very ancient standing, to this effect, that, before the world was created, an agent was produced by the Deity who was to act as his vicegerent, or prime minister. In Dan. iii. 25, we read, "The form of the fourth is like *the son of God.*" Among the Hindoos, *Brahma* is this character; among the Buddhists, the *Adhi Buddha;* among the Greeks and Romans, *Apollo;* with Plato, Philo, &c. *the Logos;* among the Soofee Mohammedans, *Mohammed,* whom they term *the first Intellect;*

among the Druzes on Mount Libanus, the *Hakim Biamr Allah*. According to the ancient fathers of the church, Christ was this person, and identically the same with the יְהוָה of the Old Testament. Him, again, the Targumists term the *Memra* (מֵימְרָא), or *Word of God*; who is undoubtedly the same with the *Logos*, or *Word*, of St. John. I know of but one way of accounting for this getting into the minds of the heathen, which is: Revealed religion must have been more ancient than apostasy from it, just as the Bible is more ancient than profane literature. Heathenism was, therefore, merely a system of separation or schism from the true church, in which this and other parts of revelation were retained, but greatly distorted. This Being, or Person, is occasionally termed *Wisdom* by the Targumists, as Gen. i. 1; Targ. Jerus., and apparently by Solomon, Prov. viii. where vv. 23, 24, *this very passage of Job is copied.* And to this St. Paul probably alluded, when he termed Christ *the power and wisdom of God*, 1 Cor. i. 24. Eliphaz, therefore, seems to accuse Job of wishing to assume this character. See note on ch. xi. 6, above. *Ib.* וְלִפְנֵי גְבָעוֹת. *And before the hills*, &c. The passage in the Proverbs runs thus, *From everlasting was I anointed; from the first* (מֵרֹאשׁ, *from the head;* whence, probably, the blunder of Minerva's being produced from the head of Jove), *from times before the earth; in there being no great depths, was I brought forth* (חוֹלָלְתִּי). And in vr. 25, לִפְנֵי גְבָעוֹת חוֹלָלְתִּי, the very words of Eliphaz! Now Eliphaz, both here and in his former speech, manifestly refers to revelations formerly made. Similar sentiments are uttered, and former documents referred to by Bildad in ch. viii.; and, as these, from the citations apparently made from them in this Book of Job, seem to have treated very abundantly of moral truths —of which we shall see more by and by,—it is not improbable that a considerable number of them are preserved in this book, and the Proverbs of Solomon; and that under the terms *wisdom, learning*, and the like, true religion, and its author, are enigmatically depicted in all.

8. הַבְּסוֹד. Lit. *Whether in the secret of God dost thou obtain an audience?* The best comment on which is Prov. viii. 22–31, for this puts the *Being* there spoken of exactly in this situation. Comp. Jer. xxiii. 18, 22, which seems to be a copy of this place. *Ib.* וְתִגְרָע. *And cuttest off, i.e.* appropriatest, securest, *wisdom to thyself.* It is remarkable enough that Solomon's *wisdom* (vr. 14) terms itself *counsel, substantial, intelligence*, בִּינָה, and גְּבוּרָה, *might*. The *Logos*

of Plato, &c. meant *reason* or *intellect*. The *first-born*, according to the Soofee Mohammedans, is, as remarked above, *the first intellect*, اَلْعَقْلُ الْأَوَّلُ, اَلْحِكْمَةُ, *wisdom*. The *Buddha* of the Buddhists, means etymologically the same thing as does the Δαίμων of the Greeks. The Apollo of the heathen was famed for being the author of all wisdom. I cannot help thinking, therefore, that Eliphaz has here the same *Being* in view; and that he accuses Job of something like an intention to assume the person and character belonging to Him alone. On this subject generally, see Euseb. Prep. Evangel. lib. VII. capp. xii–xv.; Stillingfleet's "Origines Sacræ;" Gale's "Court of the Gentiles;" Grot. "De Veritate Christ. Relig." &c.

9. מָה־יָּדַעְתָּ. *What hast thou known?* &c. *i. e.* If indeed thou art in possession of such knowledge as thy assumptions seem to imply, tell us what it is. תָּבִין, *discriminatest, understandest*, &c.; and it, *i. e.* דָּבָר, *the matter is not with us*, well known, and familiar.

10. גַּם־שָׂיב. *Also the gray-headed.* Arab. قال ... شَيْبٌ الاصمعي الشَّيْبُ بَيَاضُ الشَّعَرِ, *El Asmai has said, that* אלשיב *signifies whiteness of the hair*, i. e. *gray-headed*. On יָשִׁישׁ, see ch. xii. 12, to which the remark of Eliphaz seems to be intended as a reply. Hariri Makam. 50, has—

أَمَا تَرَى الشَّيْبَ وَخَطَّ وَخَطَّ فِي الرَّأْسِ خُطَطْ

*Dost thou not see that the gray-hairs are mixed, and that they have drawn lines upon thy head?—*

*Ib.* כַּבִּיר. Lit. *Great, in days, beyond thy father;* and so this word كَبِيرٌ is used in the Arabic. The point of the remark seems to be, If thou art older than the hills (v. 7), how does it happen that there are men with us older than thy father? A remark not unlike this was offered to our Lord by the Jews, John, viii. 57, which seems to confirm the view here taken of the dispute.

11. הַמְעַט מִמְּךָ. *Are the consolations?* &c. The use of מ, in מִמְּךָ, appears to be equivalent to the Latin *apud*. See Nold. p. 458. וְדָבָר. ellip. for וּדְבַר אֵל, *and the word of God*. This term (דבר) occasionally occurs in this sense with the article. See Isa. ix. 7; xxix. 21; xxx. 21; l. 4; Prov. xiii. 13. *Ib.* לָאַט, i.e. *for gentleness, easy, unimpressive*. See Isa. viii. 6; 2 Sam. xviii. 5. Eliphaz had in ch. iv. as

well as the other respondents, appealed to a revelation: and here he says that to this Job paid little or no regard.

12. מַה־יִּקָּחֲךָ. *What doth thy heart take, receive, acquire in learning*, &c. for *thee?* Usually, "*carry thee away;*" which is unexampled in the Hebrew, and, I think, in all the Oriental dialects of this family. לָקַח generally signifies, *accepting, taking*, and the like (see the dictionaries), and often in the sense of learning something; which is apparently the sense of it here. יִקָּחֲךָ I take to stand for יִקַּח לְךָ, *takes for thee*,—a mode of writing by no means uncommon. See Gram. Art. 206, and the places marked in the margin of the text. Again, if *Why*, &c. was intended, לָמָּה, עַל־מָה, or the like, would have been used in this place, rather than מָה. The sense seems to be, as in vv. 8 and 9 above, What knowledge hast thou acquired superior to ours?—and the passage to be added by way of repetition, in order to confirm the sentiment there expressed, and also to give force to that in the verse immediately following. *Ib.* יִרְזְמוּן עֵינֶיךָ. *Do thine eyes fix, fasten, lay hold, upon*, &c. A similar usage occurs Gen. xx. 10, מָה רָאִיתָ כִּי וגו׳, *What hast thou seen that?* &c. The verb רזם, Arab. رزم, seems to have, as its leading sense, *make fast, be firm*, or the like. So Jauhari, اَلرَّازِمُ مِنَ الْاِبِلِ الثَّابِتُ عَلَي الْاَرْضِ, *i. e.* רָאזֵם, *said of camels, means one firmly fixed on the ground*, so as not to be able to rise from fatigue, &c. He adds: وَتُقَالُ لِلثَّابِتِ الْقَائِمِ عَلَي وَجْهِ الْاَرْضِ, *it is also said of one standing firmly on the surface of the ground.* And, again, رَازَمَ الْقَوْمُ دَارَهُمْ إِذَا اَطَالُوا الْاِقَامَةَ بِهَا, *a people* רָאזֵם *have established their dwelling, when they have lengthened out their time of residence in it.* And again, رَزَمَ الرَّجُلُ إِذَا أَضَرَّ بِهِ الْمَرَضُ, רָזַם *is said of a man, when disease presses grievously upon him.* So also Tebrizi, on a passage in the Hamāsa (Freytag's edit. p. ٣٩٢) وروي بعضهم فَارْزِمْ به ما رزم اي اثبت به ما ثبت لك من قولهم اسد رُزَم ورزام اذا جثم علي الفريسة وهمهم عليها فارزم به ما رزم. That is, *fix firmly on him what he has fixed on thee; from the expression* (viz.), *a lion*, רָזַם and רזאם, *when he lies upon the prey, and growls over it.* Schultens takes the sense of *vehementius iratus fuit;* but this seems to be only a

secondary acceptation, derived perhaps from the notion of something pressing hard upon one. Comp. the cognate verbs رزف, and رزب, in both of which the same notions prevail. The sentiment intended here seems to be, What has thy heart received or discovered, and thine eyes fixed upon (יִרְזְמוּן, with the epenthetic ן, implying *certainty* or *excess*), which is not well known to us? I deem it superfluous to say any thing here on the favourite metathesis, by which this word is transformed into רָמַז, Arab. رَمَزَ, as I also do on the want of unity, point, and subject, which that substitution evidently introduces into the context. I can understand, by the eyes fixing or fastening on some thing (which is the sense of חָזָה, *to behold*), that the person in question *has* and keeps firmly *in view*, something to which he pertinaciously adheres. I have rendered these verbs in the preterite, because the sense of the following verse seems to require it.

13. כִּי־תָשִׁיב. *That* thou causest *to turn about*, i.e. *refreshest*, רוּחֶךָ, *thy breath*, or *spirit*. *Ib.* אֵל־אֵל, perhaps for עַל־אֵל, a very common case, *against God*. Eliphaz accuses the Patriarch, if I mistake not, of having taken up some notion which he is determined not to give up, and which is such as to encourage him to rebel against God.

14. מָה־אֱנוֹשׁ. *What is mortal man*, &c. The passage seems to be intended as a retort upon Job, in nearly his own words. See ch. ix. 1; xiv. 1.

15. הֵן בִּקְדֹשָׁיו. *Behold, in his holy ones* or *saints*, &c. These saints, most likely *angels*, are also mentioned in the first address of Eliphaz, ch. v. 1. We need not suppose here, with the Neologians of Germany, that this notion could not have been familiar to the Hebrews earlier than the times of the captivity; for we read of them appearing to Abraham and Lot, even before the times of Job. See Gen. xviii., and the Introduction to this work. In ch. iv. 18, this sentiment is given rather more at length; and there the term מַלְאָךְ, *angel*, accompanies it, apparently as an explanation.

16. נִתְעָב וְנֶאֱלָח. *One who has become abominable*, &c. We have good instances here of the force of the Niphhal conjugation; see Gram. Art. 159, 19: and which suggests an allusion here to the fall of man.

17. אֲחַוְךָ. *Let me shew thee*. An apocopated form of the Pihel of חָוָה (see Gram. Art. 233, 3); a word much in use in the Chaldee and Syriac. *Ib.* וְזֶה, for וַאֲשֶׁר. Gram.

Art. 177, 3. *Ib.* וְאֲסַפְּרָה. *And let me recount; i. e.* [illegible] consequence: Gram. Art. 234, 2. The construction [illegible] here to be inverted for, *Hear me, and I will shew thee* [illegible] *let me recount* accordingly, *even what I have seen; i. e.* either what he had seen, *i. e.* experienced, or else as written in books: the latter obviously, as what follows is clearly a citation. Comp. ch. iv. 8, 15, &c.

18, 19. By חֲכָמִים is manifestly meant here, as before, teachers of religion; and, from the following context, these must have been the patriarchs: men who possessed the land as feudatory lords, and among whom no stranger sojourned. Comp. Gen. x. *Ib.* וְלֹא כִחֲדוּ. *And withheld not, kept not back.* Comp. Ps. xl. 10. If the sole possession, just mentioned, referred to the times and persons immediately subsequent to the flood, those who are here said to have been their fathers must of necessity carry us up still higher, to times and persons preceding that event: which the context evidently requires.

20. כָּל־יְמֵי. *All the days*, &c. to the end of the chapter seems to be a citation; and the persons, particularly alluded to, to be Cain and Nimrod. *Ib.* חוּא מִתְחוֹלֵל (*is*), it: *i. e.* the whole period of his life *subjected to, brought into, circumstances of, pain.* Comp. ch. xxx. 16; Ps. lxxviii. 33; xc. 9. In this case, חוּא מִתְחוֹלֵל will refer to כָּל. That this well suits the character of Cain, will be seen in Gen. iv. 14. וּמִסְפָּר, *i. e. a small number, few*, &c.: ch. xiv. 5. It is manifest that, in both members here, the terms marking certain periods of time are the subjects of the discourse.

22. לֹא יַאֲמִין. *He confides not*, &c.; a favourite expression with Eliphaz: see vr. 15; ch. iv. 18. *Ib.* וְצָפוּי. And watched, *way-laid:* the participial passive noun, for צָפוּי. So Cain: "*Every one finding me shall kill me.*" Comp. Ps. xxxvii. 32. *Ib.* אֲלֵי־חָרֶב. Lit. *For the sword; i. e.* to be destroyed by it.

23. נֹדֵד חוּא. *He wandereth*, &c. So Cain, Gen. iv. 14. וְהָיִיתִי נָע וָנָד; and vr. 16, he is said to have resided in a land named נוֹד, in memory of his wanderings. *Ib.* לְלֶחֶם אַיֵּה. Lit. *For bread wherever—.* This passage has proved exceedingly troublesome to the translators and commentators, apparently for this reason: it has not been generally seen, that the Hebrew language admits of considerable variety in the position of its words: hence great fear was entertained, lest, by transposing the words, violence might be done to the context. But, as it is evident enough that such variety is found in fact, we need no longer fetter ourselves with that consideration. See my Gram. Art. 241, 18, &c.; and above,

ch. ix. 19, where we have הִגָּה transposed in a similar manner. Jerome, too, has so taken this passage: viz. "Cum se moverit ad quærendum," &c. *Ib.* יָדַע, seems particularly to mark the circumstances of Cain.

24. עָתִיד לְבִידוֹר. *Prepared for the assault*, &c. The only difficulty we have here is with the word בִּידוֹר, and the difficulty has been found to be great, particularly as this precise word occurs no more in the Hebrew Bible, nor ever apparently in the sister dialects. The root must evidently have been כדר; Arab. كدر. In Isa. xxii. 18; xxix. 3; however, we have כַּדּוּר, which manifestly requires a sense very nearly allied to that of our word. Injury and war are clearly intended by the prophet in each of these places; and, in the latter, we have some of the terms used here by Eliphaz: *e. g.* vr. 2, וַהֲצִיקוֹתִי; vr. 3, וְצַרְתִּי; and the whole turn of expression is military. In Job, we have יְבַעֲתֻהוּ צַר וּמְצוּקָה; so that the prophet apparently had in his eye this very passage of Job. Castell thinks that *a camp* was meant, because כַּדּוּר is thought to signify *a sphere*, or *ball*, and because camps were made *round*. Camps among the Greeks were certainly sometimes made circular, as Xenophon tells us; but it no where appears that they were so among the Hebrews or Arabs. Certainly the camp in the desert was rectangular, not round. Besides, it is far from certain that כַּדּוּר means *a sphere:* and, if it is cognate with כתר, it should rather mean *inclosing*, *binding about*, or the like, than *round*—much less *spherical*. I take כתר to be truly cognate with כדר, as I also do גָּדַר, *sepivit*, *murum* vel *parietem struxit*, &c. Arab. جُدُر, *pariete circumseptus fuit* locus: *corroboravit*, &c.; كَثَر, *multitudine superavit*; كَثْر, *gibbus cameli*. See also غَدَر, and كَدَر. This last, *incommodis molesta fuit* vita: *effudit* aquam nubis, &c.; *ab alto demisit* rem. 7th conj. *celer et festinus fuit*. Which, applied to war, should signify *accumulation*, *force*, &c., in *hurry*, *agitation*, *rushing downwards*, forwards, or the like, as in a tremendous attack: and this I take to be the meaning of the word here.

25. בָּטַח יָדוֹ. *He laid down his hand* (comp. Isa. xxiii. 11; Exod. xv. 12, &c.); *i. e.* laid it on with violence, *as to God*, אֵל־אֵל: he rebelled against His appointments. וְאֵל־שַׁדַּי. *Even as to*, or *against*, *the Almighty*, *he became*, or *made himself great*. יִתְגַּבָּר.—Comp. Gen. iv. 5–13. Compare also Gen. vi. 1–5, in the last verse of which we are told, that these (*i. e.* הַנְּפִלִים) were אֲשֶׁר מֵעוֹלָם הַגִּבֹּרִים אַנְשֵׁי הַשֵּׁם, *the Giants* (i. e. *Heroes*), *who were from ancient*

*time men of name.* The verb יִתְנַבֵּר, above noticed, seems to identify itself with the גִּבּוֹרִים here mentioned, who certainly were the posterity of Cain. It is worth while to remark, that near the end of the fourth chapter here (Gen.) we have an account of the birth of Seth; and we are told, at the same time (*i. e.* vr. 26), that then, and apparently in his family, began men (publicly) to call on the name of God. The next chapter, viz. the fifth, gives his descendants down to the times of Noah. The commencement of the next chapter tells us of a different race, whose daughters were taken as wives, apparently by the religious race (sons of God) of the family of Seth. At vr. 4 we are told, that in these times, and afterwards, the נְפִילִים were in the earth, who, from what follows, were evidently the same persons with these גִּבּוֹרִים, or *Giants;* and the same does the etymology of the word imply: which, as I believe, has never been satisfactorily made out. I may be excused, therefore, if I offer what I can on it. The root נפל, in the Arabic, signifies generally, *giving something liberally, more than is deserved; assigning the spoil; taking the greater part of the spoil,* &c. نَوْفَلٌ, *vehementia, angustia:—Mas hyæna;* Hylax. نَافِلٌ, *excessus;* نَافِلَةٌ, *abundantia: acquisita præda.* Nothing is more common in the East than the practice of naming warriors after certain animals, as *the Lion, Tiger,* &c. So Ali, أَسَدُ ٱللَّهِ ٱلْغَالِبُ, *the lion of God, the conqueror;* and in Mr. Bopp's Sanscrit Nalus the hero is termed *a Tiger.* Several of Mohammed's companions received, according to the Kāmoos, the name of نَوْفَلٌ, probably from their warlike characters. In the Chaldee too, we have נַפְלָא, *i. q.* the Syr. ܢܦܠܐ *Giant,* or *Orion.* See Job, ix. 9, with the notes on it; xxxviii. 31; Isa. xiii. 10. This word, therefore, is perfectly equivalent to גִּבּוֹר; and, in all probability, this is the true etymology of the *vox vexatissima,* נְפִילִים. I cannot help thinking, moreover, from the allusions here made by Eliphaz, as well as from the circumstance that the whole of this race perished at the flood, that Cain and his family are the persons had in view. These were the first Giants: their second race, after the flood, are said to have made war on the Gods, and to have perished in the attempt. See ch. ix. 9, above; and Euseb. Prep. Evangel. lib. ix. capp. xiv. xv.

26. יָרוּץ. *He, God, runneth, rusheth, upon him,* &c. בְּעֵנָאר. *On the neck:* equivalent, perhaps, to בְּכָתֵף, on the shoulder, Isa. xi. 14. So Ibn Arabshah, in his Life of

Timour, p. ٣١, رَاكِبِينَ أَكْتَافَهُمْ مِنْ وَرَائِهِمْ. Lit. *Riding their shoulders from behind, i. e.* attacking them in the rear, as in the "*adsultare tergis pugnantium*" of Tacitus, Agricola, xxvi. The עֹרֶף of the Hebrew is used much in the same sense, Exod. xxiii. 27; 2 Sam. xxii. 41; Job, xvi. 12, &c. *Ib.* בַּעֲבִי. Lit. *On the thickness.* See Schultens on the place.

27. בְּחֶלְבּוֹ. *With his fatness*, i. e. *his wealth, riches.* As if he should say, he has blindfolded himself by means of his wealth. So the Jews are said to have a veil on their hearts; to have uncircumcised ears; to have made the heart fat, and the like: all implying mental blindness, darkness, and ignorance, and thence obstinacy. *Ib.* וַיַּעַשׂ. *And* (so) *made*, &c. *Ib.* פִּימָה. *Prosperity, wealth*, &c. It is of little consequence, whether we take the Arabic ثَأْم, فوم, or فِئْم, for the root of this word; the first signifying, *to fill up with fat;* the second, meaning *corn;* the third, *powerful*, &c.: the general exegetic sense remaining the same in each case. The main question to be determined however is, What are we to understand by the following words, viz. עַלֵּי־כֶסֶל? "*Upon the loins*" has usually been taken: but to this I object on many accounts. 1st. It cannot be shewn that כֶּסֶל ever means the loins: it rather means the small guts. See the passages. 2dly. I doubt whether עָשָׂה עַל can be found, having any such sense as this; and, 3dly, if it could, still it would be difficult to say how this could apply in a sense any way suitable to the corresponding previous member: unless it be supposed that *fattening the bowels* might be taken to signify the same thing as *fattening the heart;* which I greatly doubt. I am inclined to think, therefore, that the passage ought thus to be taken, lit. *So he maketh wealth for*, or *into, a confidence:* taking עַלֵּי in the sense of אֶלֵי, or לְ (Gen. xii. 2; Jer. xxxvii. 15), which is common enough. Comp. chh. viii. 14; xxxi. 24; where the parallel member has מִבְטָח, and where זָהָב, *gold*, is the sort of wealth so taken. Comp. also Ps. lxxviii. 7; Prov. iii. 26. If this be the sense of the clause, then it will stand as a sort of consequence to the preceding; and the apocope, in וַיַּעַשׂ, be easily accounted for (Gram. Art. 233, 3): *i. e.* Since he has covered his face with his own fatness, *i. e.* thus blinded himself, he has *accordingly* taken wealth for his god.

28. נִכְחָדוּת. The force of the Niphhal form is here remarkable: *to be, become, cut down*, or *destroyed, i. e.* at some future period. *Ib.* לֹא יִשְׁבּוּ לָמוֹ. *They possess not for them-

*selves, i. e.* Men, impersonally, shall not inhabit, because destruction awaits them. *Ib.* הִתְעַתְּדוּ. *Have become prepared, made ready, for heaps:* where the correspondence between the forces of the Niphhal and Hithpahel forms is obvious. See Gram. Art. 157, 19. *Ib.* לְגַלִּים, ellip. for לְגַלִּים לִהְיוֹת. i. e. *to become for heaps.*

29. לֹא יִטֶּה. *Shall not extend, lay down, fix, to the earth,* as the poles, pins, and covering of a tent, so as to be permanent (Gen. xxxiii. 19, &c.); and, metaphorically, נָטָה לְבָבוֹ מֵעִם יְהוָֹה. *He laid down, fixed, his heart* (its being) *with Jehovah,* &c. It will be observed that we have here a climax. Such shall not grow rich, his wealth shall not endure, and it is added, וְלֹא יִטֶּה וגו׳. *Neither shall extend, &c. to the earth their wealth, &c.* The getting of wealth is the first thing denied; its permanency, the second; the third, its being extended over, fixed, or attached to the earth, or land, *i.e.* so as to constitute a permanent princely family. The metaphor seems to be taken from the act of pitching a tent in which a family is to reside. So Isa. liv. 2: "*Enlarge the place of thy tent, and let them stretch forth* (יַטּוּ) *the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes,*" &c. And this is spoken with reference to increase, strength, and permanency, as attending the true church. *Ib.* לָאָרֶץ. Lit. *To the earth,* with the verb in Kal יִטֶּה, to be taken impersonally perhaps, *it extends,* &c., or *is extended, to the earth or ground; i. e.* so as to take and retain it in possession. We have, in Ps. xvii. 11, a passage not unlike this, and situated in a similar context. After speaking of their being inclosed in fatness, the Psalmist adds: עֵינֵיהֶם יָשִׁיתוּ לִנְתּוֹת בָּאָרֶץ׃. Their eyes have they applied *to laying down, fixing, extending* (their power) *in the earth.* Where I take בָּאָרֶץ to be equivalent to our לָאָרֶץ. Comp. Ps. xlix. vv. 7, 12, where the subject is of the same character. *Ib.* מִנְלָם. *Acquisition, wealth.* Arab. نَوْلٌ. *Giving, presenting.* نَبْلٌ. *Quod quis consequitur, opes,* &c. Syr. ܢܠܐ. *Deprehendens.* Æth. ተፍለወ: *Defendit, protexit.* Heb. נָלָה. *Consummavit,* &c. Comp. Isa. xxxiii. 1. Hence מִנְלָם, for מִנְלֵהָם. Gram. Art. 75.

30. Comp. vr. 22. *Ib.* יוֹנַקְתּוֹ. *Surculus ejus:* the metaphor is taken from the branching of trees, intimating his posterity. *Ib.* שַׁלְהָבֶת. The שׁ being prefixed to this word, shews it to be of a Chaldaïc or Syriac form: the root is

לַהַב. See Hoffman's Syr. Gram. p. 184; Jahn's Elementa Aramaïcæ...linguæ, p. 89, &c. In Cant. viii. 6, we have שַׁלְהֶבֶתְיָהּ, or, according to Ben Naphtali's reading, שַׁלְהֶבֶת יָהּ. *Flame of the Lord.* In Ezek. xxi. 3, this place of Job seems to be imitated. And, on the whole, שַׁלְהֶבֶת seems to intimate some extraordinary immission of fire, by way of judgment. Comp. Job, iv. 9 (where it is termed נִשְׁמַת אֱלוֹהַּ, *breath of God*) with Isa. xxx. 33. Allusion is probably here made by Eliphaz to the destruction of Sodom, Gomorrah, and the rest of the cities of the plain. *Ib.* פִּיו. His (*i. e.* God's) mouth. Comp. ch. iv. 9.

31. אַל־יַאֲמֵן. *Let him not confide, trust.* This, to vr. 35, forms the peroration of this speech of Eliphaz, and may probably be a part of the ancient document already referred to. נִרְעָה. *Has become subject to error:* where the force of the Niphlal form is apparent. By שָׁוְא is here generally meant *falsehood*; first in religious belief, and secondly in its consequences, vanity, misery, and disappointment, in every respect.

32. תִּמָּלֵא. Lit. *Shall he become filled.* The allusion is to precocious fruit, which, in consequence either of some disease in the tree, or of some blast sent upon it, presents its fruit earlier than it ought to do, which presently withers and dies. Such tree is sometimes termed in scriptural language, "*the vine of Sodom*" (Deut. xxxii. 32); and such vine is here mentioned, vr. 33: which affords a further inducement for believing that the allusion is to the destruction of Sodom, &c. by fire. It should seem, moreover, from what we now have of the patriarchal Scriptures, that mention was often made in them of the extraordinary judgments of God. See Jude, vv. 11, 14, 15; Numb. xxi. 14, 28; ch. i. 16; Gen. xix. 24.

33. כַּזַּיִת. *Like the olive.* That the olive grew in these parts is evident from the testimony of Diodorus Siculus, lib. iii. § xliii. His words are: πάσας δ' ἐλαίαις καταπεπυκνώσθαι διαφόροις πῶν παχ' ἡμῖν.—"Olivis tamen a nostratibus diversis passim inumbrantur."

34. גֶּלְמוּד. *Obtuse, sterile,* as the rock *impenetrable.* See note on ch. iii. 7. The context here requires, however, that it be taken to signify *senseless, struck dumb and lifeless,* as by lightning: for this is the destroying fire spoken of.

35. הָרֹה, to be construed as if ב were prefixed, as a specificative (Gram. Art. 219, note; 222, &c.); *i. e. in* or *by conceiving,* &c. *Ib.* וּבִטְנָם. *Even, yea, their viscera,* &c. The Hebrews universally make the heart, or viscera the

seat of thought. This speech closes very much like that of Eliphaz, given in ch. iv.

## CHAPTER XVI.

2. רַבּוֹת. Many *things*. In the languages of this class, generally, the feminine gender is used to mark *things*, in opposition to the masculine, which is taken to designate intelligent agents. Gram. Art. 216, 7. *Ib.* עֲמַל מְנַחֲמֵי. Lit. *Consolers of misery:* where, however, the following substantive stands in the place of an adjective, Gram. Art. 224, 4–8, *i.e. miserable comforters.*

3. הֶקֵּץ, &c. *Is there any limit? i.e.* there is surely no limit: alluding to the words of Eliphaz, ch. xv. 1. *Ib.* Or, if this be not the case, מַה־יְּמָרִיצְךָ, What makes thy opinion appear the true one, so as to justify thy answering? Various have the attempts been here to discover the force of the word יַמְרִיץ, as may be seen in the Commentators. I take the Arabic usage of أَمْرَضَ, as given by the native lexicographers, and as signifying, *He came near, approached to, the truth, in his opinion.* So Jauhari: أَمْرَضَ ٱلرَّجُلُ, &c. — see note on ch. vi. 25 — which he exemplifies with the following extract, not unlike our passage here in Job: وَلٰكِنَّ ذٰلِكَ ٱلشَّيْبَ حَزْمٌ اِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا. *But there is beneath this gray* (hair) *a foresight,* (which) *when it surmises, thinks aright,* or *hits the truth.* This, I think, as it is well suited to the context, and receives the support of many as far as their conjectures have gone, is the true scope and drift of this passage: *i.e.* What makes thy opinion seem true, or, persuades thee that thou art in possession of the truth?

4. אֲדַבְּרָה. With the paragogic ה, implying a consequence. Gram. Art. 234, 2. That is, taking such premises, I might also argue to the same effect. אָחְבִּירָה. I might put sentences together,— fabricate, string together, a rhapsody, against you, &c.

5. I take אֲאַמֶּצְכֶם to be written for אֲאַמֵּץ עֲלֵיכֶם. See Gram. Art. 206. *Ib.* יַחְשֹׂךְ. *May hold back, restrain, you,* for יַחְשָׂכְכֶם, which would be difficult to pronounce, and inelegant. "Subaudi כְּאֹבְכֶם *dolorem vestrum,*" says Rosenmüller. But Job is not speaking of their disease; he is arguing against the vanity of their arguments. Neither

could he imagine that these arguments—supposing his friends were as diseased as he was—could in any degree moderate their affliction. This would be to argue on the very grounds which he took upon himself here to condemn. He only means, apparently, that he might, as they had done, check the course of their arguments; which would, however, amount to nothing in the end.

6. אִם־אֲדַבְּרָה. The paragogic ה here, and in the following verb (אֶחְדָּלָה), serves to keep up the connexion with the preceding premises, which must necessarily be rendered in the same mood and tense.

7. הֶלְאָנִי. *He hath reduced me to nought; i. e.* taking לא as the root, as in הֹגִיד, from the part. נֶגֶד, &c. *Ib.* עֲדָתִי. *My society*, my family, household, &c.

8. וַתִּקְמְטֵנִי. Chald. and Syr. ܩܡܛ. *Corrugatus.* Arab. قَمَطَ. *Constrinxit* simul quatuor pedes ovis, &c. *Ib.* לְעֵד הָיָה. *It hath been*, &c., *i.e.* this circumstance has been adduced as such, on the grounds that none but a grievous sinner could be thus afflicted. *Ib.* וַיָּקָם. *So, accordingly*, &c., *it, the circumstance alluded to, has arisen*, בִּי, *against me. Ib.* כַּחְשִׁי. Lit. *My deficiency*, or *want.* This word, occasionally used to signify *lying*, rather means the *keeping of something back, deficiency*, and thence *leanness*, &c. יַעֲנֶה. *It answers*; or, which is the same thing, supplies an answer, &c.: *i. e.* My wretchedness is taken as proof sufficient of my sinfulness, as in the preceding member.

9. אַפּוֹ. *His wrath; i. e.* God's wrath. *Ib.* וַיִּשְׂטְמֵנִי. *And acteth fiercely, cruelly*, &c. The lexicographers have generally taken this word as equivalent to שָׂטַן, *i. e.* שָׂטָן, *opposing* as an enemy: but the Arabic supplies us with the very word here, and, as I think, in the sense which it every where requires, viz. سطم; which, according to Jauhari, is the same with صطم, and which the tribe of Temim write ستم. He then tells us, that السِّطَامُ means حَدُّ السَّيْفِ, *the edge of a sword:* and that we have in the Hadith, العَرَبُ سِطَامُ النَّاسِ اَيْ حَدُّهُمْ. *The Arabs are the Sitām of men*, i. e. *Their edge.* The author of the Kāmoos further tells us, that it is taken to signify *an iron poker*, and أَسْطَمُ, *most noble:* perhaps as we say, *aristocratical*, i. q. *most martial*, from Ἄρης, *Mars.* In the Syr. ܣܛܒ, *compedivit, vinxit*, and ܣܛܒܐ, *chalybs.* From all of which it must appear, that *acting*

*fiercely, sharply, hardly,* or the like, is the sense of the root. So, in Ps. lv. 4, בְּאַף יִשְׂטְמוּנִי. *In wrath do they fiercely pursue me;* which could hardly be, *In wrath do they hate me,* &c. And here, חָרַק and יִלְטוֹשׁ are, perhaps, in some degree, synonymous with this word, or at any rate may serve to explain it. I take צָרִי, however, to be the nominative to each of these verbs.

10. פָּעֲרוּ. *They gape.* Comp. Ps. xxii. 8, 14, &c., which is evidently modelled, in a great degree, after this place. *Ib.* יִתְמַלָּאוּן. *They fully pursue,* or *follow.* See Deut. i. 36; Josh. xiv. 14; 1 Kings, xi. 6. לְלֶכֶת אַחֲרֵי, or the like, is necessary to fill up the ellipsis.

11. יַסְגִּירֵנִי. *God shutteth me up.* The verb is used to signify *shutting a door,* or *gate, closing up,* as in a siege, &c. Exod. xiv. 3. And in this latter sense is it to be taken here. *Ib.* יִרְטֵנִי. *He casteth me down.* I shall only add to what Schultens has said on this word (see in loc.), the following from Jauhari, الوَرْطَةُ الهَلَاكُ; *i. e.* אלוַרְטָה signifies *destruction.* قال ابو عُبَيْد وَاَصْلُ ٱلْوَرْطَةِ اَرْضٌ مُطْمَئِنَّةٌ لَا طَرِيقَ فِيهَا. *Abu Obeid has said, that the origin of this sense* is, *level land in which there is no road;* and hence, I suppose, the notion of *perplexity, loss, ruin,* &c. The cognate roots are رطا, رطو, رتو, and رتا. Heb. רטה, and رطط. Heb. and Chald. רטט, روط. Syr. ܪܘܛܐ. All having cognate significations.

12. וַיְפַרְפְּרֵנִי. *And He hath vexed me.* Chald. פַּרְפַּר. *Movit, contrivit.* Syr. ܦܪܝܪܘܬܐ. *Imbecillitas.* Arab. فَرَّ. *Disquisivit,* فَرْفَرَ, *movit, agitavit, fregit.* *Ib.* בְּעָרְפִּי. *By my back, i. e.* the back part of the shoulders: see ch. xv. 26. *Ib.* וַיְפַצְפְּצֵנִי, redup. of פוץ, *dispersit.* Arab. فَصَّ. *Separavit, diremit,* rem. فَصْفَصَ, *properavit, præceps fuit in sermone.* فَضَّ, *fregit* rem *cum divulsione:* to which פָּצָה, Chald. פְּצָה, Syr. ܦܨܝ, and Samar. ܦܨܝܬ, are cognate. See Gram. Art. 197, 3, &c. These, like all similar reduplications, are used generally for the purpose of implying excess. *Ib.* לְמַטָּרָה. *For a mark.* Arab. نطّار (a نطر). *Avium terriculamentum,* quod inter segetes erigitur. مَنْظَرٌ. *Aspectus, facies,* &c. Comp. Lam. iii. 12. So Ibn Doreid, speaking of the servants of a great man, says:

وَهُمْ لِمَنْ أَمْلَقَ أَعْدَاءٌ وَلَوْ شَارَكَهُمْ فِيمَا أَفَادَ وَحَرَي.

"*Sed sunt ei, qui ad inopiam fuit redactus, hostes; etsi socius eorum fuerit in re, qua profuit, et sapientiâ polluit.*"

13. רַבָּיו. *His arrows.* It is of little consequence which of the cognate roots we take here, viz. רבב, רבה. רוב. Arab. رَبَّ, روب, رَبَأَ, روم, رَمَي, وَرِمَ. Syr. ܪܒ, ܪܒܐ, ܪܡ (whence ܪܡܐ); all signify, *increasing, shooting out*, or the like: to which the notion of *magnitude, shooting, extending*, &c. may naturally enough be referred. Some take "archers" here. I think—and the ancient interpreters are generally with me—the context rather requires *arrows*, or *darts*; alluding, perhaps, to the piercing pains to which Job was subject. *Ib.* יְפַלַּח, &c. *He harroweth.* פְּלַח, Chald. ܦܠܚ, Syr. فَلَحَ. *Secuit, sulcavit*, &c.: alluding to the arrows, perhaps, just mentioned. Comp. Ps. cxxix. 3. *Ib.* יַחְמוֹל. *Bears, forbears, spares.* Syr. ܚܡܠ. Arab. حَمَلَ. *Portavit:* hence, *pertulit patienter*, &c. *Ib.* מְרֵרָתִי. *My gall.* Schultens has shewn from the Kāmoos, that مَرَارَةٌ signifies *the gall-bladder.* He might also have shewn, that المِرَّةُ is taken to signify *the intellect, pride, firmness* of mind, *strength, patience*, &c. العَقْلُ, الاِصَالَةُ, الاِحْكَامُ, القُوَّةُ, الطَّاقَةُ: and that, by what Job says here (the viscera being usually taken as the seat of sense, &c.), he probably means that of these he had now been in a great measure deprived. This is probably the exegetical sense intended. Nor is the passage without a parallel in the authors of Arabia, for we have in Ibn Doreid, vr. 143, Haitsma's edit.:

وَلَا اَقُولُ إِنْ عَرَتْنِي نَكْبَةٌ قَوْلَ القَبُوطِ ٱنْقَدَّ فِي ٱلْبَطْنِ ٱلسَّلَا.

"*Neque dicam, superveniente mihi adversitate gravi, dictum desperantis; ruptæ sunt in ventre secundæ.*"

Which the scholiast tells us originated in the occasional rupture of the caul inclosing a young camel in the womb; an accident fatal both to mother and young: thence, says he, it is used metaphorically to signify complete desperation. انقد انقطع السلا الجلدة الرقيقة التي يكون فيها الولد واذا انقطعت هلكت الناقة وهلك الولد وهذا عبارة عن الياس التام.

14. יָרֵץ, &c. See ch. xiv. 26.

15. גִּלְדִּי. *My skin.* Chald. אִתְגְּלִיד. *Decorticatus est.* Syr. ܓܠܕ. *Congelatus est.* Arab. جِلْد. *Cutis.* *Ib.* וַתַּלְכְלֵךְ *And have made to enter.* Chald. עַלַל. *Ingressus est.* Syr. Ethpe. *Intravit.* Which in Pihel will be, *made to enter*, or the like: *i. e.* My strength (for of this the *horn* is usually made an emblem) is merged in the dust: which is only a repetition of the sentiment expressed at the close of v. 13.

16. חֲמַרְמָרָה, or חֲמַרְמֶרָה: the first of which is a sort of passive form. It is of little consequence to the general sense, however, which we take. Chald. חֲמַר. *Conturbatus est, efferbuit,* &c. Syr. ܚܡܪ. *Vinum,* ܚܡܝܪ, *fermentum.* Arab. حَمَر. *Rubuit* facies. Our translators, not aware of the Chaldee character of this book, generally took the word as if derived from pure Hebrew, חֹמֶר, *lutum.* The LXX. took it, as I have done, *συγκέκαυται*: and so Aben Ezra. *Ib.* וְעַל עַפְעַפַּי. *And on my eye-lids,* &c.: *i. e.* As the eyes afford a never-failing index of the state of the mind, so here they intimated the grievous pains under which Job was suffering, exhibiting rather the agonies of a dying man than any thing else.

17. עַל לֹא. *Because* (there was) *not,* &c. The language here seems to have been copied by Isaiah (liii. 9); which is not unlikely, as Job's sufferings were not wholly dissimilar to those of our Lord. I take the passage, however, rather to point out a comparison; viz. *Because,* or, *Even as . . . . so,* i. e. *in like manner, was my prayer pure,* or considered pure by the Almighty. This Job's faith assured him of, as it should seem from his own professions.

18. אֶרֶץ. *Earth,* or, *O earth, cover not,* &c. *Ib.* מָקוֹם לְזַעֲקָתִי. *Place, residence,* be *for my cry;* or, rather, *Let my cry nowhere remain,* i.e. housed, concealed, and unavenged. In all such cases, it is of the utmost importance to determine whether a term is to be understood objectively or subjectively. See Gram. Art. 224, 10. The passage, from this, as well as from what follows, evidently contains an allusion to the murder of Abel (Gen. iv. 10), whom Job probably considered circumstanced not unlike himself: pure as to his faith, but grievously misunderstood and cruelly dealt with.

19. גַּם־עַתָּה. *Behold now also: i. e.* as God had borne witness to the injury done to Abel, so should he to that of Job. In this sense, therefore, the אַל־תְּכַס, and יְהִי, in the preceding verse, are exegetically futures; thus, Because, &c. . . . therefore the earth shall not cover my blood (sup-

posing matters to be carried to the greatest extremity), nor shall the place of my complaint exist: for my witness is in the heavens, &c. *Ib.* שָׂהֲדִי. *My eye-witness.* "Schultens nimis subtiliter," says Rosenmüller, "ex Arab. شَاهِدٌ, *testem oculatum.*" He then refers to Gen. xxxi. 47, by way of proof; but no such proof will that passage afford: because עֵד will signify either an eye or ear-witness. In the Arabic, the distinction noted by Schultens certainly obtains. So the Soorah, مشاهدة معاينة بيدن. *To witness*, i. e. *with the eyes.*

20. מְלִיצַי. *My interlocutors, interpreters, mediators*, &c. The word occurs only *five times*, and this sense obtains in four of them at least: viz. Gen. xlii. 23; 2 Chron. xxxii. 31; Isa. xliii. 27; Job, xxxiii. 23; and this, now under consideration. In ch. xxxiii. 23, the passage is very peculiar, and deserving of particular notice: it runs thus, מַלְאָךְ מְלִיץ. *An angel*, or *messenger-interpreter, one out of a thousand, to announce to man his righteousness: so shall he act graciously towards him, and say, Redeem him from descending to destruction;* (for) *I have found an expiation*, &c. See the place. He must be next to blind, I think, who cannot see in these words the doctrine of a Mediator between God and man inculcated. But more on this when we come to that passage. So, in the place under consideration, *My interlocutors, mediators*, are *my friends:* not, "*My friends scorn me;*" because, first, It is hardly natural that Job should call these men his friends here, and, at the same time, term them his scorners. Secondly, this word nowhere occurs in the sense of scorner: nor, if we may judge from the passage just cited, is it necessary to suppose that Job ever ascribed any such sense to it. Nor, thirdly, does the plural number used here *necessarily* call for a plural number in the translation and interpretation of the text; and thence, for its being referred to Job's friends: because, when speaking of any thing excellent, the plural is often used when *one* only is meant, as in אֱלֹהִים, בַּעֲלִים, חָכְמוֹת, &c., Isa. liv. 5, &c. In all which cases, *greatness*, or *excess*, as *great mediator*, &c., seems to be meant. See Gram. Art. 223, 3. And, fourthly, the plural number here rests on no authority beyond that of the vowel-points. Certainly the LXX. have preserved no vestige of it whatsoever: and the same may be said of the Syriac, if indeed a conjunction (ο) has not there been interpolated. The preceding שָׂהֲדִי seems to require the singular number; as, in both cases, the same person is, in all probability, meant. My opinion is,

therefore, that מְלִיצַי רֵעָי, *My mediator, interlocutor*, &c. is *my friend*, is the original and correct reading; just as מְלִיץ, in the singular, is in ch. xxxiii. 23, where the same person is manifestly meant. Whether we have a wilful corruption of the text by the Jews here, I will not say; but certainly, ignorant as they are, and opposed to every thing about a Mediator, I can suppose that the authors of the vowels might propose this reading in the plural number for the purpose of making the passage point to Job's friends, which would also make it necessary to give a new sense to the term מְלִיץ: and this, probably, has been the case. The root in the Arab. is لوص, whence لَاصَ, *furtim aspexit, enigmaticè locutus est*, &c. Whence, perhaps, the notion of representing things differently from their real or primitive state, *i. e.* by giving other terms to any narrative, either enigmatically, or by real translation into another language; and then, again, in a bad sense, by holding them up to ridicule: which last notion can hardly obtain here. And if so, Job had in his eye here the promised Mediator and Redeemer. But more on this hereafter. *Ib.* אֱלוֹהַּ, *to God*, &c. That is, having such a witness in heaven (ver. 19), and such a real friend there, my weeping eye shall constantly be turned towards him.

21. וְיוֹכַח. *So pleads*, or *shall he plead, i.e.* carry on the business of a מְלִיץ, *mediator*, לְגֶבֶר, *for a man with God*, וּבֶן־אָדָם, *even a son of man, i.e.* as a son of man, or man generally, *for his friend*, לְרֵעֵהוּ. "In לְגֶבֶר," says Rosenmüller, "est ל nominativi nota, ut 1, Paral. iii. 2; Ps. lxxxix. 19; Jesaj. xxxii. 1," &c., which is all perfectly fictitious; it being evident to demonstration that ל, in these places, has the force of *as to, with respect to*, &c. The true and literal rendering is given above; which, as it appears to me to be perfectly natural, stands in need of no such fictitious assistance as this. That Job had some knowledge of an *Intercessor* with God is evident from ch. xxxiii. 23; and such must have been the *Angel* who (Gen. xlviii. 16) had *redeemed Jacob from all evil*. Comp. Dan. iii. 25; vii. 13; Gen. xxiv. 7, 40, &c. This falls in well with the preceding verse, and with the sense there given of מְלִיץ. I must, moreover, object to any, and every, method of interpretation, which is satisfied by merely extracting *any sort of sense* from any context generally. The character and religious views of the speaker ought, in all cases, to be carefully weighed, and his expressions elsewhere used to be considered; and particularly those which are connected with his immediate circumstances, hopes, and consolations. And, this being done, I think we must come

to the conclusion here, that Job speaks of the Redeemer, the Intercessor (as he indeed termed him), whom he considered as his constant and faithful friend; and to whom he should in a few years (v.r. 22) go, and from whom he should no more return. I shall be told here by some, that all this must have been more than the patriarch could have known. My answer is: I have no means of judging of his knowledge, except by his words; and to these I have here given the obvious, easy, and natural, translation and interpretation. If others have better means of getting at Job's knowledge than these, let them adduce them. I only request that they may contain something better than mere hypothesis.

## CHAPTER XVII.

1. רוּחִי חָבָּלָה. *My spirit is bound, i. e.* suffers great pressure or pain; not unlike the passage in Shakespeare's King John. When brought out into the open air, the king is made to say, "*Ay marry, now my soul hath elbow-room:*" *i. e.* it feels relieved from the pressure formerly experienced. In ch. vii. 15, Job says, *Strangling*, מַחֲנָק, *suffocation, trieth, presseth on my soul.* See the note. The same, I think, is the meaning here. As to the etymology of חבל, the primary notion seems to be *binding:* hence, a *rope:* and, as this was used for marking out portions of land, it was used to signify, *apportioning out, either for good or bad.* See 2 Sam. viii. 2; Ps. xvi. 6. Again, as binding one with a rope produced pressure and pain, so women in child-birth, or persons generally in the pains of death, were said to suffer *constrictions, pains,* or *bindings,* as if girded about with *ropes,* חֲבָלִים. Gr. ὠδῖνες. Comp. Acts, ii. 24; Ælian. τοὺς τῶν ὠδίνων λῦσαι δεσμούς; Eurip. Ion. v. 45; Pind. Olymp. vi. 51; Æschyl. Agam. v. 1428. The word is also taken to signify *a net,* and hence is applied to women *conceiving,* as if *netting.* It is also applied to *usury,* as a debt *binding, restricting,* &c. Hence, too, the notion of *ruining, destroying,* &c. Very much the same may be said of the Arabic حبل and خبل. See the dictionaries.

*Ib.* יָמַי נִזְעָכוּ. *My days are become few.* It has been usual to suppose that זעך here, was used for דעך: *put out, extinguished,* as of a candle or lamp. It being usual to write ד in the Chaldee, where we have ז in the Hebrew. *To extinguish,* or *put out,* any one's days, like a candle, &c., seems to me to be hardly Hebrew or Oriental phraseology; at least I cannot call any such to mind, as occurring in any Oriental author whatsoever. Kromayer, and after him

Schultens, have shewn that the Arabic زعك affords a different sense, viz. *Brevis, sordidusque* (*i. e.* زعكوك القصير اللئم). We ought here to add, the cognate, زَعَجَ, *contrivit, compressit;* زَعَقَ, *acriter egit* jumentum: and, in another form, viz. اِنْزَعَقَ, equivalent to our Niphhal in נִזְעֲכוּ, *citò incesserunt* jumenta, &c.: *i. e. My days have been swiftly driven.* So ch. vii. 6, which see. *Ib.* קְבָרִים—שְׁאוֹל generally signifies the large subterraneous chamber, or tomb, in which certain niches were hewn out to receive the separate coffins: these were termed יַרְכְּתֵי בוֹר, or בָּתִּים. See Isa. xiv. 11, 15, 18; and Lowth on the place. These niches were, probably, the קְבָרִים of Job.

2. אִם־לֹא. *Surely,* &c. See Nold. Concord. ed. 1734, p. 70. הַתֻּלִים. This word has usually been supposed to derive its signification from התל, *ludificavit,* &c. But, in that case, I cannot see how the term עֵינִי, occurring at the end of the verse, can be connected with it. In the Arabic, we have هَتَلَ, *continuè pluviam emisit* cœlum: *manârunt ex oculis* lacrymæ. To this we have the cognate هَتَنَ, and هُطَلَ, which have the same, or very nearly the same, sense. It is remarkable enough that Schultens, Eichorn, Gesenius, Ewald, &c., should have given us so many conjectural etymologies of this word without perceiving this, which exhibits the very word התל, and, as it appears to me, the precise sense required in this place. A question may now arise, as to the sense of this word occurring in other parts of the Bible. It will be seen (ch. vi. 16; xvii. 8) that, from clouds promising, but not affording, rain, several Oriental proverbial sayings have originated. So Jude: Νεφέλαι ἄνυδροι ὑπὸ ἀνέμων περιφερόμεναι. This verb too, as may be seen in the lexicons, signifies to give rain occasionally, and at intermitted periods. Hence the notion of *inconstancy,* and *deceptiveness,* might have arisen. Hence, too, certain derivatives from this root are taken to signify, *a fox* (هَيْطَلٌ), *a wolf* (هِطْلٌ, or *stupid robber*), &c. If this may be relied on, Job here uses this word in its primary sense; in other places it occurs in its secondary sense only.

*Ib.* וּבְהַמְרוֹתָם. *And in their embitterings.* The root is here evidently מָרָה. *Exacerbavit, irritavit.* Syr. ܡܪܝ. *Amarum fecit.* Arab. مَرَى. *Mulsit in pluviam dissolvit* ventus nubem, &c. I take the word to be of the form

הַמְּרָה, for הַנְמְרָה, as a verbal noun of the *Niphhal* species. There is, however, a cognate root in the Arabic هَمَرَ, *impulit, effudit* aquam, lacrymas, &c.; from which we have انْهِمَار. *The flowing of water*, &c., precisely answering to the *Niphhal* of the Hebrew. Some take the form to be that of *Hiphhil*, with an euphonic dagesh. The exegetic sense will be much the same in either case.

3. שִׂימָה נָּא. *Lay down now*, supp. יָדְךָ, *thy hand.* So Abraham, Gen. xxiv. 2; xlvii. 29; שִׂים־נָא יָדְךָ וגו׳. *Lay down now thine hand*, &c., *i. e.* for the purpose of binding thee to the observance of certain conditions, as the context, in each of these places, evidently requires. This, therefore, clearly directs us to a custom then in use. Comp. Prov. vi. 1; xi. 15; xvii. 18; xxii. 26. *Ib.* עָרְבֵנִי. *Pledge me.* The root عرب, from which we have عربان, *a pledge*, &c., has so many significations attached to it, that it seems almost hopeless to extract any thing specific and satisfactory from them. Of this latter word, however, the author of the Kāmoos gives this account: العُرْبَانُ والعُرْبُونُ بضمّهما والعَرْبُونُ محركةً وتُبْدَلُ عينُهنّ همزةً ما عُقِدَ بِهِ المُبَايَعَةُ مِنَ الثَّمنِ, *i. e.* עָרְבּוּן, and עָרְבּוֹן, each with the vowel *u*; also עַרְבּוֹן: the ר having a vowel: their ע is also changed into א occasionally: *that by which the price* of *any thing sold is confirmed; i. e.* the pledge or earnest that it shall be carried into effect. Hence the ἀῤῥαβών, and *arrhabo*, of the Greeks and Latins. *Ib.* לְיָדִי יִתְקַע. *Shall strike to*, or *on, my hand, i. e.* in order to confirm thereby such compact. The custom of striking hands is just as much a mark in the East that a bargain is concluded, as it is with us in the West; and in law it is there quite necessary. So the author of the Kāmoos, under صفق:—صَفَقَ لَهُ البَيْعَ ... وصَفَقَ يَدَهُ بالبَيْعَةِ وعَلَي يَدِهِ ... ضَرَبَ يَدَهُ علي يَدِهِ وذٰلك عِنْدَ وُجُوبِ البَيْعِ: i. e. *He struck*, or *clapped, to him a sale ... and he struck his hand in a sale*, or *on his hand ... he struck his own hand upon the hand of* HIM; *and this* (*is*) *among the necessary* (transactions) *of sale.* Particulars on this subject may be seen in the Hidāya by Mr. Hamilton, in the chapter on Buying and Selling. Job seems to say to Eliphaz, give me thy pledge: who comes forward to strike this bargain, *i. e.* of thy sincerity to me? This appeal is made: but, as

no regard seems to have been paid to it, Job directs his complaint to God, and laments more strongly the character of his friends.

4. צָפַנְתָּ, &c. *Hast laid up, hidden.* This root, in the Arabic, affords the notions of *folding up, covering over,* &c.; hence, *a sort of pocket, house, nest,* &c. The sense here seems to be, that God had so covered over, concealed, or veiled over, the hearts of Job's friends, that wisdom was with them a thing entirely unknown; or, rather, that God considered them as so circumstanced, and therefore He raised them not. תְּרוֹמֵם, for תְּרוֹמֵם אוֹתָם. Hence perhaps the notion of uncircumcision of heart and ear.

5. יַגִּיד. *He points out,* i. e. *some one does,* or *they do,* impersonally, *friends for a portion,* or *spoil;* alluding to the perfidy of his friends, who had just refused to renew their assurances of constancy with him: which was just the same thing as to leave him exposed to the attacks of robbers. *Ib.* וְעֵינֵי. *And the eyes,* &c. That is, retributive justice, so visible in God's moral government of the world, will destroy such. Comp. Prov. xxx. 17.

6. וְתֹפֶת. *And an abomination.* Roots cognate with this are numerous: as, تَبَّ, *Damno affectus fuit.* Syr. ܬܒܬܐ, ܬܒܬܐ. *Vomitus, sordes.* Chald. תוף. *Exspuere.* Arab. تَافَ. *Turbatus, præstrictus fuit.* Æth. ተፍአ: *Spuit, exspuit.* Arab. تَفِيَ. *Iratus fuit;* تَفَّفَ, *repudiavit, detestatus fuit;* تَفِهَ, *paucus, vilis fuit.* From which, perhaps, it may be allowable to infer that the celebrated תֹּפֶת, *Tophet,* of the Hebrews took its name, designating it as an *utter abomination.* 2 Kings, xxiii. 10, &c. The Persic تَافْتَنْ, *turning,* of Gesenius, is quite as improbable an etymology of this word, as the Rabbinic תפף, *beating drums.* *Ib.* לְפָנִים. Lit. *In facies; against,* or *to the faces:* contr. for לִפְנֵיהֶם. *Before their faces.* Comp. Jer. vii. 24. Rosenmüller has, after Schultens, "*abominatio despuenda in faciem.*" The passages he adduces, however, viz. Numb. xii. 14; Deut. xxv. 9; have בְּפָנֵיהָ, and בְּפָנָיו, constructions manifestly unlike this in Job; not to insist on the clumsiness of their application here.

7. וַתֵּכַהּ. The apocopated form for וְתִכְהֶה. Root כהה, cognate with Heb. כאה, Hiph. הִכְאָה. Cogn. נכה, *contrivit.* Syr. ܟܐܐ. *Increpavit.* Arab. كَاءَ. *Mœruit;* كَبِيٌّ, *imbecillus.*

Chald. כְּהָא. *Repressit.* Aph. אַכְהִי. *Dolore affecit.* Syr. ܐܰܟܗ. *Exhalavit spiritum frigidum.* Arab. كَلَّ. *Decrepitus fuit;* كَهِيَ, *imbecillus fuit;* redup. كَهْكَاءٌ, *id.* Heb. and Chald. כּוּהּ. Niph. נִכְוָה. *Adustus.* Syr. ܟܘ, *id.* Arab. كَوَي. *Cutem ussit;* redup. كَوْكَي, *quassato corpore incessit;* كَاءٌ, root كَيْأً, *formidavit.* Hence, *to waste, wear away, become languid,* as of *a lamp* from long burning, *the eye* from age, or vexation: *pale,* as of the skin from weakness, &c. The Concordance will supply the places. Comp. Ps. vi. 8; xxxi. 10; with this place.

*Ib.* וַיְצָרַי. *And my members:* lit. *forms, figures, formations,* which, as the eye is mentioned in the preceding context, ought apparently to be referred to the members of the body. *Ib.* כְּצֵל. *Like a shadow,* i.e. *unstable, fleeting;* so the term is frequently used by the Greeks and Latins, as well as by the Orientals. We have in the Makāmāt of Hariri, by M. de Sacy, p. ١٧, a passage which may be adduced as an additional illustration to that given by Schultens on this place. On the terms استثقال ظلّه, *the growing heavy of his shadow,* we have in the scholia the following remarks, الظل يوصف بالثقل مبالغة في ثقل صاحبه يقال للمستثقل ظلك عليّ ثقيل اي اخفّ ما يوجد منك وهو الظل السريع الانتقال يثقل عليّ, i.e. *the shadow is described by weight, hyperbolically, with reference to the weight of its originator. It is said of a person who has grown heavy, thy shadow is heavy upon me;* i.e. *the lightest thing which is found coming from thee—which is the shadow swift in departure—is heavy upon me.* By parity of reasoning, the shadow of an afflicted man must be taken to signify the lightness and emaciated state of the person from whom it is supposed to proceed; all of which tends to shew, that the person, not the *thoughts,* &c. of Job must be had in view here. See ch. viii. 9. The following verses to this effect are given in M. de Sacy's Scholia to Hariri, ٥٩٩ —

العيش نوم والمنيّة يقظه ... والمرءُ بينهما خيال سارِي
فاقضوا مآربكم عجالا انّما ... اعماركم سَفَر من الاسفار

*Life is a sleep which fate awakens;*
*Between which two, man is but a passing shadow.*
*Make ready your necessaries quickly therefore,*
*Since your life is but one of the ordinary journeys.*

The Arabs likewise speak of the shadow of a cloud being deceptive, when it appears to promise rain, but gives none. So Hariri Mah. xxiii. as cited by Schultens, Notæ in Elnawabig, p. 114—

واذا اظل سحابها لم ينتفع منه صدا لجهامة الغرار

"*Nam, quum umbrosa nubes ejus imminet, sitis inde non sedatur, quod nubes sit fallax.*" Comp. *ib.* p. 14, and 1 Chron. xxix. 15.

8. יִשֹּׁמּוּ. Just as the people generally (*i.e.* the profane) exultingly cite Job as a parable; so shall the just, on the other hand, *be astounded at this, and* (*Ib.*) *the pure of hands be excited against the profane.* Comp. 2 Cor. vii. 11; Ps. lxxiii; Jer. xii.

10. וְאִלָּם כֻּלָּם. Lit. *But, as to them all.* It is a remarkable feature, common to both the Hebrew and Arabic, that the affix of *the third pers.* is universally found with nouns which with us would be in the vocative case, and which should be construed as if it were of the second. Dathe, therefore, evinces a disregard of the Hebrew idiom, when he proposes here to read, with some MSS. וְאִלָּם כֻּלְּכֶם; although I am very willing to allow that this would, according to our idiom, give the sense of the passage; which is this, *But, O all of you, repent,* &c. The exegetical sense is sufficiently obvious: it is an expostulation with Job's friends on their blindness and obduracy. *Ib.* תָּשׁוּבוּ וּבֹאוּ. *Return, repent ye, and come in.* The precise signification of בוא is, *coming in;* as of יָצָא is, *going out.* Here I take *coming in* to signify, coming to a sincere reception of the truth among the family of the faithful. So a proselyte is termed גֵּר, *a comer in;* and infidels, *apostates,* &c. to be "*in outer darkness,*" "*without,*" &c. See Deut. xxiii. 2–9. With this word is אָתָה, perfectly synonymous; which will throw some light on Isa. xxi. 12, שְׁבוּ אֵתָיוּ, which I take to signify, *repent, come in;* *i.e.* It is a call to the inhabitants of the south country, to avoid by timely repentance the dreadful calamities which were hanging over them. The same is probably the sentiment of Job here: the passage in Isaiah was perhaps copied from this. See Prov. i. 23. *Ib.* וְלֹא אֶמְצָא. *For I find not.* This Job assigns as his reason for giving them the advice just noticed.

11. זִמּוֹתַי. *My vain thoughts,* purposes. This word is generally used in a bad sense. It is used in the Chaldee

and Arabic to signify, *a bridle, ring*, or *halter*, used with camels; as זָמָם, *frænum, capistrum*, &c. Arab. زَمَّ, *ligavit* habenâ jumentum, &c. זִמָּם, *object, design, i.q.* قَصْدٌ. زِمَامٌ, *funiculus* annexus annulo, qui per cameli nasam trajicitur. Hence, perhaps, *prejudiced notions, plans, projects*, by which a man is led along as a brute is by the bridle, נִתְּקוּ, *are broken* as ropes are. See Ps. ii. 3. *Ib.* מוֹרָשַׁי. *The possessions*, here, *prepossessions*, of my heart, have all given way; for with me the allurements both of youth and wealth have departed.

12. אוֹר קָרוֹב, supp. יָשִׂימוּ. *They lay down, represent, i.e.* They lay down night for day—error for truth—representing light theoretically, at the same time, as nearer, more eligible, than darkness. He seems to say, The doctrines of these men are most deceptive; for what they teach leads to error, not to truth. In fact, they put the night in the place of the day; still telling us that light is nearer, is more simple and easy of apprehension, than darkness. That is, they profess one thing, but in fact teach another: which a man need live only one day to see abundantly exemplified in the world. No men, according to my experience, talk so much about enlightened views, times, &c. as the propagators of error and of gross darkness. Comp. Isa. v. 20.

13. רִפַּדְתִּי. Cogn. רבד, רבט, and רבץ: Arab. رَبَضَ, and رَفَكَ, *suffulcivit, sustentavit*, &c.; *I have constructed*, or *would construct, my couch*.

14. לְשַׁחַת, &c. *To corruption* have I called or cried, giving the name, My father, &c. Not unlike the passage in Shakespeare's Romeo and Juliet. "*O here set up my everlasting rest, with worms that are my chambermaids;*" or the speech of Constance in King John, "*And ring these fingers with thy household worms, and be a carrion monster like thyself.*"

15. תִּקְוָתִי. *My hope* or *expectation*, must here refer to *earthly* hope, &c. necessarily.

16. בַּדִּי. *Clothes* or *linen*, of the grave (hence *lies*, i.e. *things cloaked over*. Comp. בגד, *garment—perfidy*). As the antecedent referred to seems to be יְצוּעִי, *my bed*, in vr. 13, this word (בַּדִּי) ought, perhaps, to be referred to it. It has been usually taken to signify *bars*, as used for fastening large folding-doors; but I do not see how such sense can obtain here, as it does nor appear that any such things were ever used in sepulchres. That linen used in garments is so

called, is evident from Ezek. ix. 2, 3, &c.; as it also is, that the Egyptians buried their dead in linen. See also John, xi. 44, 45. I think, therefore, that such linen dress is had in view in this place. It seems to have been customary in the East, from a very high antiquity, to bury their great men with much pomp, laying them on a rich couch, and interring much plate and other valuables with them. See my Translation of the Travels of Ibn Batuta, p. 220, with the note; where this traveller tells us of a Chinese Emperor so interred. Strabo (lib. xv.) moreover tells us, that when Aristobulus entered the tomb of Cyrus in Persia, he saw a golden couch, a table with drinking-cups, a golden bowl, and much elegant clothing adorned with gems. His words are: "Ιδεῖν δὲ κλίνην τε χρυσῆν, καὶ τράπεζαν σὺν ἐκτώμασι, καὶ πύελον χρυσῆν, καὶ ἐσθῆτα πολλὴν, κόσμον τε λιθοκόλλητον." So Hom. Odyss. b. 97: εἰσόκε φᾶρος ἐκτέλεσω ... λαέρτῃ ἥρωϊ ταφήϊον—"*Donec vestem perfecero—Laerti heroï sepulchralem.*" Some take בַּדָּי here to mean *solitudes*, *i.e.* of the grave, because בדד is used to signify *alone*. But this phraseology in unknown to the Bible.

*Ib.* נָחַת, I take to be the third pers. pret. masc. kal, of the root נחת. Lit. *It descends*, *i.e.* taking as a whole the things just mentioned. Schnurrer prefers נַחַת, *i.e.* first pers. plur. kal, agreeing with the LXX. καταβησόμεθα. Others take נוּחַ, *rest*, for the root, and נָחַת for the third pers. fem. pret. kal. *It resteth*, or *shall rest*,—in each case the exegetical sense remaining nearly the same.

## CHAPTER XVIII.

1. בִּלְדַּד. *Bildad.* On this person, see the Introduction.

2. עַד־אָנָה. *To what extent*, *i.e.* either as to time or space is it, *that you would fix the limits of speech.* Much has been said on the word קִנְצֵי here. I think, with Rosenmüller, that it exhibits the Chaldaïc form, as in אִנְבָּה, for אִבָּה, Dan. iv. 9; and מִנְדָּה, for מִדָּה, Ezra, iv. 13, 20, *i.e.* by inserting a נ, instead of the dagesh of the Hebrews. The form of construction (קִנְצֵי) used here before the particle ל, is nothing more than what we often have in the Heb. as in חוֹסֵי בוֹ, Ps. ii. 12; Nahum, i. 7, &c. Comp. ch. xvi. 3. This place may, therefore, be cited as an instance of Chaldaïsing in this Book. From the circumstance of the following verbs being in the plural number, we may suppose that some

difference of opinion prevailed, on the subject in dispute, among the friends of Job.

3. כַּבְּהֵמָה. Lit. *Like the beast, i. e.* infuriated. The two following words ought, I think, to be read as if in a parenthesis, and טֹרֵף, &c. construed as if following בְּהֵמָה immediately, as I have given it in the text; otherwise the passage will be unmeaning and unconnected. This sort of parenthesis has already been noticed more than once. It seems almost universally to have escaped the observation of the translators and commentators. The verse, in this view, ought to end at the word אַפּוֹ; which will now apply, not to Job, but his friends; and is perhaps proverbial. See Isa. li. 20. I take נִטְמֵינוּ to be the Niphhal of טמא: it being very common to conjugate verbs terminating in א, as if in ה, Gram. Art. 202, 4, 5.

4. טֹרֵף נַפְשׁוֹ. Lit. *Tearing his person*, or *self*. Rosenm. "*O discerpens animam suam*," &c. Auth. Vers. "*He teareth himself*," &c. This Rosenm. thinks refers to ch. xiii. 14; xvi. 9. But the first of these is manifestly metaphorical, and can in no way relate to anger as entertained by Job, but rather to the perilous circumstances in which he had been placed. The second passage (ch. xvi. 9) refers to a subject perfectly at variance with that had in view here: which must suffice on these passages. Again, there appears no reason for supposing that, although Job was grievously afflicted, he was ever outrageously angry. Not a vestige of this sort can be found in the whole book: the whole is, therefore, a mistake. On disjointed or parenthetical passages such as this, see Gram. Art. 241, 18. It should seem, from נִטְמֵינוּ above, that *unclean* beasts were had in view by the speaker; and, if the תּוֹא of Isa. li. 20 was the *oryx*, as some think, it certainly was a very furious animal, and most likely an unclean one, although the תְּאוֹ of Deut. xiv. 5 was not. The חֲמַת יְהוָה נַעֲרַת אֱלֹהֶיךָ of Isaiah well comports with the terms of Bildad here. I have no doubt, therefore, the whole of this was intended to apply to Job's friends, tacitly insinuating that Job thus intended to designate them. Diodorus Siculus describes ὁ σαρκοφάγος ταῦρος, *the carnivorous bull*, as the most fierce and indomitable of all animals; and which, when taken in a net, suffocates himself with rage, Lib. iii. xxxiv.

*Ib.* הֲלְמַעַנְךָ. *Whether on thy account, for thy sake*, &c. It seems evident, I think, from what follows, that Bildad thought Job made infinitely too much of himself and his

cause; and that, if what he wished should come to pass, then must the whole course of nature be altered. His arguments shaped to this effect, might be read as pressed in a string of interrogatories, preceded by this word throughout, for the purpose of giving them the greater force. I have, however, retained the usual form. *Ib.* תֵּעָזֵב. *Be deserted,* &c. St. Paul expresses a similar sentiment in 1 Cor. v. 10. This, with the following וְיֶעְתַּק צוּר, *and a rock be removed,* &c. seems to be proverbial. Comp. ch. xiv. 18. We have in the Life of Timour by Ibn Arabshah, p. ٣٤٣, edit. Calc. يَسْهُلُ عِنْدَهَا قَطْعُ الجِبالِ وَنَقْلُ الصُّخُور وتَعْذُبُ عِنْدَ اَدْناها شُرْبُ البُحُور, i.e. *the cutting through of mountains, and removal of rocks, would be easy with respect to them* (*i.e.* the difficulties mentioned just before), *and, as to the meanest of them, the drinking up of the seas would be sweet.* See also Lev. xxvi. 43; Isa. vi. 12; vii. 16, &c. Schultens and Dr. Hunt have also illustrated this place from the Arabic. See Rosenm. in loc.

5. יִדְעָךְ. *Fail,* or *become extinguished.* *Ib.* שְׁבִיב. *Flame.* Arab. شَبَّ, *accendit;* شَبِيبٌ, *ardor, flamma.*

6. חָשַׁךְ. *Hath grown,* or *shall grow, dark.* Syr. ܚܫܟ, *vesperans.* Arab. حشك, *copiosus pluit* cœlum. Hence, I think, the application of this word to *darkness,* &c.: not from حسك, as Schultens thinks; which, in fact, has not the least connexion with that notion.

7. יֵצְרוּ. *They shall be confined,* &c. The root here is יצר, of which יֵצְרוּ is the pres. kal; as יֵשְׁבוּ for יֵישְׁבוּ. See Paradig. The roots, יָצַר, צור, צרר, صور, صير, صرّ, ضرّ, وصر, وضر, Syr. ܨܘܪ, Æth. ጸዊረ: are manifestly cognate; all partaking more or less of the idea of *binding up,* thence *forming, fashioning; oppressing, injuring, afflicting, putting into narrow* or *confined circumstances;* opposed to רחב, Arab. وسع, ישע. Schultens, on the passage, will give Arabic examples of the use of such terms as *straitening* the steps, &c. *Ib.* צַעֲדֵי. *Steps,* which, in context such as this, is best rendered by *strides.* To contract or extend the steps is taken in the Arabic to signify, *diminishing,* or *extending, the good fortune,* respectively, *of any one.* See Schultens on this place.

8. כִּי־שֻׁלָּח. *For he shall be sent, driven,* or *cast.* The insertion of כִּי here, seems to me to intimate a change in the

direction of the argument, and to refer back to vr. 3, in which we have mention of an enraged beast; and, in this view, the passage will greatly resemble Isa. li. 20, just referred to, where the Jews are compared to a תֹּאא, *oryx*, caught in a net. And so Job's argument, as taken by Bildad, is now directed against the patriarch himself to shew that he was wrong, not his friends. In this view of the case, Bildad evinces considerable dexterity in his reply, and as great a want of good feeling as could have been expected.

9. יֹאחֵז. *Shall seize*, &c. Allusion is made here to what was mentioned at vr. 4, and the whole apparently turned upon Job. צַמִּים. *The noose.* The roots צַמַּם, and צָמַם, are cognate, and signify *obturavit, obduxit*, &c., and *collegit, contraxit*, &c. صَمَام, *infortunium*: ضَمَام, *vehemens calamitas*: both growing out of the notion of *stricture, restriction*, or the like. צָמַם too in the Chaldee, has the same signification, as *arctavit, coegit, strinxit.* Our צַמִּים, therefore, directs us here to the *noose* or *knot* of the *gin* or *snare.*

The imagery here used is very common among the Arabs, insomuch that *the snare* is proverbial with them. The origin of this is commonly ascribed to Tarafa, the author of one of the seven celebrated Moallakat poems; but there can be no doubt it was in use long before his times. The sentiment of Tarafa alluded to is this: Reiske's Tarafa, Lugd. Batav. 1742, Prologus, p. xlii:—

قد ذهب الصياد عنك فابشري * * * *

ورفع الفخ (הַפָּח) فما تحذري لا بد من اخذك يومًا فاصبري

"*Nunc abiit a te venator: ergo lætare. Sublatus est funis: quare quod timeas nihil est.*

*Fieri non potest tamen quin aliquando capiaris, ergo patienter modo fatum exspecta.*" Comp. Ps. xlix. 6; cxxiv. 7; Eccl. ix. 12.

Frequent allusions seem to be made to this passage of Job. See the Concordances, under פח, and *Snare.* According to M. de Sacy's Commentary on Hariri, however (p. ٣١٨), the usage is *Persian* or *barbarous*, which is undoubtedly wrong, and perhaps one of the editor's own notes.

10. טָמוּן. *Is hidden, laid up*, &c. *i.e.* in the earth, so as not to appear on the surface. חַבְלוֹ. *His rope.* The word is occasionally used in the Arabic for *net*, by a metonymy

giving the material, instead of the thing made out of it. *Ib.* עֲלֵי נָתִיב. *On the path, i. e.* but concealed from the view by something spread over it for that purpose.

11. בַּלָּהוֹת. *Terrors.* בהל, *terruit, consternavit.* Arab. بَلَهٌ, بَلَهٌ, *stuper cordis.* Cogn. τοῦ בהל. וְהֶפְצָהוּ. Lit. *And they shall disperse him.* As the verb signifies *dispersing, dissipating*, when applied to armies, &c.; so, when applied to one, should mean, *dissipating, confounding*, or *confusing;* and so in the Arabic, تَفَاوُض, is, *confusum, ordine ductuque carens* negotium, &c. *Ib.* לְרַגְלָיו. *At his feet*, i.e. *close to him*, or, as we say, *at hand.* Comp. 1 Sam. xxv. 42; Hab. iii. 5; Job, xxx. 15.

12. יְהִי. The apocopation of this verb here is probably intended to mark an inference, see Gram. Art. 233, 3. I have accordingly expressed this by *so* in the text. רָעֵב אֹנוֹ (רָעָב I read). *Hunger* shall be *his strength, i. q.* יְהִי לְרָעָב אֹנוֹ, *his strength shall become hunger*, i.e. *faintness.*

13. בַּדֵּי עוֹרוֹ. *The clothings of his skin.* I have already taken the term בַּד, ch. xvii. 16, to signify *clothing, coating*, &c., and have there referred to the Egyptian practice of burying their dead in linen. It is not improbable that the word is Egyptian. We find it used in Exod. xxviii. 42, &c., where the cloth so used could scarcely have been other than Egyptian. *Ib.* יֹאכַל. *He shall eat*, or *devour.* This marks a direct recurrence to טֹרֵף נַפְשׁוֹ in vr. 4, see ch. xiii. 14; and suggests a full explanation of the things alluded to: the only difference is, what was there supposed to refer to Job's friends, is here very artfully turned against Job himself. בַּדֵּי עוֹרוֹ here, therefore, is equivalent to נַפְשׁוֹ there, in the main. *Ib.* בַּדָּיו. *His members.* See the dictionaries under בדד. *Ib.* בְּכוֹר מָוֶת. *The first-born of death*, which I take to be a periphrasis for *the worm*, see ch. xxiv. 20; and, as worms are very soon generated in a dead body, I take the term *first-born* here to allude to that circumstance. The second member carries the case to the state after death, which is natural enough.

14. מִבְטַחוֹ. *The object of his confidence*, his idol be that what it may. Comp. Ps. xl. 5; lxv. 6; lxxi. 5, &c. *Ib.* לְמֶלֶךְ בַּלָּהוֹת. *To the king of terrors.* A periphrasis for death. Pluto or some such being, according to Rosenmüller. The Hebrews however never speak of an "*orci princeps*," in the heathenish sense of those terms, as far as I

have been able to discover. Gesenius makes בַּלָּהוֹת nom. to the verb; and ל, in לְמֶלֶךְ, *i. q.* בְּ, which is fanciful.

15. תִּכְשׁוֹן. *It resideth, i.e.* now, מִבְטָחוֹ, *his object of faith, i.e.* his idol. And, as inanimate things are generally taken as feminines, the verb is here given in that gender. Gram. Art. 216, 7. וְתַצְּעִידֵהוּ. Lit. *And shall cause him to march;* which—if taken in a military sense as the term seems to imply, the warfare of such an one (ch. vii. 1) being now supposed to be finished—will probably imply *dismissal* to his sovereign, in order to the receiving of his reward. And, as idolatry may be considered as holding covenant with death, this is put as the origin of the evils here meant. *Ib.* מִבְּלִי־לוֹ. Lit. *From its not* (being) *his, i.e.* which is no longer to be reckoned upon as his property, the period of its destruction being at hand. In this view, מִבְטָח will be the nominative to both the verbs here. *Ib.* יְזֹרֶה. Puh. for יְזֻרֶה; the ר being incapable of receiving *dagesh:* root זרה, *sparsit.* *Ib.* גָּפְרִית. *Sulphur.* Allusion is here apparently made to the destruction of Sodom and Gomorrhah by lightning; which is said to bring with it the smell of brimstone. So Pliny, Hist. Nat. lib. xxxv. c. 15: "Fulmina ac fulgura quoque sulphuris odorem habent, ac lux ipsa eorum sulphurea est." And Persius, Sat. ii. 24, 25: "Jovemne ignovisse putas, quia, cum tonat, ocyus ilex sulfure discutitur sacro, quam tuque, domusque?" Rosenm. &c.

16. יִבָּשׁוּ, for יִיבְּשׁוּ. *Become dry.* *Ib.* וּמָּל. *Be cropped off.* Niph. of מלל, in the sense of מול, with which it is cognate. There is, therefore, no necessity for recurring with Rosenmüller to a Chaldee form.

17. עַל־פְּנֵי־חוּץ. Lit. *On the face of* (parts) *without;* *i.e.* however far his fame may have reached, his name have been known, this must come to an end.

18. יְהֻדְּפֻהוּ. *They drive him, i.e.* men generally, impers. *Ib.* *From light,* &c. *i.e.* from every thing felicitous; which is often termed *light* in Scripture: hence the "*outer darkness*" of the New Testament. *Ib.* וּמִתֵּבֵל. *And from* the *world, i.e.* from human society, i.e. *the world,* in the modern English and French acceptation. יְנֻדֶּהוּ. *They cause him to wander,* as it was the case with Cain: to which this is probably an allusion. See Gen. iv. 14; and ch. vii. 4.

19. לֹא נִין לוֹ וְלֹא נֶכֶד. Lit. *No posterity to him, and no descendant.* The etymology of נִין has usually been traced to the Syriac or Arabic term, ܢܝܢ, or نون, signifying *a fish;*

and, because fishes are said to be numerous, it has been concluded that this word must signify a numerous posterity. I very much dislike this sort of deduction; because, from its vagueness, any thing may be extracted from any premises. I would prefer the following in this instance, viz.: we have in the Syriac ܢܝܡܐ, and ܢܝܡܥܐ, signifying *funiculus cannabinus, linea piscatoria, semen quoddam* esui aptum. We have here, therefore, the notion of *length, drawing out*, &c. in the first and second of these; and in the third, of *produce* or *increase*. Let us now see the cognate roots. In أَنَّ, we have *effudit, fudit*. أَنِيَ, *i.q.* حَانَ, *ad extremum perfectionis terminum* pervenit; and iv. conj. *procrastinavit, distulit:* whence أَنِيٌّ, *tempus*, أَنَاءٌ, *mora*, from اون, آنٌ, *tempus*. Cogn. وَنِيَ, *torpuit, languit;* and conj. vi. *moram nexuit*. From all which *lengthening out, extending*, in one respect or other, seems to be meant. Now, in Ps. lxxii. 17, we have a verb, manifestly cognate with these, used thus: יְהִי שְׁמוֹ לְעוֹלָם לִפְנֵי־שֶׁמֶשׁ יִנּוֹן שְׁמוֹ, *Let his name remain for ever; before*, or *in the presence of, the sun let his name* (יִנּוֹן) *be drawn out, continued, perpetuated, i.e.* so long as the sun shall endure, his name shall be continued. It has been usual to translate this passage by "*sobolescet nomen ejus*," which appears to me great nonsense. I take נִין, therefore, to signify, *posterity*, as drawn out and extending through a long period of time. *Fish*, too, may hence have been so termed, on account of their numerous progeny, but not the reverse.

*Ib.* נֶגֶד. *Descendant.* This word, which is equally ill-accounted for in the lexicons, &c., I take to be very nearly synonymous with the last. Gesenius takes it to be allied to the Ethiopic ነገደ: *tribus:* but this is certainly a derived sense. We have in the Syr. ܢܓܰ. *Traxit, extendit, subduxit.* In Heb. נָגִיד. *Dux.* In Arab. نَجَدَ. *Superavit.* II. *Ornavit, instruxit domum.* Æth. ነገደ: *Peregrè abiit*: whence ሠርገ: *via, iter*, &c.; and hence ነገደ: *tribus*, as a branch, or the like, of some parent stock. Hence too, perhaps, נֹקֵד, and נוֹקֵד. *Pastor, princeps pastorum*, as the leader of the flock,—for shepherds lead their flocks in the East: not as one who marks his sheep by putting spots on them. I am induced to believe, therefore, that נֶגֶד is here to be understood as signifying a descendant; lit. *descent:* an

abstract being used here for a concrete noun. *Ib.* בְּעַמּוֹ. *In*, or *among his people; i. e.* shall not have the privilege of raising a family, and of perpetuating his name.

20. עַל־יוֹמוֹ. *On his day, i.e.* by a metonymy, *the circumstances, events*, of his day: the Arab. دَهْر, يَوْم, and Pers. روز, and روزگار, being often used in this sense, as will be shewn at length elsewhere. נָשַׁמּוּ. *Shall become confused, astonished.* אַחֲרֹנִים. *After-people, posterity*, &c.; opposed here to קַדְמֹנִים, *former ones:* and, as the reader is by the context here carried on into these after-times, those present to the real time of the narrative are termed קַדְמֹנִים, because they may now be so considered. See Gram. Art. 231, 7, 12, &c. *Ib.* אָחֲזוּ שְׂעָר. Lit. *Took*, or *have taken, horror* or *fright.* שְׂעָר signifies *hair;* and, as the letter *s* is often substituted for an aspirate, and *vice versâ*, as in *super* for ὑπέρ, &c., the Heb. שְׂעָר is easily converted into our *hair.* Fright is expressed, or believed to be expressed, by the hair standing erect: hence, perhaps, *horrified* is etymologically *i. q. hairified.* The hint I take from Gesenius. I do not however see any necessity for supposing that we have here an hypallage, viz. *apprehendent horrorem*, for *horror eos corripiet*, as Rosenmüller will have it. It seems to me quite as natural to say, that *people take fear*, or *fright*, as that *fright takes them.*

21. אַךְ־אְלֵה. *These only, i.e.* these events, and no other, attend the dwellings of the evil. *Ib.* וְזֶה מְקוֹם. *And this is the standing-place, state, portion of—. Ib.* לֹא יָדַע. Not, *him that knows not*, but *that recognises* or *acknowledges not God.* The whole context here seems to say: Dissatisfied as thou art, Is it to be expected that, for the mere sake of satisfying thee and suiting thy notions, every wicked man is necessarily to be made an example, and the world accordingly stripped of the greatest part of its inhabitants? Besides, thou comparest us to the beasts, who very naturally run to such an excess of rage as finally to prey upon one another. Consider thy own case. Does not every subject thou touchest upon, virtually place thee in this predicament; and shew us that all thy arguing really bears upon thyself, and not upon us?—This, I think, gives point to the argument of Bildad; and, at the same time, both supplies a variety to the dispute, and affords an easy interpretation to the context. In no other sense, I must confess, can I see any point, or object, in the reasonings of Bildad.

## CHAPTER XIX.

3. תַּהְכְּרוּ־לִי. *Ye treat me contemptuously.* From the various ways in which this verb has been interpreted, it is quite certain that nothing better than conjecture has been employed upon it. From its situation it is obvious that something like *hard, cruel,* &c. *treatment,* must be meant. The best method, perhaps, of inquiring into its real force will be to examine the cognate roots, as the root itself is not found in the Hebrew. To begin then with هَجَرَ. *Abscidit, deliravit,* it. *vexavit, cruciavit;* conj. iv. *irrisit, maledixit.* هَكَرَ, *obstupuit;* هُكْرٌ, *great admiration, astonishment;* حَكَرَ, *in familiari consuetudine iniquè et pravè se gessit;* حَقَرَ, *contempsit aliquem.* כָּרָה. *Fodit;* vide חפר, signifying both *to dig* and *to put to shame:* whence, perhaps, other verbs signifying *digging,* may also have the same secondary signification: just as we say, *to "cut one to the heart,"* &c. Syr. ܟܪ̈ܐ. *Ægrè tulit.* Arab. كَرِهَ. *Aversatus, detestatus fuit;* كَرَأَ, *fodit;* conj. iv. *Sermo ad fallendum adornatus fuit;* نَكَرَ, *contempsit.* From which it will appear, I think,—if any reliance is to be placed on the principle, that roots cognate in form are also cognate in sense,—that תַּהְכְּרוּ, here used must mean something very nearly allied to the sense given to it above. Rosenmüller thinks it is in the Hiphhil form. I see no strong reason for this, particularly as the י, proper for that species, is wanting, and the (-) under the preformative may stand there, on account of the slight aspirate (ה) following. But this is a question of no importance whatever here.

4. מְשׁוּבָתִי. *My error;* by a meton. the consequence of my error: *i.e.* if I have done wrong, then surely I myself shall be the sufferer, according to your own shewing.

5. אִם־אָמְנָם. Lit. *If indeed; i.e.* Putting the case that ye really do this. וְתוֹכִיחוּ. *And ye chide, reprove, implead,* חֶרְפָּתִי, *my reproach,* or state of misery, עָלָי, *against me,*—

6. דְּעוּ אֶפוֹ. *Know therefore,* viz. that what you heap on me as a reproach is really a visitation from God. On this force of the particle אֶפוֹ (or אֶפוֹא) see 2 Kings, x. 10; and Noldius, sub voce. *Ib.* עִוְּתָנִי. *Hath bent,* or *bowed me* down. Syr. ܥܘܬ. *Fraus.* Arab. عَاثَ, Act. عَوَّثَ. *Avertit, divertit,* &c. *Ib.* מְצוּדוֹ. *His net.* Syr. ܨܝܕܐ. *Laqueus.* Arab.

مَصْيَدَة. *Rete.* I am inclined to think that Job here means, by this word, a sort of *noose* used by hunters, as well as by cavalry in the East, which they throw over the head of the person or thing pursued, and so bring it to the ground. This instrument is termed كمند, *kamand* in the Persian: as in this passage of Pandnāma of Saadi:

كَرِيمَا بِبَخْشَاىَ بَرْ حَالِ مَا كِهْ هَسْتِيم اَسِير كَمَنْدْ هَوَا.

*Bountiful God, afford forgiveness to our state;*

*For we are bound in the* (كَمَنْد) *noose, snare, of lust.*

In some of the MS. copies of the Shah Namah we have a drawing of this instrument, and of its use.

*Ib.* הִקִּיף. *Hath fixed,* or *placed round about.* Root נקף. Syr. ܢܩܦ. *Applicuit, propinquus fuit, cœpit.* Arab. نَقَفَ. *Gravissimo ictu percussit.* Cogn. נקב. *Fixit, transfixit.* ܢܩܒ. *Perforavit.* نَقَبَ. *Perfodit, invasit eum, et affecit ærumnâ.* Comp. cogn. قَبَّ, Syr. ܩܒ, Arab. قبا (قبو), قاب (قوب), in all which the same leading notion is obvious. I think, therefore, that the pressing and galling character of the *kamand* or hunter's noose, is here alluded to; which well suits the idea of Job's being bent or bowed down, as in the text.

7. אֶזְעַק חָמָס. *I cry out* (of) *violence.* The latter of these words would be termed by the Arab. grammarians a تَمْيِيز, or *specification.* See Gram. Art. 219, note. *Ib.* מִשְׁפָּט. *Decision: i. e.* The dispute which had now for some time been carried on, remained still as far from determination as before: God having afforded no intimation of His will upon it.

9. כְּבוֹדִי. *My glory.* From this verse it should seem, Job had been vested with princely power: generally, however, wealth and power might be meant.

10. יְתַּצֵּנִי. *He destroyeth.* Root נָתַץ: applied mostly to the destruction of cities and houses, but here to the ruin of Job's person and property. *Ib.* וַיִּסַּע, Hiph. of נסע. *Causeth to pass away.*

12. יָבֹאוּ. *They come in,* i. e. *invade,* in a military sense. גְּדוּדָיו. Lit. *His sections.* Arab. جُدُود. *Succisa* res; جَدَّ, *secuit,* &c. *Ib.* וַיָּסֹלּוּ. *And they cast up,* &c. Root, סלל. Arab. صَلَّة. *Terra sicca, et præ ariditate durior;* r. صَلَّ;

cogn. صول, صَوْلَةٌ, *fortificatio;* cogn. وَصَلَ, *junxit rem rei;* cogn. شول, شبل, *impetivit alterum:* it. *rem rei indidit*, &c.; *heap thing on thing*, &c.; and hence, in a military sense, *throw up an embankment.* Job does not seem to allude here so much to his predatory neighbours the Chaldeans, &c., as to the general ills which had accumulated upon him.

13. אַךְ־זָרוּ. Lit. *Have only become estranged; i. e.* have become that and nothing else: *i. q.* have wholly become so. Not unlike this is the line (51) in Tarafa, Reiske's edit.:

—تحامتني العشيرة كلها وافردت افراد البعير المعبد.

... "*Tota me familia aversata exterminarit, ceu camelum scabie detritum.*"

14. קְרוֹבָי. *My near* of kin. Ps. xxxviii. 12; Numb. xxvii. 11.

15. גָּרֵי בֵיתִי. *The sojourners of my house.* These were probably foreigners, who resided with Job for the purposes of service, trade, agriculture, or otherwise. Gen. xv. 13; Exod. ii. 22, &c. שְׁכָחוּנִי. *Have disregarded me;* which is, perhaps, the precise meaning of this verb.

17. רוּחִי זָרָה. *My breath is strange*, &c. Rosenmüller, "*Fastidio est uxori meæ*, nam זָרָה est a זור. Arab. زَارَ. *Fastidivit, abhorruit.*" Winer tells us, under זור, that three Arabic roots seem here to have run into one; viz. زَارَ, زور, and زبر. It would have been more philosophical to have considered these as cognate with the Hebrew, and thence to have endeavoured to elicit the exact signification of the Hebrew verb. The note of Rosenmüller is fanciful. To be strange or foreign was much the same thing as being worthless, among the Hebrews. Exod. xxx. 9; Lev. x. 1; Heb. xiii. 9; Jude, 7. *Ib.* בִּטְנִי. Lit. *My viscera.* Arab. البَطْنُ, is according to Jauhari opposed to الظَّهْرُ, *i. e. the interior*, as opposed to *the exterior.* Hence, the *belly, womb*, &c., are termed בֶּטֶן, as forming the interior, or viscera, of man; and بَطَنَ, as a verb, *interiorem partem ingressus est*, &c., and — as the noun signifies *belly* — *ventrem percussit; distentus fuit venter*, &c. Not, as Winer has imagined, *distentus* as a primitive; much less, as Gesenius thinks, pr. *vacuus, inanis*, and thence *membrum muliebre*, or *i. q.* بَدَنٌ, *corpus*, maximè *cadaver;* which is very fanciful. בְּנֵי בִטְנִי. I take to be equivalent to Shakespeare's "*Thy own bowels* which do call thee sire, the mere effusion of thy proper loins," &c. As to חַנּוֹתִי, about which much

has been said by commentators, I think with Gesenius that it is either the plural of the noun חַנָּה, in the proper name *Hannah;* or else, is a sort of infinitive fem. sing. of the verb חנן: signifying, in the one case, *entreaties;* in the other, *entreating, being favourable to,* &c. See Ps. lxxvii. 10: either will suit the place. Of Job's wife, we know that she disapproved of his adherence to God under his calamities: see ch. ii. 9. And, of his children, that he exercised the most paternal solicitude for their spiritual welfare: see ch. i. 5. In the first case, רוּחִי זָרָה might mean nothing more,—whether we translate it as in the text, or, *My spirit is strange, foreign,* &c. to my wife, —than a reminiscence of her conduct and character. We have, in the Arabic, an usage not unlike this. Freytag's Hamasa, p. ٩٩٨: فَكَيْفَ ٱصطِبَارِي يا قَتَادَةُ بَعْدَ ما شَمِمْتُ ٱلَّذِي مِنْ فِيكَ أَتَّأي صِمَاخِيَهْ. *How then could I bear, O Katāda, after what I have smelled from thy mouth coming into the aperture of my ear?* Which the Scholiast makes equivalent to اثّرت ريحه في الاذن فكيف يكون حال الانف. *His stink* (with us, *bad odour*) *was so bad that it affected the ear; what then must be the case with the nose?* Comp. vr. 23; Gen. xxxiv. 30; Exod. v. 21, &c. In this point of view the passage will relate to the early times of Job's troubles, and before he had lost his wife and children, as apparently a considerable part of this context does: and, if so, the difficulties hitherto felt here are now all met. I take the ו, in וְחַנּוֹתִי, to exhibit one of those instances of comparison of which Noldius has given us examples (sign. 61), Eccl. v. 6; Isa. liii. 7; Ezek. xxx. 12, &c.; and the sense of the passage to be, that, as Job considered, and made, it his duty to exercise a tender regard for the spiritual welfare of his children; so his wife made it hers to treat this and him as strange and foolish. This he dwells on now as very afflicting.

18. גַּם־עֲוִילִים. *The vile, moreover.* Auth. Vers. "*Yea, young children.*" In ch. xvi. 11, the word signifies the *evil* or *vile* beyond all doubt; and here the circumstance of their being said to arise and speak against Job, makes it extremely improbable that *young,* or *sucking children,* could be meant. So also the Syriac and Vulgate. *Ib.* אָקוּמָה. Lit. *Let me arise, i. e.* grant that it is so, *then* (ו) *they* speak against me, *i. e.* in the gate, or public place of judgment.

19. מְתֵי סוֹדִי. *Men of my foundation, i. e.* household, *familiars.* Rud. יסד. See Lex. Simonis, ed. Winer. *Ib.*

וְזֶה, for וַאֲשֶׁר. See Gram. Art. 177, 3, note. The singular זֶה is here to be taken distributively, and hence the following verb is put in the plural number.

20. בְּעוֹרִי. *To my skin*, &c.; *i. e.* My leanness is such that my bones appear adhering to my exterior flesh and skin. Aquila, ἐν δέρματί μου, καὶ ἐν κρέᾳ μου ἐκολλήθη τὸ ὀστοῦν μου. So עָפַד עוֹרָם עַל־עַצְמָם. *Their skin adhered to their bone.* Lam. iv. 8. See also ch. xxxiii. 21. *Ib.* וָאֶתְמַלְּטָה. Lit. *So I become escaping*, am put into a situation to escape, *with the skin of my teeth*: the skin of the gums, as Rosenmüller and some others think. Jerome takes it to mean *the lips;* which, falling away with an emaciated body, appear only as a covering or skin to the teeth. I think Jerome is right. The formula was perhaps used as an adage, to denote a person's escaping from death with a body greatly reduced and emaciated; and, after all, difficult to keep alive.

21. יַד־אֱלוֹהַּ. *The hand of God*, &c. By this Job plainly declares, that his sufferings had been inflicted by Almighty God,— that they were not to be accounted for on any supposition of heinous transgression in himself; and, therefore, he calls for their friendly commiseration and support. Comp. 1 Sam. vi. 9, where a distinction is made between this sort of visitation, and what may be called a common occurrence: the one being paraphrased by רָעָה גְדוֹלָה, *great evil*, and the other termed מִקְרֶה. *Ib.* נָגְעָה. *Hath touched, affected.* Arab. نَجَعَ, used of food of any sort, *to take effect, fatten;* of words signifying *praise, blame, advice; to take effect.* So in Heb. *to touch so as to injure,* to get diseased as by contact or contagion.

22. כְּמוֹ־אֵל. *Like a hero:* usually, "*like God.*" Which I think objectionable. 1. Because the verb רדף, *pursue*, in the sense of *persecute*, is nowhere applied to God. God, as in the preceding verse, may be said to afflict; but *to persecute* would be harsh, and certainly without a parallel. The term, however, is frequently applied to pursuit or persecution by man, as an enemy. 2. To be unsatisfied with one's flesh, would also be harsh and unusual, if applied to God. Not so to *a persecuting or pursuing mighty man.* 3. To say that God afflicts in one verse, and then persecutes in the next, would be incongruous; but, to apply this persecuting spirit to the miserable comforters of Job, would be in place. They had continued unjustly to accuse him: under this, and the afflictions sent by the Almighty, his flesh had been consumed, as noticed in vr. 20. He might well say now, therefore, under their continued

upbraidings, that they were unsatisfied with his flesh, which hitherto they seemed to be devouring. In this case, indeed, the full reading ought to be אַיִל; but, as the pronunciation remains the same whether the י be written or not, it is often omitted. Gram. Art. 72. I once thought, that אַיִל must have been the original reading here; which, without the euphonic vowel, would be read אַיְל, אִיל, or אֵל, and signify the *hart*, or *gazelle* (for in the Arab. إِيَّلٌ and غَزَالٌ, as one of the fables of Locman informs us, signify the same thing). In this case *to be satisfied with the flesh*, would admit of a direct interpretation. I am unwilling, however, to adopt this now, especially as the sense just given appears to be more suitable to the place. See ch. xxxi. 31, particularly the adage cited from Meidani, and formerly applied to this place by A. Schultens.

23. מִי־יִתֵּן. *O that*, &c. From what occurs here, writing must have been in use in the country and times of Job, as noticed in the Introduction. It signifies nothing, whether we suppose this to have been hieroglyphic or syllabic; it is enough for our purpose if it was such as could be read at all. From the term יֻחַקּוּ, one would suppose it rather to have been cut or graven in the leaves of such book, than to have only been a stain like our ink. And such is in use in a considerable part of the East to this day. I suspect, too, that this was the primitive sense of כתב; not only because it has חקה in the parallel place of the following member here, but also because it is still used in the Arabic to signify *sewing* or *closing up*, with a sort of needle or graving tool; and to designate *things written*, as *things decided*, or cut, as it were, in tables. We have, too, in the next verse, חצב, used in a similar sense, and synonymous with כתב in this. See also Isa. xxx. 8.

24. בְּעֵט. *With a style.* Lit. *An impresser, digger*, or digging instrument. Arab. غَاطَ (root غوط). *Ingressa, demersa fuit*, res in rem, &c. Comp. Jer. xvii. 1, &c.: here an iron tool, or instrument of this sort. *Ib.* וְעֹפָרֶת. *And lead*, i. e. *with lead* to be infused, and so to fill up the cavities thus engraven, for the purpose of preserving (לָעַד *for ever*) the writing from erasure by decomposition; which might otherwise take place from the action of the air on the edges of stone exposed to it. According to Ibn Mocri, as cited by H. A. Schultens in his edition of some of the proverbs of Meidani, it was customary with the ancient Arabs of Yemen to inscribe their precepts of wisdom on the rocks, in order to

preserve them. They had accordingly this adage: أَبْقَى مِنْ وَحْيٍ فِي حَجَرٍ. "*Perennius quam quod lapidi inscribitur;*" which they used when speaking of something which was most durable. In this sense Job evidently utters the sentiment now alluded to.

25. וַאֲנִי יָדַעְתִּי. *But, as for me, I have known,* and do still know (see Gram. Art. 237, note); *i. e.* It is in vain for you to persecute me, for I well know that my *Avenger* is living and vigorous. You, like any mighty man (כְּמוֹ אִישׁ), may drive and persecute me; still I am assured that my Avenger, or Avenging Redeemer, is living and mighty (חַי, comp. 2 Sam. xxiii. 20). *Ib.* גֹּאֲלִי. *My Avenger.* The first usage of this word probably implied *associating with*, or *accompanying another*, as a part of his family: and thence intimated the avenging of any insult or injury which might be offered to it: which indeed stood foremost—as it now does—among the laws of hospitality prevailing in the East. Hence too, perhaps, the notion of being polluted, *i. e.* lying under the stigma attached to any injury so inflicted, and bound to avenge it, unless satisfaction were made in one way or other. Hence, also, it seems to have been taken to signify the next of kin, whose duty it was to redeem an estate that had been pledged; as also to marry the widow of a deceased near relative. Comp. the Arabic roots جال, جول, and جبل. *A Redeemer*, in this sense therefore is rather an *Avenger* or *Restorer* of lost rights, by interposing his prowess and right as the next of kin. The other word used in the Scriptures for *Redeemer* (פּוֹדֶה) rather means *One who pays down*, either for another's person, or for some infraction of the law committed by him, the price of an equitable compensation. In both these senses, Christ was the Redeemer of man. Hence, persons termed גְּאוּלִים, are those who have been saved by some singular interposition of God in their favour. See Isa. xxxv. 9, 10; li. 10; lxii. 12. In the two former, the terms פְּדוּיֵי יְהוָה, i. e. *the ransomed of Jehovah*, immediately follow; intimating that the persons *so avenged* should be ransomed with a price, not unlike that paid by Pharaoh and his host on the liberation from Egypt. See also Ps. cvii. 2. Job has respect in this place, therefore, to the character of God as his *avenging Redeemer*, who should clear him of all the things now laid to his charge. In other places, as we shall see hereafter, he speaks of Him as the Redeemer who should *ransom* him.

*Ib.* וְאַחֲרוֹן. *And in the latter* age, or *hereafter*. I have

taken this word as if used adverbially, supposing that the word דּוֹר, *age*, ought to be supplied by the ellipsis. Our Auth. Ver. supplies יוֹם, *day* here, which will give the same general exegetical sense. Some have thought that this word ought to be taken as if opposed to רִאשׁוֹן *first*, and therefore signifying *last*, as found in Isa. xliv. 6, "*Thus saith Jehovah the king of Israel, even his* AVENGER (גֹּאֲלוֹ), *Jehovah of Hosts, I am* FIRST (רִאשׁוֹן), *and I am* LAST (אַחֲרוֹן), &c. I prefer the former method, however. See Ps. xlviii. 14; lxxviii. 4, 6; cii. 19. In all which cases, I think it is evident, that the times termed the *last days* by the apostles and prophets, are meant by Job.

*Ib.* עַל־עָפָר יָקוּם. *On* the *dust*, i. e. *the earth shall he arise*, or take his station, or stand. Rosenmüller, and others, after M. de Sacy, make the Arabic phrase, قَامَ عَلَى, to signify, *he stood to*, in the sense of assisting or avenging another. By adding the word עָפָר, then, we have *shall assist or avenge the dust* of the earth. And, as Job may be supposed to be dead when this shall come to pass, *to avenge his dust!* I must object to this, however on three grounds: first, to avenge *the dust of any one*, is phraseology neither Hebrew nor Arabic. It cannot, therefore, be admitted in this place. Secondly, the preposition עַל, used after קוּם, in the first species of conj$^{n}$, usually signifies *against*, never *for*; as the Concordances will abundantly prove. But if עַל were used for אֶל here, which is sometimes the case, then some such verb as יָלַךְ must be understood, as in 1 Sam. iii. 6. To this the usage of the verb in the Arabic very frequently agrees. Thirdly, this verb is occasionally construed with עַל, in the sense of *on* or *upon*, as 2 Kings, xiii. 21; 1 Chron. xxviii. 2; Neh. ix. 4. We are reduced, therefore, to the necessity of taking it here to signify, either *shall arise against the dust* of the earth, or *on the dust* of the earth. The first of these will be manifest nonsense. We are compelled, therefore, to take the second; and this our Auth. Ver. has very properly taken. In this book, however, as already remarked more than once, the term עָפָר, *dust*, is frequently used for אֶרֶץ. So Ibn Doreid, in the Arab. ed. Haitsma, p. 62, فَاخَرَكُمْ عَفَرُ الثَّرَى, *your glory is the dust of the earth*; or, as the scholiast gives it, وَجْهُ الارض, *the face*, or *surface*, *of the earth*. We have, therefore, *shall arise*, &c. *upon the earth*. This, then, I take to be a recognition by Job of the

promise first made to Eve, that one to be born of *her seed* should bruise the serpent's head, and so *avenge* her race for the injury done to it at the time of the first transgression: and of that made to Abraham, that in his seed all the nations of the earth should be blessed; of which it is not possible Job could be ignorant. He looked forward, therefore, in the most perfect confidence to that *latter age* or *day*, and to that *avenging Redeemer*, who should then arise and establish his kingdom and power upon the earth. Besides, if there was a prediction made by Enoch, which was preserved to the apostolic times (Jude, vv. 14, 15), declaring that the Lord should come in the last *days* to judgment (v. 18), and to convince the ungodly of the hard speeches which they had uttered; it is scarcely possible this could have been unknown to Job; or, that on such an occasion as this, he should not have had recourse to it. I have no doubt, therefore, that the patriarch had his eye here on these things, and that they formed the grounds of this very remarkable declaration.

*Ib.* וְאַחַר, &c. *And* (that) *after*, &c. Job had, vr. 20, alluded to the consumption of his flesh, and to the skin covering his teeth, in a similar sense. He now alludes, apparently, to the perforations or wounds visible in his skin, which, as David says, stunk, and were in a state of corruption. After, says he, they (impersonally) have thus pierced through and deformed my skin—after my reins shall moreover have melted away and completely failed within me—after all these things shall have come to pass, and I shall have lain long in the earth; still *from*, or *out of*, *my* flesh (וּמִבְּשָׂרִי) I shall see, look upon, God. He adds, in order as it should seem to cut off every possibility of mistake, אֲשֶׁר אֲנִי אֶחֱזֶה, lit. *that—as for me, I shall see*, &c. The Auth. Ver. has here, "*whom I shall see*," &c.,—a manifest transgression against the Hebrew idiom, as the merest tyro must see. The term אֲשֶׁר, I take here to signify, *that*, *since*, &c. See Nold. sub voce, sigg. 12, 13, who gives Neh. ii. 3, &c. by way of illustration; and, it is remarkable, this passage is parenthetical just as our passage here in Job is. אֲנִי, I take to be a nominative absolute, as the construction manifestly requires. See Gram. Art. 216, 12. The repetition of אֶחֱזֶה here, is given for the sake of emphasis, as apparently רָאוּ, and עֵינַי, are. All of which contains, as far as I can see, a most decided declaration on the part of the patriarch, of his belief in the resurrection of the dead. See also ch. iii. 20–26; vi. 8–12; vii. 13–16; ix. 21; xiii. 15; xvii. 13, with the notes; and xxi. 25; xxx. 23. We may now touch

upon the different particulars in this verse. וְאַחַר, *and* (that) *after*—*i.e.* supposing the construction אֲנִי יָדַעְתִּי to be continued—I know that after, &c. נִקְּפוּ זֹאת, *they* (impersonally, somebody, anybody, &c.) *have pierced through thus* or *this*, or, passively, *it shall have been pierced*, &c. The only place in which this verb occurs again in the Scripture is Isa. x. 34, where we have בַּבַּרְזֶל .... נִקַּף, *shall cut through with iron*, *i.e.* with axes, or the like. In the Arabic it signifies, gravissimo ictu hastâ, fuste, percussit *caput:* perfregit ita ut excideret cerebrum, *i.e.* in either case to destroy. זֹאת, *thus*, adverbially. So Gen. xliv. 17; Isa. xlv. 21, &c., or, referring it to עוֹרִי, *this*, i.e. *skin*. מִבְּשָׂרִי, *è carne meâ*. It is rarely indeed that חזה is found so construed; yet it is natural enough to suppose, that one may see *out from a situation*, or place. I do not see, therefore, how it can be otherwise taken here. Comp. הִשְׁקִיף.

It is true, a sense very different from that now offered has often been deduced from this remarkable passage. Many learned men have seen any thing here but declarations respecting the Saviour and the resurrection of the dead; and, I will allow, had I been willing to persuade myself of the soundness of such interpretations, I could have easily acquiesced in their views. I feel bound however *to follow* the text, not to wrest and force it to follow me. I cannot for a moment suppose, as some have done, that it is the business of an interpreter first to determine, either that the ancients could or could not be informed at this period of doctrines such as these; or, that it is his duty to take *any* sense which may possibly be made out, but which shall in no respect savour of mystery. It is the duty of an interpreter, according to my notions, carefully to follow the easiest sense which his author will afford, provided it is in accordance with other and prior declarations of kindred writers; lightly to press the grapes, as Bacon words himself, and thus, by the slightest pressure, to extract the purest and finest wine. This, whatever I may have done, it has been, and ever will be, my intention to do.

28. כִּי תֹאמְרוּ. *For ye say*, *i.e.* ye shall say at that time —carrying the present on to a paulo-post future tense—ye shall say, when these things shall have come to pass, מַה־נִּרְדָּף־לוֹ, lit. *how persecuted we him! i. e.* how greatly persecuted! &c. Not unlike the self-condemnation expressed by Joseph's brethren, Gen. xlii. 21. *Ib.* כִּי. *When*. See Nold. sign. 58; Numb. x. 5; Deut. iv. 36, &c. שֹׁרֶשׁ,

*root, principle, ground-work.* נִמְצָא־בִי, *shall have been found in me.* There is a various reading here, viz. בּוֹ, *in him;* but which is less suitable to the context, on my view of its meaning. On this use of the preterite tense, see Gram. Art. 231, 12; Corollary, and 236, 5.

29. כִּי־חֵמָה עֲוֹנוֹת, ellip. for כִּי־חֵמָה אֲשֶׁר לַעֲוֹנוֹת. *For wrath, which is for transgressions, i. e.* reserved for, dealt out to, or due to, transgressions; it being the business of a גֹּאֵל, or avenger, on the part of God, to punish these: which is frequently done in this world by the instrumentality of the sword, famine, &c. *Ib.* : תֵּדְעוּן שָׁדִין, for : אֲשֶׁר דִּין. See Gram. Art. 177, 4. *Know ye surely that* there is *a judgment.* On the paragogic ן attached to the verb, see Gram. Art. 235. It may be remarked here, that it is a principle of the Scriptures to consider any thing done or determined among believers, as determined — subject of course to certain conditions — for ever. An illustration of this principle we find in "Whatsoever ye shall bind on earth, shall be bound in heaven," Matt. xviii. 18, &c. So the children of God must be adopted on earth, justification must take place on earth, and so must sanctification. In like manner, *judgment* first takes place on earth according to the Scripture, by the visitations of God; which are all followed by the same taking place above finally. And so it is said, "Where the tree falleth, there it shall lie," Eccl. xi. And here, there is a judgment beginning with the sword, and ending in everlasting confusion.

## CHAPTER XX.

2. לָכֵן שְׂעַפַּי. *Therefore my thoughts,* &c. This particle (לָכֵן), which is for the most part inferential, would naturally come after the reasons given, and immediately before the conclusion; but here, as on some other occasions, an inversion takes place, and it precedes both. שְׂעַפַּי, *my thoughts.* The etymology of this word is by no means well ascertained by the lexicographers. It appears to me to be most naturally compared with the Arabic سَعَفَ, *concessit ... ulceribus* in *capite et facie laboravit* puer: *scissio contigit circa ungues* cameli. سَعَفٌ, *fissio circum ungues,* &c. سَعَفَةٌ, *ramus palmæ,* cum foliis. Hence, Heb. סְעִיף, *fissura* in rupe, Judg. v. 8; *ramus,* Isa. xvii. 6. סַעַף, *ramos amputavit;* and סְעָפִים, or

שְׂעִפִּים, *partes* divisæ, *opiniones*. There is a remarkable passage, viz. 1 Kings, xviii. 21, in which this word occurs, and which, I think, has been misunderstood. It stands thus: עַד־מָתַי אַתֶּם פֹּסְחִים עַל־שְׁתֵּי הַסְּעִפִים, which may, perhaps, be thus translated: *How long will ye be leaping over the two branches,* or *fissures?* The passage seems to me proverbial, and to have been used much as ours is, when we say that a man *has two strings to his bow*, or *has too many irons in the fire.* If, however, the prophet had intended to say, "*between two opinions,*" as our version has it, the text would most naturally have given, בֵּין־שְׁתֵּי סְ, &c. not עַל־שְׁתֵּי הַסְּ, &c. In Exod. xii. 13, &c. where *leaping*, or *hopping*, *over*, is intended, we have פסח על, just as it is here. The word (שְׂעִפִּים) seems to imply *sudden* and *unsteady opinions*, as branches suddenly shooting out, &c. *Ib.* חוּשִׁי בִי. *My haste* (*is*) *within me*, *i.e.* I am thus in haste to answer.

3. אֶשְׁמָע. *I am hearing*, or in the hearing of. *Ib.* רוּחַ. *Spirit*, *i.e.* feeling, disposition, &c. מִבִּינָתִי, where מִן is equivalent to the Latin genitive case, Gram. Art. 224, 11, as expressed in the translation.

4. הֲזֹאת. *Whether this*, &c.? *i.e.* with which the next verse, begins. *Ib.* מִנִּי־עָד. Lit. *à sæculo: from ancient time.* It is best explained here by the following מִנִּי שִׂים אָדָם, *since the placing*, &c., which is a manifest allusion to the creation of man, as recorded in the Book of Genesis, ch. ii. 8. הָאָדָם .... וַיָּשֶׂם שָׁם, are the words.

5. מִקָּרוֹב. Lit. *à propè*, *from near time*, &c. So the Arabic مُنْذُ قَرِيبٍ, *propè*, proximè, &c. Castell: which I take to signify, *of quick or sudden growth*, and hence, naturally, of short duration. "*Quod brevis est*," says Rosenmüller, by which he means, of short duration. I think it is equivalent here to עַד־יָרֵעַ, to intimate *sudden decay*, in the parallel. See Prov. vii. 19; Dan. ii. 47. The two next verses are explanatory, and keep up the same general idea.

6. שְׂאוֹ, *r.* נָשָׂא, form נְשָׂיא; the נְ being rejected, Gram. Art. 76, as in שׂוֹא, Ps. lxxxix. 10, and שְׂאֵת, ch. xiii. 11, all from the same root: *elevated*, *something elevated*, or *exalted*, *glory*, *dignity*, &c. The expression is not unknown among the Latin poets; as Virgil, "Caput in nubila condit," Æneid; and Horace, "Sublimen feriret verticem caput." Comp. Ps. lxxiii. 9. The Arabs have an adage well suiting

this passage, which is this, انفه في السماء واسته في الماء, *His nose in the heavens; his buttocks in the water:* spoken of one whose notions of self are high, his conduct base.

7. לָנֶצַח. *Utterly, entirely.* Arab. نَصَحَ, *pura, sincera, fuit:—verè rectéque se habuit, plenè et ad satietatem hausére potum* cameli, &c. Hence the notion of *completeness, entireness*, &c. when applied to time, will signify continuity; to action, completeness, &c.: which last appears to me to be its real force here. To "*perish for ever*," seems to want simplicity, the word *perish* alone implying perpetuity. In the other case the sense will be, that no part shall remain on which destruction shall not pass.

8. וּמְצָאֻהוּ. *They shall* (not) *find him, i.e.* any one, every one, &c. impersonally. *Ib.* וְיֻדַּד, *r.* נָדַד. Cogn. נוּד. Arab. نَدَّ. So Jauhari, نَدَّ البَعِيرُ.... نَفَرَ وذَهَبَ على وَجْهِهِ شَارِداً, *A camel.* نَدَّ, i.e. *flees, and passes away, wandering at his pleasure.* نَادَ (*r.* نود), *nutavit, vacillavit,* pec. præ somnolentia (Το νοδ). Castell; which is just the application of the word in this place. Hence, *be made to wander*, guided by no distinct rule or object, just as it is the case in visions of the night, here termed חֶזְיוֹן לָיְלָה, and opposed to חֲלוֹם, in the beginning of the verse. This word too when applied to a routed army, or the flying of a bird, has respect to the disorder and unsteadiness of course taken, rather than to swiftness in either case. These distinctions, in the meaning of words,—however trifling they may appear in the estimation of some,—should never be lost sight of by any one who wishes to be a successful interpreter of Holy Writ, as they will afford the only means of solving many difficulties with which he will meet. Unstable then as a dream, is the best state and hope of the wicked said here to be. See also ch. vii. 4.

9. שְׁזָפַתְהוּ, for שְׁזָפַתְהוּ, *r.* שְׁזַף. This word occurs only in two more places, viz. in ch. xxviii. 7, and Cant. i. 6. It is apparently cognate with the Arabic سُدْفَةٌ, or سَدْفَةٌ; which Jauhari tells us signifies in the dialect of Najd, *darkness*, but in that of other provinces, *light.* His words are: السُّدْفَةُ والسَّدْفَةُ في لُغَةِ نَجْدٍ الظُّلْمَةُ وفي لُغَةِ غَيْرِهِمُ الضَّوْءُ. He goes on to say, that some make it to signify a mixture of light and darkness, as the morning twilight: وبعضهم يَجْعَلُ السُّدْفَةَ اختِلاَطَ الضَّوْءِ والظُّلْمَةِ مَعًا كَوَقْتِ مَا بَيْنَ طُلُوعِ الفَجْرِ

إِلَي الإِسْفَادِ. And again, السَّدَفُ أَيْضًا الصُّبْحُ, *i.e.* סָדַף, also means *the dawn*. *It.* cogn. صَدَفٌ, *prospexit*, &c. Comp. شَدَفٌ, *i.q.* شَخَصٌ. Hence, if *opening* as *the dawn*, when the increasing light of the sun discovers to the beholder the true appearance of things, be supposed to be cognate with this verb, we can easily see how *viewing*, *beholding*, &c. might eventually have predominated in it. In Cant. i. 6, it is applied to the burning heat of the sun, which well comports with this etymology. The other cognate roots pointed out will supply similar notions. I am, therefore, inclined to think with Rosenmüller, that the etymologies of Schultens are here, as on many other occasions, fanciful; although none of the German critics, as far as I have seen, have succeeded in offering any thing much better. Gesenius's أَسْدَفُ, *niger*, and hence أَسْدَفَ, *caligavit*, is indeed a remote approach towards it.

*Ib.* וְלֹא תוֹסִיף. *And adds not, i.e.* repeats this sight no more: a very common idiom. Gram. Art. 222, 4. *Ib.* מְקוֹמוֹ. *His place*, here personified as in other places.

10. יְרַצּוּ. *Shall give, render, satisfaction*, &c. Auth. Vers. "*Shall seek to please*;" which has no point here. רָצָה means rather *to placate*, than *to please*. So also the Arabic in the same form, رَضِّي, *contentum reddidit*. To this the corresponding member answers well by stating, that his wealth shall *be given back*, *i.e.* to those from whom it had originally been taken by force. See vv. 17–19, where this sentiment is reiterated. I think therefore that both Schnurrer and Rosenmüller are wrong in taking the sense of רצץ, *brake to pieces*, here: and the same may be said of the ancient versions generally. *Ib.* וְיָדָיו. *Nay his own hands*, *i.e.* not only shall his children, but rather, by an epanorthosis, he himself shall give up this wealth. See Gram. Art. 216, 4, which in this view forms a sort of climax.

11. עֲלוּמָיו. *Circumstances, vanities, of his youth.* Such words as נְעוּרִים, *youth*, זְקוּנִים, *age*, &c. have been thought by some to signify *the times*, or the like, *of youth, age*, &c. Gram. Art. 142, 4. "Non sunt *peccata juventutis*," says Rosenmüller, "ut quidam voluerunt, sed *peccata occulta*, ut Ps. xc. 8," &c. But, I can see nothing in that passage to determine the word to this sense, no more than I can in others, viz. Ps. lxxxix. 46, and here ch. xxxiii. 26; where

we have יְמֵי עֲלוּמָיו, *the days of his youth*, &c. What our author seems to mean is, that whatever the times of his youth, *i.e.* of his best vigour, may have enabled him to acquire, as vain riches, honours, dignities, &c.—which might be said to have filled his bones with marrow, and have given him great influence—shall, with himself, be reduced to inefficiency and uselessness in the end. *Ib.* תִּשְׁכָּב, fem. A very common construction in the Arabic, see Gram. Art. 216, 7, *i.e.* the *things* so obtained shall then be valueless.

12. יַכְחִידֶנָּה. *He retain it:* by the power of the epenthetic ב, *hence* (*i.e.* because it was sweet), have retained it. See Gram. Art. 235. Rosenmüller, "*occultaverit*," &c. The true sense of this word has not, I think, yet been made out. *Keeping back*, or *retaining*, seems to me to be its primary import; thence, secondarily, *concealing*, *i.e.* when applied to speaking, and not telling the whole truth; thence, thirdly, the *being cut off*, &c. as no more appearing. כָּחַשׁ, if not originally the same word, is certainly very nearly allied to this. See its usage. כָּזַב, too, has probably the same primary sense: and hence כֹּזֶב, *avarus, angusto animo.* Comp. the Arabic جَحَدَ. Æth. ሐሕደ: *negavit.* It. Arab. كَحْتٌ, *brevis.* كَحَتَ, *partem* illi de opibus *concessit.* Pretty much in the same manner is יְמַנְּעֶנָּה, in the next verse, to be understood, and may be said to form an exact parallel to this.

14. לַחְמוֹ. Lit. *His bread:* but, as bread is used for every sort of food, and frequently for *feasting*, the context seems here to require this latter sense. In vv. 10, 11, 14, we have allusions made to ill-gotten wealth. Zophar seems here therefore to say, the pleasant feastings, obtained by evil means, *shall become entirely changed, turned* (נֶהְפָּךְ), take another character, become as bitterness, or the gall of adders, within such a person. *Ib.* מְרוֹרַת. *Bitterness, gall, i.q.* מְרֵרָה, ch. xvi. 13. It seems to have been a common opinion of the ancients, that the poison of serpents consisted chiefly of gall. So Pliny, as cited by Rosenmüller, "*Et ne quis miretur, fel venenum esse serpentium.*" "*Nec aliud venenum dentium esse, quam fel serpentium; et indè venis sub spina ad os pervenire, diligentissimi auctores scribunt.*" Hist. Nat. xi. 37, &c. See also Bochart, Hieroz. Pars II. lib. III. cap. v.

15. וַיְקִאֶנּוּ . . . יוֹרִשֶׁנּוּ. The epenthetic נ seems here to give

strength to the passage: Gram. Art. 235. The sentiment, moreover, appears to be much the same with that expressed in vr. 5.

17. אַל־יֵרֶא. Lit. *Let him not look*, &c. *i.e.* Take it for granted that he never shall. The true apocopated form is יַרְאֶ; but these formations often take that of a segolate noun, and for the same reason. Gram. Art. 108. Constr. with ב, look *with pleasure, satisfaction*, &c. *Ib.* פְּלַגּוֹת. Lit. *Divisions.* It is usual in the East to cut channels from the rivers, and by means of these to draw water into the gardens and other plantations. These may, therefore, be termed *rivulets*, or *streamlets*. פְּלַגּוֹת are here, therefore, such streamlets, *i.e.* drawn from the rivers which run along the valleys, as shewn in Russel's History of Aleppo. Compare Ps. i. 3. By the honey and butter of these is necessarily meant, by a metonymy, the wealth which they bring with them into such enclosures. Warburton, as noticed in the Introduction, has supposed this passage to be an allusion to those parts of the law of Moses, which speak of a land "*flowing with milk and honey*;" as if none but a writer who had read Moses could think of such things as these. Yet we have in Pindar, Olymp. i. line 155 (Heyne's ed. p. 19), μελιτεύεσσαν εὐδίαν; which the scholiast explains by, Μέλι ῥεοῦσα (γῆ), ἀντὶ τοῦ, ἡδεῖαν ἀνάπαυσιν: and Ovid, as may be seen in Rosenmüller here, "Flumina jam lactis, jam flumina nectaris ibant."

18. יָגָע. *Thing laboured*, or *laboured for*: r. יגע. *Ib.* כְּחֵיל תְּמוּרָתוֹ, for כְּחֵיל יְגָעוֹ כֵּן תְּמוּרָתוֹ יִהְיֶה. *As the power, influence, of his laboured* (wealth) *is, so shall be his restitution.* Comp. Hos. iv. 7. This will account for the form of construction visible in חֵיל. תְּמוּרָה, *r.* מור: Syr. ܡܰܪ, *emit* (*i.e.* by exchanging one thing for another). ܡܰܪܳܐ, *annona.* Arab. مَارَ (*r.* مور) *transivit* (cogn. مَرَّ). مَارَ (*r.* مير), *prospexit* suis *de commeatu*, it. *vendidit.* مَايِرٌ, *cibo instructus.* Cognate with these roots is أَمَرَ, *imperavit;* whence أَمِيرٌ, *imperator*, because abounding in wealth, and أَمِرَ, *multum fecit*, or *multus fuit.* Comp. Isa. iii. 6. *Ib.* יַעֲלֹס, *exult, rejoice*, or *enjoy.* Arab. عَلَسَ, *bibit.* عَلِسٌ, *fortis strenuus.* Cogn. عَلَّصَ, *nauseavit.* عِلَاصٌ, *herba quædam*, ex quâ *embamma, et obsonium elaboratur, et ex quâ jus conficitur.*

Cogn. Heb. עלץ, which see. I have rendered לֹא by *never*; because any word negativing action generally, will, when the negative implies continuity, be equivalent to *never*, &c. which will occasionally suit our idiom better.

20. שָׁלְוֹ. *Quiet, satisfaction*, &c. Arab. سَلَأَ, *liquefecit*. سَلَا (*r.* سلو), *liquavit* butyrum, &c. Hence, *tranquillo contentoque animo fuit*, &c. *It.* cogn. صَلَا (*r.* صلي), *assavit, laxius habuit*, and conj. ii. *flexibilem reddidit, precatus fuit* Deum, &c. *Ib.* בִּבְטְנוֹ. *In his viscera.* This class of writers constantly use לֵב, *the heart*, קֶרֶב, or, בֶּטֶן, *interior*, for the seat of thought: they never speak of the head, as often noticed, in this sense. *Ib.* בַּחֲמוּדוֹ. *With his desirable* (*matter, store*, &c.) לֹא יְמַלֵּט, *he does not deliver*, supp. נַפְשׁוֹ, *himself*.

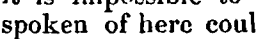
21. שָׂרִיד. *Remainder, survivor*. Arab. شَرَدَ, *fugax fuit*, *Ib.* לְאָכְלוֹ. Lit. *For his food.* Schnurrer, Rosenmüller, as well as our own translators and others, seem quite to have misapprehended this passage. "*Nihil evadit voracitatem ejus.*" "*Nemo effugit vorationem ejus.*" "There shall none of his meat be left," &c. seem to me to be as wide of the mark as can well be imagined. Nothing can be more common than the usage of אֹכֶל, *eating*, for *meat* and *provision*: nor any thing more usual than שָׂרִיד for *remnant, person remaining*. It is often construed with ל, see Josh. viii. 22, &c. *Ib.* לֹא יָחִיל. *Shall not* (*i.e.* שָׂרִיד, *a survivor*) *exult.* טוּבוֹ (in) *his good, prosperity*. Such specifying word stands in no need of the preposition ב. See Gram. Art. 219, note, and Art. 220.

22. בְּמִלְאוֹת סַפְקוֹ. *In the fulness of his sufficiency, i.e.* even when enjoying his wealth, יֵצֶר, *he shall be in distress, straits*: r. יצר, יֵצֶר לוֹ, impers. used here in the sense of צרר, or צור, which are cognate roots. Comp. Gen. xxxii. 8; Judg. ii. 15; x. 9; 2 Sam. xiii. 2. סַפְקוֹ is used here in the Chaldaïc or Syriac sense, in which it often occurs. This word in the Arabic, whether written سفق, or صفق,—which are cognate forms,—very probably once meant the same thing, as it did in the Hebrew or Chaldaïc, *i.e.* primarily, perhaps, *clapping the hands*, thence *exulting*, thence *striking a bargain*; and ultimately, *wealth, sufficiency*, and so on. Something to this effect has been cited by Schultens from the xxist consessus of Hariri, viz. يتباهي بفوز صفقته, *gloriabatur quod adeptus esset complosionem suam*. The term

صَفْقَةٌ, *clap of the hand*, is also used to imply the conclusion of *a good*, or *bad*, *bargain*. So Jauhari, صَفْقَةٌ رَابِحَةٌ, *a gaining-clap of the hand;* or, صَفْقَةٌ خَاسِرَةٌ, *a losing* do. The former of these might be implied in the phrase, בְּמִלֹּאות סְתָמוֹ The sense will then be: Since his sole object was gain, so, &c.: where the term יָד is equally appropriate; because such bargain was confirmed by the parties striking hands. Ch. xvii. 3. The נ in תִּבְאֲנוּ probably implies *an inference* with *assurance* here. See Gram. Art. 235, &c.

23. יְהִי לְמַלֹּא. *So shall it come to pass, be, at the filling*, &c. *i.e.* when he is doing so, God shall send, &c. I take the apocopated יְהִי here, to imply a consequence. See Gram. 233, 4, and the passage as parallel to Ps. lxxviii. 30, 31; and signifying virtually the same thing as in the preceding verse. *Ib.* יִשְׁלַח. *He shall send, i.e.* God, as the context sufficiently determines. *Ib.* בְּלַחוּמוֹ. *In his eating, feasting*, or *fattening*. This word (viz. לָחוּם) is apparently a verbal noun of the form פָּקוּד, Gram. Art. 190, 6; of this לֶחֶם will be the root, which is used to signify *bread*, thence *food of any kind*, and *feasting*. In the Arabic its equivalent (viz. لَحْم) signifies *flesh* (for eating): hence the verb لَحِمَ, *being desirous of it;* لَحِيمٌ, *carnosus;* and لَحِمٌ, *carnis appetens; carnivorus*. From the notion of eating, we probably have that of *becoming fleshy;* hence perhaps that of *adding thing to thing, making solid*, &c.: and thence, *of fighting, making war*, and so on, just as we have in جَدَلَ, *twisting* as a rope; thence *becoming great*, as in גָּדוֹל; and lastly, جِدَالٌ, *contention*. See also عظل, in Golius, and the cognate roots, لهم and لحم.

24. מִנֶּשֶׁק. *From the weapon*. Arab. نَسَقَ, *ordinavit . . . ita ut partes inter se cohærerent.* نَشَقَ, odoratus fuit, pec *attrahendo . . . fixa inhæsit*, &c. Hence, *to stick to, adhere*, either in a good or bad sense; as *kissing*, or *killing* (Angl. vulg. *sticking*, and Samar. *scidit, secuit*). So Virgil, "*adhæsit lethalis arundo.*" *Ib.* תַּחֲלֻפֶהוּ. *The brazen bow shall make it pass, i.e.* the iron missile; or, it may be, shall make it pass him, *i.e.* through him. The verb seems here to be used in the sense of the Arabic خَلَفَ, *restitit, adversatus est*,

&c. *i.e.* as fast as he fled from one difficulty, another met him. See Judg. v. 26. *Ib.* נְחוּשָׁה. Lit. *Copper*. Whether *brass*, which is a compound, was known at this day or not, it is impossible to say. In any case, the *brass* or copper spoken of here could never have formed the elastic part of a bow. And hence, perhaps, our translators rendered the word by *steel*. Oriental bows were composed of three parts; the handle (قَبْضَةٌ)—which was straight—formed the middle part, and this might be made of wood, brass, copper, or any other strong substance. To each end of this were fastened pieces of horn or of any other elastic substance, thus,  and to the extremities of these the nerve, or thong, was applied. Now, if these horns, &c. happened not to be in one and the same plane, the bow, when drawn to its full extent, would fail to emit the arrow; because, at this particular juncture, either the horns would break, being drawn out of their proper direction; or else they would veer round. And hence such was termed *a deceitful bow*, קֶשֶׁת רְמִיָּה, Ps. lxxviii. 57. The horns might also be attached to the handle by means of *copper* or *brazen* ferulæ; and hence the bow itself might have been termed brazen.

25. שָׁלְפָה. *He hath drawn* the sword, i.e. *some one*, impersonally; and hence the verb may be taken in the passive. *Ib.* וְיֵצֵא. *It goeth out, i.e.* בָּרָק, *the glittering* blade, מִגְוָה, *From* (*the*) *body*. I can discover no reason here for translating this by *è tergo*, especially as Rosenmüller himself who gives it in his notes, renders it by "*corpus ejus*," in his translation. *Ib.* בָּרָק. *Glittering*, is properly an epithet given to any polished weapon, but particularly to the sword or spear: so, بَرَقَ السَّيْفُ, *the sword shines, i.e.* flashes like lightning. *Ib.* מְמֹרֳרֹתָיו. *Out of his gall*. See vr. 14. *Ib.* יַהֲלֹךְ, *He departs*; which the Arabians sometimes express by saying, ذَهَبَ إِلَى مَكَانِهِ, *he passed to his place*, as in Acts, i. 25. See ch. xiv. 20. *Ib.* אֵימִים. *Terrors, horrors*. Arab. ايم, اوم, *fumum excitavit*. Cogn. غَامَ (*r.* غيم), *nubibus obductum fuit* cœlum. *It.* أَوْمٌ, لَيَالٍ, *tempora infelicia, iniqua*, &c. *Ib.* עָלָיו. Lit. *Upon him*; supp. *shall be*, or *fall*, הָיָה.

26. כָּל־חֹשֶׁךְ. *The whole of darkness, i.e.* its aggregate of terrors, horrors, and miseries. *Ib.* לִצְפֻנָיו. Lit. *For his things laid up*; or, in the place, or in the lieu of his great earthly wealth: to which, perhaps, St. Paul made some

allusion, when he said, "*Treasurest up wrath against the day of wrath*," &c. Rom. ii. 5. *Ib.* אֵשׁ לֹא־נֻפָּח. *An unblown fire, i.e.* no naturally kindled fire; and hence also *unquenchable;* and, perhaps, the same with that so named in the New Testament. If, indeed, the declarations made in the two preceding verses may be understood as marking the miserable death of such person, then also must those now adverted to relate to the misery and outer darkness to be encountered by him after death; and the aggregate of darkness, here said to be laid up for, or in lieu of, his earthly treasures, will well describe such after-state of misery. Job, as we have seen (ch. xiii. 15; xiv. 13, 14, &c.), looks beyond death for justice, and for the fulfilment of his hope. It is quite natural therefore we should here be taught that, in an after-life also, the prosperous wicked should receive the due reward of their iniquities; and, if so, this is the first place in Holy Scripture which propounds this doctrine. *Ib.* תְּאָכְלֵהוּ. *It shall devour*, or *prey upon him.* Comp. Ps. xlix. 15; Isa. xiv. 11; lxvi. 24, with Mark, ix. 44, 45, 46. *Ib.* יֵרַע שָׂרִיד. *Shall (the) survivor perish.* If we take either ירע, or רוע, for the root here, *shall be in evil case, plight*, will be the sense. I am inclined to think, however, that the sense of רעע, *broken, destroyed*, &c. is rather required by the context. See vv. 21, 22, preceding. I have therefore so given it with Dathe.

27. שָׁמַיִם. *The heavens, i.e.* the order of things above constituted under God, and which are therefore occasionally put for God himself, *e.g.* Dan. iv. 23, "*the heavens do rule;*" Luke, xv. 21, "*I have sinned against heaven.*" So, in the case of Abel, Gen. iv. 10; as also in that of Cain, אֶרֶץ מִתְקוֹמְמָה לוֹ, *the earth was raised against him.* *Ib.* Gen. vr. 14, every one meeting him would be ready to kill him.

28. יִגֶל. *So shall go into captivity.* I take the apocopated יִגֶל here, as in vr. 23, to imply an inference.

*Ib.* נְגָרוֹת. *Dispersed,—i. e.* things, alluding to עָפְיָו, above,—as water poured out. See 2 Sam. xiv. 14, *i.e.* the things, goods, which he has acquired. *Ib.* אַפּוֹ. *His wrath.* The pronoun here must necessarily be referred to God, which can hardly be omitted in the translation.

29. We have here Zophar's conclusion which is good in its way, but inappropriate. אִמְרוֹ. *His rule.* If we take אמר in the Arabic sense of "*imperio aut præfecturâ polluit, vehemens, gravis, et durus fuit*, vel *evasit*, see note or vr. 18,

above; and suppose this to be a verbal noun of the form פִּקֻּד, like the Arabic إِمْر, *mandatum severius graviusque*, or *i.q.* عجب, *res admiranda;* something like *command*, or *rule*, will be the sense of the passage, and something like this the preceding term נַחֲלַת, *heritage*, really requires, *i.e.* the result, consequence, of his unjust and oppressive power.

## CHAPTER XXI.

2. תַּנְחוּמֹתֵיכֶם. *Your great consolation.* I take the plural number here to denote excellence. Gram. 223, 3. As if he should say, You may console yourselves with the consideration that you gave me a diligent hearing: nothing beyond this will be due to you.

3. שְׂאוּנִי. *Bear* with *me, indulge me.* This verb (נָשָׂא), when followed by פָּנִי פ, has the sense of *favouring*, &c. either in a good or bad case. See Gen. xxxii. 21; Mal. i. 8, 9, &c. Opposed to this is נָפַל, used also with פָּנִים, Gen. iv. 5, 6. *Ib.* דַּבְּרִי. Lit. *My speaking* or *declaring:* verbal noun or infin. of Pihel. *Ib.* תַּלְעִיג. *Thou mayest mock.* The imperative, as used in our Auth. Ver. seems to me, to be too strong here.

4. הֲאָנֹכִי. *Whether, as to me.* We have here a nominative absolute, preceded by the interrogative particle הֲ. Gram. Artt. 216, 13–15, 179. *Ib.* שִׂיחִי. *My complaint.* Arab. صَيْح, *clamor, afflictio.* The primary notion seems to be latent in شَيْح, *penuria, sterilitas, cautio*, &c. Hence شَاخَ (*r.* شيخ), *culpavit, vituperavit*, &c. صَاخَ, *profudit se ex involucro plenior* racemus; سَاخَ, *fluxit* aqua *per superficiem terræ.* Syr. ܫܚܫ, *voluit, delectatus est.* Hence שִׂיחַ, *meditating*, Gen. xxiv. 63; and שִׂיחַ, *stirps, frutex*, &c. Gen. ii. 5. Job here seems to say, I do not suppose that man will attend to my cause with justice; I have therefore laid it before God. *Ib.* וְאִם־. *And if, i.e.* putting the case, allowing it to be so, מַדּוּעַ, *why should I not be impatient?* תִּקְצַר רוּחִי, as קְצַר רוּחַ, signifies *shortness of spirit*, i.e. *impatience*, Prov. xiv. 29; so must the verb thence formed. Comp. Numb. xxi. 4; Judg. xvi. 16; Eccl. vii. 8.

5. וְתָשֹׁמּוּ *And be astonished, confounded.* Imp. Hiph. for הַשְׁמִּמוּ הָשֹׁמּוּ, see Paradig. The variation in the vowel is

thought to have arisen from the pause. וְשִׂימוּ, *and lay*, &c. So Saadi in his Gulistān, or Rose-Garden, اَنگشت بر دندان, *the finger on the teeth, i. e.* as a mark of astonishment, and intimating silence in consequence. So Plutarch. de Iside et Osiride: Διὸ τῷ στόματι τὸν δάκτυλον ἔχει προσκείμενον ἐχεμυθίας καὶ σιωπῆς σύμβολον.

6. זָכַרְתִּי. *I have called to mind.* Arab. ذَكَرَ, which the Persians often translate by يَاد كَرد, *he called to mind, memory.* So Gql. ذِكْر, *memoratio cordis;* which the context here seems to require. *Ib.* פַּלָּצוּת. *Fear, trembling.* Syr. ܦܠܨ, *perfodit.* Æth. ፈለሰ: *migravit* de loco in locum. vi. *incertis sedibus vagatus est.* Hence perhaps absence, and thence, horror of mind. Arab. cogn. فَلَسَ, *inopem pronunciavit.* iv. *exhaustus fuit;* and فَلَّصَ, *contractus est:* to which the English *flush*, and *blush*—comp. Heb. חפר—bear some analogy.

7. מַדּוּעַ. *Quare*, indefinitely, not interrogatively. See Exod. iii. 3. Here, *How the wicked*, &c. suits this context best, and is equally applicable to many others. *Ib.* יִחְיוּ. *They are healthy, vigorous.* This verb signifies not only to *live*, but also to be *lusty* and *strong*. See Deut viii. 1; Ps. xxii. 27, and חַי; 2 Sam. xxiii. 20; *Kethib*, where the marginal reading has אִישׁ חַיִל; Exod. i. 19, חָיוֹת, "*lively*," i. e. *healthy, vigorous, masculine*, &c.

8. לִפְנֵיהֶם. *In their presence, i. e.* during their own time. So apparently, Gen. xi. 28, וַיָּמָת הָרָן עַל־פְּנֵי תֶּרַח, *so Haran died in the presence, i. e.* during the times, *of Terakh*: Here, Their seed becomes established during their own times, עִמָּם, *with them:* not removed to a distance, but on their own lands. *Ib.* וְצֶאֱצָאֵיהֶם. *And their numerous offspring*, which the reduplication of this word seems intended to express: *r.* יצא.

9. שָׁלוֹם. *Secure*, or *safe.* Arab. سَلَمَ, *cortice arboris concinnavit* corium, pellemve. Hence, generally, *completed, put into a state of safety*, or *security, from danger*, &c. *Ib.* וְלֹא שֵׁבֶט. *Neither* (*is*) *the rod*, &c. So David, Ps. lxxiii. 5, "Neither are they plagued like other men." This was a matter of great difficulty to David, of terror to Job. Indeed, the psalm seems to be a good commentary on this place of Job.

10. שׁוֹרוֹ. *His ox.* A generic term applied either to the male or female, as the word *ox* is with us; not to *black cattle* particularly as Tod's Johnson makes it: nor do the passages which he cites justify any such notion. *Ib.* עִבֵּר. *Concepit.* See Bochart Hieroz. pars i. lib. ii. cap. xxx., where he has most satisfactorily shewn, that this is the Chaldee usage of this word; and therefore a word very likely to have been used by Job. See also Castell, sub voce. To which may be added the Arabic, تَغَبَّرَ. *Suscepit è fœmina prolem.* Syr. ܥܒܘܪܐ. *Tempus carpendi semen.* Æth. ዐበረ: *Dicitur de frugibus cùm ob siccitatem cœli arescunt.* Castell; where the primary notion is considerably varied. *Ib.* וְלֹא יַגְעִל. *Et non respuit, i.e.* tauri semen. *Ib.* תְּפַלֵּט. Lit. *Causes to escape; i. e.* safely brings forth. Cogn. מלט. In the Chaldee usage, however, *ejecit, vomuit, evomuit.* Æth. ፈለጠ: *Separavit, segregavit,* &c. The remainder of this verse requires no note, except to remark that, as in a former case, the last member here is rather put as a consequence, than as an explanation of the first.

11. עֲוִילֵיהֶם. *Their sucklings.* Comp. Gen. xxxiii. 13; 1 Sam. vi. 7, 10, &c.; where we have עָלוֹת, *suckling mothers;* r. עול. Arab. عَالَ (r. عول). *Sustentavit, aluit,* familiam suam. Cogn. غَالَتْ (r. غيل). *Gravida,* vel *cum viro concumbens lactavit* infantem. Not غول, as Winer gives; nor yet Syr. ܥܘܠܐ, *lactans,* which he also gives. *Ib.* יְרַקֵּדוּן. *They skip, leap,* like the young of cattle full of health and in the enjoyment of plenty.

12. בְּתֹף. Lit. *With the tabret.* Arab. دَفَّ. *Pulsavit, strike often.* Angl. *Tap, dab, dabble.* Gr. τυπ, undè τύπτω. Per metath. Pat, Bat. Gr. πάτεω. Sansc. पत् *attack.* *Ib.* כִּנּוּר. Gr. κινύρα. Arab. كِنَارَةٌ, à Syr. ܟܢܪܐ. *Scapus cannabis,* because the strings were made of that material. An instrument which according to Josephus had ten strings, and was played with *a plectrum:* Antiq. lib. vii. c. xii. *Ib.* עוּגָב. Vulg. *The organ:* which is, I think, very doubtful. One would suppose from the etymology of the word, that it was an instrument adapted to amatory subjects or occasions: the root עגב having the sense of *loving,* both in Hebrew and Arabic, as the lexicons will shew. According to Josephus, it was a sort of psaltery or lyre, to be played with the fingers, which the LXX. render, in Gen. iv. 21, by κιθάρα, and this place in Job by ψαλμός. It is worthy of remark,

that, in both these places, it occurs with כִּנּוֹר; as also in Job, xxx. 31; and with other similar instruments in Ps. cl. 4. The context too, in this place, requires that it be considered an instrument adapted to festivities.

13. וּבְרֶגַע. *And in a twinkling.* Arab. رَجَعَ. *Iteravit.* Cogn. رَعْرَعَ. *Agitata fuit in terræ superficie clarior* aqua. Per metath. رَعَجَ. *Corruscavit serie continuata* fulmen, &c. *Ib.* שְׁאוֹל. *The vault,* or great chamber, in which various niches or compartments were assigned to the several coffins. See Maundrel's Journey to Aleppo, and note on ch. xvii. 2. Scheidius has written a very elaborate treatise to shew that, by this word, the ancient Hebrews often meant a place of departed souls, answering in many respects to the ᾅδης of the Greeks and *orcus* of the Romans. Nothing, however, can be more certain than that, upon a fair review of this work,—as it is the case with many more of the school of Schultens,—no reliance whatever can be placed upon it. By שְׁאוֹל, the Hebrews certainly meant nothing more, or less, than the vault of the grave. In connexion with this may be mentioned the poetical notions (first borrowed from the heathen poets, beyond all doubt) so finely portrayed by Milton, in which we have a place of damned spirits, all as precisely described and believed in as if Divine Revelation had laid open the whole; whereas, not one word to this effect is to be found in the Bible. The war in heaven, and consequent expulsion of certain angels,—as taken from the Book of Revelations,—has, I contend, been totally misapprehended; which intimates nothing beyond the havoc made by Satan in the church on earth. See my Exposition on the place. On the contrary, the Scriptures describe Satan as a spirit that was a liar and murderer *from the beginning*, *i. e.* from the time in which he tempted and ruined our first parents;—as walking up and down, and to and fro, in the earth;—as thus seeking whom he may devour;—as the Prince of the power of the air, and of this world;—as Ruler of the darkness of this world, working in the children of disobedience;—as the head of a family at enmity with God, whose end is to be eternal perdition. The whole, therefore, of this story of ᾅδης or *orcus*, to which the Neologians of Germany are eternally appealing,—as well as of this now existing Pandemonium of Milton,—is a mere fancy, and involves a grievous theological error. See ch. xviii. 14.

*Ib.* יֻחַתּוּ. *They are brought down.* This, according to the vowels, is certainly the form proper for the Niphhal of חתת. See 1 Sam. ii, 10. יֵחָתּוּ will be the true Niphhal

form of נָחַת, *Descendit*. And here, I think, there can be no doubt that the point in ת is erroneous. Surely it is absurd for ever to be forming grammatical rules,—after Alting,—to meet irregularities of this trifling sort.

15. נִפְגַּע־בּוֹ. Lit. *We meet him.* This verb usually signifies *meeting:* the context will determine whether it is to be taken in a hostile, friendly, or supplicatory sense. The preceding term, viz. נַעַבְדֶנּוּ, sufficiently determines that the latter is here intended. I take it to signify publicly meeting God in such service as that was which Job performed when he sacrificed for his sons, ch. i. 5. Comp. Mal. iii. 14.

16. הֵן. *Behold,* &c. Job here places the question in its true light. You say that wicked men must necessarily fail, and perish, here on earth. I say I tremble when I see so much proving directly the contrary. But then, what of that? This prosperity which I thus see, and which you say cannot exist, is neither brought about nor maintained by the power (יָד) of these men. An inscrutable Providence, on the contrary, governs all these things. You therefore are arguing on grounds which you do not understand. But, whatever the fate of such men may be, let their principles be far removed from me. *Ib.* רָחֲקָה. *Be it far away.* I take to be a preterite, used to enounce a strong imperative. Gram. Art. 236, 2. מֶנִּי. *From me.* Chald. for Heb. מִמֶּנִּי.

17. כַּמָּה. *How often!* &c. See Ps. lxxviii. 40. Job here evidently allows the doctrine—as well he might—which teaches the instability of the wicked, and appears to allude to the words of Bildad inculcating this: ch. xviii. 5. Rosenmüller takes this (כַּמָּה) in the sense of How rarely? The soundness of which I greatly doubt; because I find it used in no such sense in the Scriptures: nor indeed in any instance in the cognate dialects. He appeals to ch. xxiii. 23, "ut supra," as he says; but that chapter contains not twenty-three verses. Ch. xiii. 23 must be the place; where, however, he has given no note. One glance at the passage however is quite sufficient to shew, that the particle will not bear that sense there. This is not a bad specimen of modern German commenting on Scripture. See also my Sermons and Dissertations, Diss. I. *Ib.* נֵר. *Light.* نَيِّر. *Luminare.* Here put by a metaphor for prosperity. *Ib.* יְחַלֵּק, *i. e.* God *apportions in his* wrath, בְּאַפּוֹ; the pronoun (וֹ) here can refer to no other.

18. גְּנָבַתּוּ, for גְּנָבַתְהוּ, as in many other instances. Lit. *Hath stolen it away, i. e.* before one is aware, suddenly, and violently, as the following term, סוּפָה, *whirlwind, tornado,*

implies; these being much more sudden and violent in the East than they are with us. Arab. الجَنُوبُ. *The south wind;* and جَنَبَتِ الرِّيحُ. *The wind has southed,* i.e. *turned to the south,* إِذَا تَحَوَّلَتْ جَنُوبًا. The verb (נגב) here therefore is still applied in the East, as in this passage, to signify the blowing of the south wind, which is there always the most violent. See ch. xxxvii. 9. *Ib.* סוּפָה. Lit. *Finisher;* r. סוף, *terminus, finis,* &c. Not merely *consumtio pulveris, stipularum,* &c., as Winer thinks, but of every thing liable to be injured by it. Comp. Ps. i. 4, which is, most probably, an imitation of this place; Isa. xxi. 1; Zech. ix. 14. Arab. سَافَ. *Exterminavit.*

19. אֱלוֹהַּ. *God,* &c. Here most of the commentators, Jewish and Christian, have seen, that Job was taking up and allowing the arguments of his opponents; as if he should say, אֲמַרְתֶּם. *Ye have said* so and so; which I also allow. I differ from them in insisting, that this is what Job was doing from the beginning of the sixteenth verse. *Ib.* אוֹנוֹ. *His iniquity.* Here seems to be a play on the word אוֹן, *facultas,* and אָוֶן, *iniquity:* the first requiring the verb יָצֹפֶן, *layeth up;* while the latter will afford the sense of *vain,* or *ill-gotten:* unless indeed אוֹן, *wealth,* is here to be understood, by a metonymy, as the true result of his wicked labours: but punishment, as their just due or fruits, seems rather intended: imitated in Ps. xciv. 23. *Ib.* וְיֵדָע. *And he shall know, i.e.* feel this: verbs of sense being, in this class of languages, often substituted one for another. This I take to be an epanorthosis by which is intended, Nay, he himself shall know and feel it.

20. יִרְאוּ, &c. *They see; i.e.* during his own life he shall have sensible demonstrations, that destruction shall be the portion of his family. כִּידוֹ. *His ruin,* &c. Arab. كَيْدٌ, or كِيدٌ. *Fraud, wickedness;* and, by a metonymy, its consequence, *destruction.* Hariri, Cons. xxi., *i. q.* هَلَاكٌ, *destruction.*

21. בְּבֵיתוֹ. Lit. *In his house, i. e.* in any consideration respecting it, *as to,* &c. חֻצָּצוּ. *Have been cut,* i. e. *decided.* Chald. חצץ. *Dimidiavit, discriminavit,* &c. Arab. أَحَصَّ. *Dedit* alteri *portionem suam;* خَصَّ, *proprium fecit,* &c. It. חָצָץ. *Calculus;* ψῆφος: hence *calculated,* according to Cocceius. Others, חֵץ. *An arrow;* and, because arrows were

anciently used by the Arabs in divining (Poc. Spec. Hist. Arab. p. 324), سَهْمٌ, *an arrow*, was hence taken for *fate, sors, i. e.* the thing *determined* was thus known. But this is a very round-about process. Shorter thus, if fate must be called in: cogn. حَظٌّ, *sors*, &c. The former method, however, is more simple and direct. *Ib.* חֳדָשָׁיו. *Its months; i. e.* of his house, for it is to this that the view of the failing rich man is now directed.

22. יְלַמֵּד. *Shall* one *teach:* impersonally, *any one*, &c. *Ib.* רָמִים. *Exalted*, or *lofty*, either creatures or things; *i. e.* determines their powers, course, and ends. Comp. Isa. xl. 13; Rom. xi. 34; 1 Cor. ii. 16: all alluding to this place. The next four verses go to declare, from the circumstance of one dying in one state, as to worldly affairs, and another in another, that no argument can be grounded on this to shew, what the real religious character of any such persons is. See Saadi's Pandnama, ch. قضا وقدر.

23. בְּעָצְמֹם. *In strength.* Arab. عَصَمَ. *Lucrum fecit;* عَصْمٌ, *manubrium arcus;* عَظْمٌ, *magna fuit* res. Cogn. عَظَبَ, *induruit*, &c.; عَظْمٌ, *magnum mare*, &c. Chald. עָצַם. *Roboravit*, &c. *Ib.* תַּמּוֹ. *Integritas ejus:* or, if we take עָצְמֹם to signify *self, In his very entireness*, i. e. *prime vigour.*

24. עֲטִינָיו מָלְאוּ. *His bottles are filled*, &c. "*Loca pecorosa ejus plena sunt lacte,*" Rosenmüller. The same is given both by Gesenius and Winer. Those who wish to see how variously this passage has been interpreted, and on what grounds, may consult Bochart, Hier. par. i. lib. ii. cap. xliv. orig. ed. p. 457; or Rosenmüller's Scholia where Bochart is abridged, and Rosenmüller's own opinions are also given. My own opinion is that all have failed; and, therefore, I proceed in my turn to endeavour to supply the needful.

It is very evident, I think, that, although مِعْطَنٌ and عَطَنٌ signify *a place* in which cattle lie round about water, yet that *watering, saturating* with water, or the like, is the primary notion included in the root. So Gol. after Jauhari and Firozabadi, عَطَنَ ... *maceravit pellem*, &c. ... *ut deglabraretur et mollesceret; i. e.* saturated it. And Jauhari, الْمَعَاطِنُ وهِيَ مَبَارِكُ ٱلْإِبِلِ عِنْدَ ٱلْمَاءِ, *i. e.* מֶעְטָן *is the place in which a camel kneels at the water in order to drink.* And عَطَنَتِ الْإِبِلُ, *i. e.* عَطَنَ, is used of a camel اذا رَوِيَتْ ثُمَّ بَرَكَتْ

*when it has drunk enough, and then kneels down.* He adds: وَهِيَ ابِلٌ عَاطِنَةٌ. *She is termed* A SATURATING, or *drinking camel* (עָאטְנָה). It is clear, I think, therefore, that the primary sense of the word itself is, *drinking in, being saturated,* or the like. And hence Castell gives عَطِينٌ, *pellis,* which is the very Hebrew word here used, viz. עָטִין, and which, as it exhibits a participial form, might signify literally *saturated, filled; i.e.* a skin so dressed and prepared for use. And, as the Orientals make bottles of such skins as this—of which the ἀσκὸς of the New Testament will afford a good example (see Scapula and Stephanus, under the word)—it becomes extremely probable, that the word here used signifies such leathern bottle, and nothing else. It is remarkable enough, too, that وَاسِعُ العَطِنِ والبَلَدِ, lit. *Ample of irrigated pasture,* or *drink, and region,* is given in the lexicons, as equivalent to "*Liberalis, et munificus.*" So, in the Greek, ἀσκὸς is used "*de homine obeso, et vini, gurgite,*" as Scapula tells us. Cogn. אִטְנָא. *Arcula.* Chald. It. Arab. عَكَرَ. *Stercoravit terram, repletus fuit potator.*

If it be objected that עָטִין here, in the sense of *bottle,* will form no parallel to the עַצְמוֹתָיו, *his bones* following, and as observed by Bochart, my answer is: It is not necessary that these seeming hemistichs should, strictly speaking, be universally parallels. In many cases the latter stands as a consequence to the former hemistich; of which we have good instances in the next two verses. It is marvellous that Bochart should never have observed this. In this view, therefore, the sense of the passage will be: His bottles are filled with new milk, and (hence) his bones are watered with marrow; *i.e.* from his general prosperity he grows fat. It should be remarked too, that עָטִינָיו and יִשְׁקֶה correspond to one another well in the parallelism. From all which I conclude, that it is as clear as such a case can require, that עָטִין, in this place, signifies that sort of leathern bottle in which milk, wine, &c., are kept in the East, and nothing else.

27. תַּחְמֹסּוּ. Lit. *Ye force, urge violently,* or *drive* עָלַי *against* or *upon me.*

28. נָדִיב. *The Prince.* This word signifies, more literally, *liberalis,* a *liberal person;* which, having רִשָּׁעִים in the parallel place, induces me to think that *Libertine* would be the best interpretation here; for such Job's friends appear to have thought him to be. *Ib.* מִשְׁכְּנוֹת I take to be in

apposition with אֹהֶל, and to have been added by way of epanorthosis. Gram. Art. 216, 4. Job seems to say that the doctrines they had so tenaciously persevered in, they now applied by saying of him; "*Where*," &c.; *i. e.* We find no such person now: Divine vengeance has changed his state.

29. הֲלֹא שְׁאַלְתֶּם. *Have ye not asked?* &c. That is, Are not your notions on this subject the most vulgar and crude possible? By persons *passing by* (עוֹבְרֵי דֶּרֶךְ) is generally meant, *common travellers*. Ps. lxxx. 13; lxxxix. 42; Lam. i. 12; ii. 15, &c. *Ib.* וְאֹתֹתָם. *And of their signs, tokens, intimations*, are ye ignorant? *i. e.* You have inquired of men generally, and, in the result, *i. e.* such information as ye have obtained, ye persevere: which is indeed true enough, but by no means applicable to my case.

30. כִּי, &c. This seems to be a recurrence to the sentiments of Job's opponents, and therefore may be prefaced by some such word as לֵאמֹר, *saying*. *Ib.* עֲבָרוֹת. *Great wrath*. I take this plural to intimate excess. Gram. Art. 223, 3.

31. מִי יַגִּיד. *Who could declare?* Lit. bring forward, but here, *denounce? I. e.* Who ever dared to affirm, in the face of a rich and powerful tyrant, that his way was evil? For, supposing that he actually did (וְהוּא עָשָׂה) perform any evil deed; yet, Who was there who had courage and power sufficient duly to punish him? See Rev. xiii. 4.

32. וְהוּא, &c. Seems to be a continuation of the common sentiment just noticed, and which concludes at the end of vr. 34. *Ib.* גָּדִישׁ. *The heap, tumulus, tomb*. Chald. גְּדַשׁ. *Coacervavit;* גָּדִישׁ, *acervus*. Syr. ܓܕܫ. Id. The English word *tomb* seems to me to be a word precisely of this description. Tombs (tumuli) were originally mere *heaps* of earth, apparently intended the more ostentatiously and safely to preserve the dead bodies of eminent men. In Tartary and China this custom prevailed; and considerable wealth was occasionally buried (see my Ibn Batuta's Travels, p. 220) in these tumuli. The Pyramids of Egypt carried this system to a higher state of perfection. In our own country, many of these ancient tombs are still visible; and, in some of our midland counties, *tump* (as *potatoe-tump*, in Shropshire) is still retained among the peasants. The Arab. جَدَشَ. *Ambivit* rem, *capiendi ergo:* and جَدَشٌ, pl. أَجْدَاشٌ, *terra crassa*, seem nearly allied to this word: to which جَادِسٌ, *durus, validus*, and جَدَثٌ, *sepulchrum*, are probably cognates. See note on ch. v. 26, above; and on vr. 33 below.

*Ib.* יִשְׁקֹוד. *He watched* (assiduously); Prov. viii. 34, &c.: *i. e.* His watchings, anxieties, &c. to acquire wealth and influence, were undertaken for the tomb, to end there, and to be drawn on in funereal pomp to the chambers of the grave. But this last member is capable of another sense, viz. *One, some one* (impers.), *watched at,* or *over, the tomb.* Which might have been customary in the East. Some think, that the watching here mentioned alludes either to a statue on his tomb, or to an inscription, which may be said to watch for his fame. If this be correct, the whole verse will read thus: *As for him, he was led on to the chambers* (of the grave), *and one kept watch at his tomb.* The former is undoubtedly the better interpretation.

33. מָתְקוּ. *They were sweet, afforded sweetness,* or *seemed sweet.* רִגְבֵי, &c. *Stones,* &c. Arab. رَجَبَ. *Fulcivit* arborem, &c.; forte *fuit lignum.* Cogn. رَجَمَ. *Fecit, struxitve tumulum congestis lapidibus: apposito marmore cippo, ornavit;* رَجْمٌ, *sepulchrum, tumulus,* &c.; رُجُمٌ, *lapides ad sepulchrum erecti.* I have no doubt therefore, that the רִגְבֵי נָחַל here mentioned, mean the same thing generally, as the הֲבָרוֹת and גָּדִישׁ preceding, but particularly *monumental memorials;* and that by מָתְקוּ לוֹ is meant, This pomp and funereal apparatus afforded him his only gratifying but empty honour; they presented the only pleasurable prospect that could be reckoned on, as the conclusion of all his contrivances, plans, labours, and anxieties. Tarafa, in his Moallakat Poem (Reiske's edit. p. 27), seems to have his view directed to this sort of person and sepulchre. His words are:

أري قبر نحام بخيل بماله كقبر غوي في البطالة مفسد
تري جثوتين من تراب عليهما صفائح صم من صفيح منضد.

"*Video sepulcrum anheli, auro inhiantis, esse sicut sepulcrum incurii, qui hilaritati immoritur, opes dilapidantis.*

*Vides duo tumulos pulvere aggestos, quibus supereminent strues porrectæ surdorum latorumque* (*lapidum*), *sibi invicem innitentium.*"

Mr. Rich, in his Residence in Koordistan, saw many of these *tumuli* or funereal heaps, one of which was 960 feet long, nearly as broad, and 57 feet high.—Vol. i. p. 19. See also pp. 13, 22, 25, &c. In some of these, p. 14, silver ornaments were found, as in the cases referred to in my Ibn Batuta above cited. About ancient Nineveh these mounts were numerous; but the most splendid of these monumental

remains was a large and very tasty marble construction, not very far from the ruins of Persepolis, which Mr. Rich was induced to believe was the tomb of Cyrus. *Ib.* vol. ii. p. 219, et seq.; it. p. 253, &c. See note, ch. xvii. 16.

*Ib.* וְאַחֲרָיו. *And after him.* This may refer to the funeral procession: and the following, וּלְפָנָיו, *And before him*, refer likewise to the same thing. As if Job had said, All the world is drawn out after him, and indeed a multitude almost innumerable precedes him. And so some have taken it. I believe however the meaning to be, that his example shall attract many to follow and adopt his practices, as indeed many have done before him, in imitating similar characters: a similar sentiment is expressed in Ps. xlix. 14, where a similar subject is treated of. The Arabs, too, have adages to the same effect; *e.g.* فاذا ولّي ابو دُلَف ولّت الدنيا على أثره. *So, when Abu Dolf runs away, all the world runs after him* (see Freytag's Hamasa, p. ٧١٨); implying that whatever a famous man does becomes fashionable. So Saadi, الناس على دين ملوكهم. *Men follow the religion of their king.*

34. הֶבֶל. *With vanity*, or *vainly*. A term of specification. Gram. Art. 219, with note, and note to 219, 5. בְּהֶבֶל, therefore, will give the true sense. *Ib.* מָעַל. *Perverseness.* Arab. مَعْل. *Hurry, corruption*, &c. See Castell. Cogn. مَعْل, which see. נִשְׁאַר. *Is left*, or found to remain. Lit. *Your answers* (as a whole) *remain perverseness*, &c.: *i. e.* they remain, after due consideration, mere error. How then can you imagine that they can be acquiesced in by me?

## CHAPTER XXII.

1. Eliphaz now commences his third speech, repeating and defending the sentiments he had already uttered, and this with increased asperity, as indeed it is usual in prolonged controversies. The order of the speakers is, Eliphaz, Bildad, Zophar. The first speech of Eliphaz commences with ch. iv.; of Bildad, with ch. viii.; of Zophar, at ch. xi. To each of which Job gives a reply. At ch. xv., Eliphaz rejoins; at ch. xviii., Bildad; at ch. xx., Zophar. In each case as before Job replies. Here the third series takes its commencement, and Job as before replies. At ch. xxv. Bildad rejoins, and as before Job replies. Zophar takes no part in this third series of discourses. Job therefore continues

his defence up to ch. xxxii.; when Elihu burns for the contest, and accordingly addresses Job at considerable length, *i.e.* up to ch. xxxviii., when God himself speaks. Ch. xlii. contains Job's reply, which is but short; and the book soon after ends.

2. יִסְכָּן. *He*, or *it*, *profits*, *is profitable*, &c. On this word, see ch. xv. 3. *Ib.* גָּבֶר. *A bold*, *intrepid*, or *warlike man*, as formerly noticed. This class of men was usually supposed by the vulgar to approximate nearest to God: hence, perhaps, the use of the word in this place, implying a sort of comparison. *Ib.* כִּי. *Since*, *because*, &c. The object of the speaker seems to be to affirm, that it cannot be inferred from the consideration that as one intelligent man, or intelligent men generally, may be serviceable to others, any great or powerful man is therefore serviceable to God; and therefore to imply, that the dignity of Job, however great that might be, cannot be counted upon as acceptable to the Almighty. He carries the matter still further, for vr.

3. He adds, הַחֵפֶץ. *Is it a pleasure* (much less a profit) to the Almighty that thou be just? &c. *Ib.* וְאִם־בֶּצַע. *Or indeed an advantage?* &c. Arab. بَضَعَ. *Amputavit partem*; بَضْعٌ, *pars resecta*; بِضَاعَةٌ, *pars opum*: wealth acquired by merchandise generally. *Ib.* תָּתֵּם, for Hiph. תָּתֵם (comp. תָּכֵב), *i.e. Thou declare* or *pronounce perfect*. Gram. Art. 157, 6.

4. הֲמִיִּרְאָתְךָ. Lit. *Whether from thy fear? i.e.* religious *fear*, or *piety*.

5. וְאֵין־קֵץ. Usually, "*Infinite.*" But there are great objections to this. 1. In this case the לְ following will be useless. 2. Whether we supply הֲלֹא by the ellipsis, or only prefix this (ה), or any other interrogative, the passage will be made any thing but Hebrew. I take this last member therefore to be a direct asseveration, and virtually having the same sense with the first, as given in the Translation.

6. כִּי־תַחְבֹּל. *For thou bindest*, *i.e.* puttest into a sort of bondage, *by pledge*. See also note on ch. xvii. 1; and again on ch. xxiv. 3, below. חִנָּם. *Gratis*, without any price, consideration, or other cause; unjustly, tyrannically. *Ib.* וּבִגְדֵי עֲרוּמִים. *And the clothes of the naked*; *i.e.* from those who were already in a state of destitution generally. *Naked* may also be understood in the sense of *thinly clad*; *i.e.* comparatively naked. Exod. xxxii. 25; Job, xxiv. 10, &c. So Seneca de Benef. lib. v. 13: "*Si qui malè vestitum, et pannosum videt, nudum se vidisse dicit.*" Rosenm. The more general acceptation strikes me as the best here.

8. וְאִישׁ זְרוֹעַ. Lit. *And*, or *so*, *the man of arm*, i.e. *powerful.*—Because the *arm*, or *hand*, is principally applied in feats of strength and valour, either of these is often taken to imply *power*. So ذِرَاعٌ, in the Arabic. See Castell, under ذَرْعٌ, and ذِرَاعٌ. See also Schultens in loc. *Ib.* וּנְשׂוּא פָנִים. Lit. *And the accepted of countenance*, i.e. *the honoured.* This may be taken as addressed to Job himself, as if upbraiding him with cruelty, when in prosperity. The passage appears to me to contain the generally received truth, that powerful men—men whom Divine Providence has enriched—take forcible possession of the land of any country; and then, by the awe of their persons,—which this enables them to keep up,—they continue to reside in it. This, from what follows, was evidently intended to apply to our patriarch.

9. יְדֻכָּא. Lit. *It becomes broken.* See Gram. Art. 216, 3. It seems quite necessary here to continue the second person from the preceding verb, שִׁלַּחְתָּ.

10. סְבִיבוֹתֶיךָ. Lit. *Thy round-abouts*, *i.e.* places round about thee. So Shakespeare's Macbeth: "The very stones prate of my *whereabout.*" *Ib.* וִיבַהֶלְךָ. *And ... perplexeth thee.* Arab. cogn. بَهَرَ. *Anhelavit,—onus cum impetu imposuit;* مَاهِلٌ, *properans.* It. phrasis, ضَلَالُ بْنُ بَهْلَلَ وبُهْلُلَ. "*Vanus, mendax et iners homo.*" بُهَّلٌ. *Qui vagatur.* Chald. בָּהֵל. *Festinavit, terruit.*

11. לֹא תִרְאֶה. *Thou seest not: i.e.* metaphorically, because thou art ignorant of the real cause of thy affliction; and thou seemest so to be situated, as if a torrent of waters had overwhelmed thee. *Ib.* תְּכַסֶּךָּ. *Covereth thee*, *i.e.* accordingly, as a consequence of what has just been said. Gram. Art. 235.

12. גֹּבַהּ שָׁמַיִם. Lit. *The height of* the *heavens*, i.e. *in the height*, as the following context seems to require.

13. הַבְעַד עֲרָפֶל. *Whether through the thick darkness*, &c. Shakespeare: "*Peep through the blanket of the dark*, and cry, Hold, hold."—Macbeth.

14. עָבִים, &c. *Thick clouds*, &c. Comp. Ps. xviii. 12, which seems to be an amplification of this place in Job. *Ib.* וְחוּג. *And the circuit, circumference*, &c. Comp. Isa. xl. 22. Syr. ܚܘܓ. *Circumivit.* Arab. حَاجَ (r. حوج). *A viâ detorsit.* And generally, perhaps, from the notion of convexity, or hollowness, *opus* et *necesse habuit.* Chald. חוּג. *Circinavit.* *I.e.* As God is so far above us, Dost thou

imagine that He cannot therefore see, and control, the ways of men?

15. הָאֹרַח וגו׳. *The path*, &c., *i. e.* religious notions and ways. In the same manner are דֶּרֶךְ and נְתִיבוֹת, also used. See the Lexicons, or Concordance. *Ib.* עוֹלָם. *Ancient, i. e.* either of the posterity of Cain before the flood, or the followers of Nimrod after it; here termed מְתֵי אָוֶן, *i. e. men of vanity*, or iniquity. און, cogn. אין. Arab. آنَ (r. اون, or ابن). *Commodè, placidè, se habuit tempestivè accidit*, &c., ab آنٌ, *tempus*. Hence, from the religious notion of the shortness, uncertainty, and fleeting character of time,—a thing, nevertheless, in which *worldly men* (*i. e.* מְתֵי חֵלֶד) confided, —we probably have אָוֶן, *vanity*, as if *temporary* and *uncertain*. Hence too, אַיִן (for אָיִן). *Is not, exists not*, &c. Comp. cogn. اول, *rediit, evasit*, &c.: the notion also taken probably from *time*. Hence אֱוִיל. *Stultus*, a mere worldling. عَالَ (r. عول). *Declinavit*. עָוִל. *Iniquus*. Ang. *Evil*, &c. See also note to ch. xxi. 19.

16. קָמְטוּ. Lit. *Became wrinkled, withered away;* an effect of wasting. See ch. xvi. 8. וְלֹא עֵת. Lit. *And not* (in) *time; i. e.* untimely, unseasonably. See Eccl. vii. 17, &c. *Ib.* נָהָר. The *river:* a term very generally used to signify *the Euphrates:* and, as Job resided in the neighbourhood of that river, which indeed often overflowed its banks, I have no doubt it is meant here. "Innui videtur," says Rosenmüller, "eluvio Noachica." But, how could this be termed *a river?* מַבּוּל is the name usually given to it. נָהָר, it is true, like *flumen*, signifies *something flowing:* but then, as the word in each case has been used to signify *a river* (which, with us also, primarily signifies *something flowing*), I do not see on what grounds a recurrence to primary significations can be justified in a translator, in opposition to customary ones: besides, *the deluge* could not be said *to flow*. *Ib.* יִזָּלוּ. Lit. *It is poured out;* here, *was poured out* on, &c. Allusion is more probably made to the destruction of Sodom and Gomorrhah, than to the general deluge. The terms "*depart from us*" are not unsuitable to the manner in which Lot was treated. See Gen. xix. 9–14.

17. וּמַה־יִּפְעַל. *And what could He do?* &c. We have here a very sudden change of person in the context, which may thus be expressed: *Who said of*, or *to God, recede thou from us:* and who asked, *What could*, or *would, the Almighty do to*, or *for them?* But, as *said*, and *asked*, exhibit only

slight differences of meaning, the writer (as in verbs of sense) seems to have supposed that the ellipsis would be supplied readily enough. Eliphaz here manifestly ranks Job among the sinners of antiquity; for he takes his express words, ch. xxi. 14, 15, and puts them into their mouths: as he also does, at vr. 18, those spoken by him in ch. xxi. 16.

18. וְעֵצַת וגו׳. *But, as to the counsel*, &c., is an instance of abrupt transition, not uncommon to the high sententious style of Scripture: we have a similar instance in Gen. xlix. 18. The passage here is manifestly taken from vr. 16 of the preceding chapter, and is apparently retorted upon Job.

19. יִרְאוּ וגו׳. *The righteous see*, &c., is no very modest assumption on the part of Eliphaz, who manifestly ranks himself here with that class.

20. אִם־לֹא. Lit. *Surely* (is it) *not?* taken interrogatively. נִכְחַד. *Withholden*, restrained: *i. e.*—as the force of the Niphhal form requires—*is become* so. קִימָנוּ. *Our adversary.* קִים is here, probably, a contracted form of קָיוּם, or קָיוֹם. Gram. Artt. 73, 75. And, as these are forms proper for concrete nouns, the meaning will be concrete as of a person or thing. So צִיר. *Nuncius*, for צָיִיר, or צָיוּר. Arab. صَارَ. *Ivit*, r. صير. קוּם, therefore, will be equivalent, or very nearly so, to קָם, 2 Sam. xxii. 40, 49. The reader may see an admirable specimen of Jewish reasoning on this passage in Rosenmüller, as cited from De Rossi. The latter part of this verse evidently alludes to the fall of Sodom, Gomorrhah, and the other cities of the plain, and confirms the notice of this above, vr. 16. See also Gen. xix. 27, 28; and if we suppose Job to have taken a similar view of this destruction, we shall have a good application of vv. 19, 20, here.

21. בָּהֶם. Lit. *In them; i.e.* in the things just mentioned. In Isa. xxxviii. 16, עֲלֵיהֶם, and בָּהֵן, are used in precisely the same manner; as is also בָּהּ, Job, vi. 29; לָהֵן, xxx. 24. See the notes. *Ib.* תְּבוֹאָתְךָ. This, according to Rosenmüller and some others, is the verb with a paragogic ה, which, on account of the pronoun following, changes into ת. He then translates it *eveniet tibi*, and cites Job, xx. 22; Ps. cxix. 77; and Deut. xxxiii. 16, as vouchers: not one, however, of which is in point. The last, which gives תְּבוּאָתָה, is the only one possessing the least claim to the distinction of being a verb; but even this may just as well be construed as a noun. See also the LXX. The cases of Abraham and Lot are probably here alluded to, whose wealth was so great, that they were under the necessity of separating. See Gen. xiii. 2, 5, &c.

22. תּוֹרָה. Lit. *Instruction;* r. יָדָה, *jecit, projecit,* &c. This word is often used in the Mosaïc law, and for it. It will not follow, on that account, that it has here any reference to that, as some have thought. *Ib.* וְשִׂים. *And lay up.* "שִׂים," says Rosenmüller, "imperativus Hiphil, abjecto ה characteristico, ut Gen. xliv. 1, &c." But the passages pointed out afford no proof, that this word ought to be considered as the imperative of Hiphhil, nor, consequently, that we are to suppose that ה has here been rejected. The truth seems to be, the root of this verb has two forms, viz. שׂוּם and שִׂים. In the Syriac, I believe, the form with a medial ו never occurs, but only that with י; as ܣܝܡܐ, *positus* (I make no account of the vowel in ܣܡ, nor of the ܘ, in ܣܘܡܐ). Arab. سَامَ (r. سيم). *Æstimavit, stabilivit,* &c. The form therefore belongs to Kal, not to Hiphhil.

23. תִּבָּנֶה. *Thou art,* or *shalt be,* or, *become built up: i. e.* thy house, or family, shall be established.

24. וְשִׁית. Lit. *And lay thou up,* &c. An instance in which an imperative is used for a future: *i. q.* שׂוּם, or שִׂים. *Ib.* בָּצֶר. *Wealth.* Of this word Rosenmüller says, "Significatio non satis quidem certo definiri potest, quum nec alias in V. T. recurrat, nec dialecti cognatæ suppeditent nomen, quod cum hoc satis conveniat. Attamen," adds he, "significari illo aliquod ex præstantioribus metallis, *aurum,* vel *argentum,* magna veri specie inde colligitur, quod in hoc Versu ex parallelismi lege respondet *auro Ophirino.*" I have given this at length, in order to enable the student to judge on what grounds the sense attributed to a word often rests.—It is sufficiently obvious that בצר, in the Hebrew, signifies *cutting, cutting off,* &c.; and hence, *vindemiavit, cutting,* or *cropping,* the vintage; and בָּצִיר, *vindemia,* the *crop,* or *vintage,* just as קָצִיר, from קצר, is more usually applied to crops of corn, and thence to the *harvest.* Cogn. בָּצַע. *Secuit, abscidit.* See vr. 3. בָּזַר. *Dividing,* and hence, *sparsit,* &c. Arab. بَصَرَ. *Cudit, percepit* (which differs from نَظَرَ, *to look on,* رَأَى, *to see,* in this, that it signifies also to understand, see into, as if *piercing* or *penetrating* into any thing. I suppose, therefore, that *piercing,* or *cutting, into,* was its primary sense). Cogn. بَزَلَ. *Fidit, incidit* venam: hence بَازِلَةٌ, *wealth,* as in the phrase, مَا بَقِيَتْ لَهُ بَازِلَةٌ. See Castell. Syr. ܒܨܪ. *Breviavit.* Arab. بَضَعَ. *Amputavit* partem; مَصَعَ, *divisit.*

See also مِصْر and بَصَلَ. *Cutting, cropping,* therefore, or the like, must be the primary sense of בָּצָר; and then, secondarily, *the vintage,* just as קָצִיר, the *crop,* or *harvest,* is of קָצַר. Arab. قَصَرَ. And, as the *harvest* may be taken, by a metonymy, to signify *wealth* generally, so may the *vintage* בָּצָר, also to signify *wealth,* and hence *strength, defence,* &c. See Eccl. vii. 1, 2; which will supply us with the connecting link that unites this word with בָּצִיר and מִבְצָר, *munimentum,* &c. In this point of view, then, it will suit well with אוֹפִיר, *Ophir* in this verse, and with כֶּסֶף in the next, as far as the parallelism is concerned. We need not now suppose then that it signifies any precious metal. The notion of Michaelis, as noticed by Rosenmüller, does not deserve a moment's consideration. Nor is the etymology of Abulwalid, as adduced by Gesenius, any better; who makes בָּצָר first signify *a cutting* (which is correct enough), and then secondly *a particle* of native gold, merely because in the Arabic تِبْر (تُبْر, *fractio*) means a piece of such gold, or silver. Jauhari tells us however that تِبْر means only such particle of gold. Some have supposed this word to be of foreign, not of Arabic, origin; but, if it were, it is totally unconnected with our word בָּצָר. Gesenius has very ingeniously corrected an error of Winer on this word: it is remarkable enough, that he was not aware on what unsafe ground he himself stood.

*Ib.* עַל־עָפָר. *On* the *earth.* It has frequently been remarked, that עָפָר, *dust,* is often used in this book for אֶרֶץ, *earth.* If this be the case here, עַל must mean *on,* or *upon,* not *præ, more than,* as taken by Rosenmüller, who cites Ps. lxxxi. 8; Job, xxiii. 1; Deut. xxviii. 1; and Eccl. i. 16, as authorities. But it is evident that the three first of these require no such interpretation of this particle. *Ib.* וּבַצּוּר. *And in the rock.* Some MSS. and editions have וּכְצוּר. *And like the rock:* which seems to me neither to supply any sense, nor to answer to its correspondent עַל־עָפָר in the parallelism. צוּר commonly signifies *a rock,* and thence any safe and strong place. Ps. xxvii. 5; lxi. 3. Treasuries, moreover, were strong places sunk in the earth, and arched over with stone roofs, not much unlike the top of a dome; as may be seen in the books of travels into Greece. *Ib.* נַחֲלֵי אוֹפִיר. Lit. *The torrents,* or *valleys,—Ophir.* In apposition. See Bochart's Phaleg. lib. ii. c. 27. A periphrasis for the riches, particularly the gold found there. Some have supposed

נְחָלִים here to denote abundance, as the Syr. and Arab. of the Polyglott. But there appears to be no good ground for this, as the text now stands. I take the two last words to be in apposition.

25. בְּצָרֶיךָ. Lit. *Thy wealths* or *great wealth*, and hence *strength;* which last I have placed in the Translation. The word appears to be a plural of excellence. *Ib.* תּוֹעָפוֹת. Lit. *Heights.* Comp. Ps. xcv. 4, where תּוֹעָפוֹת הָרִים is opposed to מֶחְקְרֵי־אֶרֶץ. Hence, *Heaps* or *treasures of silver.* وَعَفٌ, in the Arabic, however, signifies "*Locus omnis durior, in quo restagnat aqua:* and, if this sense govern the passage, it should be translated, *Silver of thy strength or endurance; i. e.* thy strong or enduring silver. תָּעֻבָה, in this sense, will form a parallel to שַׁדַּי, *Almighty*, preceding. The Targum has כֶּסֶף תְּקֹף. See Hieroz. Boch. p. i. lib. iii. cap. xxvii.

26. תִּתְעַנַּג. Lit. *Become delighted; i. e.* delight thyself, here. Comp. Matt. vi. 21.

27. וּנְדָרֶיךָ. *And thy vows*, &c. This ought to be construed immediately after אֵלָיו, thus: *Make thou thy prayer to Him, and pay thy vows; so shall He assuredly hear thee.* The paragogic נ, marked in ד, intimates a consequence with emphasis. Gram. Art. 235, 3. Such transposed members may often be rendered as ablatives absolute in Latin, *e. g. Having paid thy vows.* Comp. Eccl. v. 3, 4.

28. וְתִגְזַר. *Thou shalt cut, decide*, or *determine.* אֹמֶר. Lit. *A word;* hence *matter*, any thing declared or given out, as an *edict.* Esth. ii. 1; Dan. iv. 14, &c. *Ib.* וְיָקָם. Lit. *So it*, or, *accordingly it, stands; i. e.* is established. *Ib.* נָגַהּ אוֹר. *Light shall shine: i. e.* God shall send thee down prosperity, as the rays of light flow from the sun. Not unlike this is a passage in the Hamāsa, ed. Freytag, p. ٧١٨:

فَسَاقَ إِلَاهِي الغَمْثَ مِنْ كُلِّ بَلْدَةٍ إِلَيْكَ فَأَضْحَى حَوْلَ بَيْتِكَ نَازِلَا.

*So my God shall drive the rain to thee from every quarter, and shall cause the light to shine about thy house, in descending* (on thee).

Which, the Scholiast tells us, signifies that God shall make the world subject to *the command* of such an one (تحت امرك), just as Eliphaz says here, וְתִגְזַר־אֹמֶר וְיָקָם, &c.

29. הִשְׁפִּילוּ. *They cast down, i.e.* others, as opposed to אַתָּה, included in תֹּאמַר. See Isa. xxv. 11; where this verb forms a sort of opposition with גַּאֲוָה, which is only another form of the גָּוָה, used here. Rosenmüller, "*Quum humi-*

*liatæ fuerint*, scil. דְּרָכֶיךָ, *viæ tuæ*." But in this case the verb ought to have been *passive*; and the same is true of our Auth. Vers. in "When *men* are cast down." Besides, if דְּרָכֶיךָ had been the antecedent, the verb would probably have been in the feminine form, as in many instances already noticed. See Gram. Art. 216, 7. Gesenius gives, "*Ubi submisse agunt homines, jubes elationem, i.e.* modestos, mansuetos homines attollis:" which, according to my notions, is equally remote from the intention of the writer. *Ib.* גֵּוֶה. *Exaltation.* Arab. جَاهٌ (*r.* جوه), *potentia, dignitas:* it. Pers. جَاهٌ. Cogn. Heb. גָּאָה, *in altum excrevit*, &c. We have גֵּוֶה here, probably for גַּאֲוָה, by a contraction. Gram. Art. 86, 5. וְתֹאמֶר. *And thou shalt say, i. e. command;* alluding to the first part of the preceding verse.

30. אִי־נָקִי. *Whosoever (is) pure.* Rosenmüller, "*Salvum reddet sontem.*" In his note, "*Liberabit* scil. Deus etiam *non innocentem.*" I must confess this strikes me as perfectly irreconcilable with the doctrines propounded in this book. The sense of the particle אִי, which Gesenius (and after him Winer, Rosenmüller, and others) says is the Æthiopic ኣ: *non*, is perhaps the whole authority and reason adducible for this translation. But why not take the Hebrew אֵין abbreviated, as Buxtorf proposes, which will afford the same translation? Why go to the Ethiopic for what the Hebrew itself will supply? I object however to the sense arrived at, for the reason already given; and prefer taking the Hebrew particle, אִי, in an indefinite sense, usually pointed אַי, or אֵי, *quis;* indefin. *quicunque.* To which the Arab. أَيٌّ; or Æth. ዘይ: will correspond. This particle is a verbal noun (form פִּקֹּד) from the root אָוָה, *desiring.* Arab. أَوَى. *Habitavit*, &c. Hence אִוִּי, contr. אִי; as רִי is from רָוִי. Gram. Art. 73. *Ib.* וְנִמְלַט. *Yea, he shall be delivered.* If the preceding וְיִמָּלֵט is to be taken impersonally, and translated passively, the Niph. נִמְלַט will afford a good explanation of it; and, with the וְ, *yea*, preceding it, will have the effect of strengthening the sense. בְּבֹרִי. *By*, rather, *in the purity*, &c. See Ezek. xviii. 22.

## CHAPTER XXIII.

2. מְרִי *Bitter*, for מְרִיָה (form פִּקְיָד, Targ. מְרִיר), contracted (by Gram. Art. 74) from *r.* מרה, in the sense of the cogn. מרר, Gram. Art. 202, 3. Comp. 2 Kings, xiv. 26.

*Ib.* יָדִי כָּבְדָה. *My hand* is *heavy*. "Suffixum in יָדִי," says Rosenmüller, "non esse *active*, sed *passive*, accipiendum, *manus* s. plaga manu inflicta .... qua percutior a Deo," &c. And, in this way, the passage has generally been taken. Commentators do not seem to have been aware, that when this word (viz. כבד) is applied to certain parts of the human body, the meaning is that such part has lost its natural vigour, and hence has become *heavy*, *tardy*, and *powerless*. In Exod. xvii. 12, for example, we have וַיְדֵי מֹשֶׁה כְּבֵדִים, *and the hands of Moses* were *heavy* (which is the natural sensation when the circulation has been impeded by any means), *i.e.* from continually elevating them they had lost their power, and so fell heavily down; and hence it was necessary that they should be supported. So the term is applied to the eyes, Gen. xlviii. 10; to the ears, Isa. lix. 1; and to the heart, Exod. ix. 7, &c. *Growing fat* is used much in the same sense. See Ps. lxxiii. 7. In Isa. vi. 10, we have הַכְבֵּד, in the parallelism with הַשְׁמֵן. We have a similar usage in Ps. lxxvii. 3, which has proved a great stumbling-block to the commentators. The passage is, יָדִי לַיְלָה נִגְּרָה; and the main difficulty is found in the verb נגר. The lexicons give, *cucurrit*, *fluxit*, *fluere factus*, *fusus*, &c.; and the question is, How can these apply to the hand? In Ps. lxviii. 33, we have כּוּשׁ תָּרִיץ יָדָיו לֵאלֹהִים, *Cush shall thrust out* (lit. cause to run out) *his hands to God*. There will no difficulty occur in observing, in the first place, some affinity between the notions of *running* and *flowing*; which will, in some degree, unite the phraseology of both these places. In the next place, נגר seems also to involve the notion of *drawing* out *in length*, *either as to time or place*. See its usage in the concordance. So, in the Chald. נְגַר signifies *traxit*; in the Syr. ܢܓܪ, *moratus est*, *tardavit*, &c. In both cases, therefore, *to thrust out*, and to *continue*, *the hands* in that position, was probably intended by the Psalmist; and if so, allusion was, perhaps, made to Exod. xvii. 12, cited above; and the consequence would be, a sensation of heaviness and weakness, as in that case. Another analogy too, may be mentioned here, viz. the notion of *weakness*, as usually attached to any thing flowing, in the Hebrew, as Gen. xlix. 4, spoken of Reuben, פָּחַז כַּמַּיִם אַל־תּוֹתַר, *swelling as the waters*, *exceed thou not*; while, on the contrary, any thing standing fast (as in the verb עָמַד) generally implies *stability* and *strength*. In Ps. lxxvii. 3, therefore, *pain* seems to be implied in the term נִגְּרָה; and hence, it is

followed by מֵאֲנָה הִנָּחֵם, &c. How our Translators could find "*my sore ran*" in this, it is out of my power to say. The ἡ χεὶρ μου νυκτὸς ἐκτέτατο διηνεκῶς, of Symmachus, and Jerome's *manus mea nocte extenditur*, are not far from the truth, particularly the former. So in the Arab. كَبَدَ, vir *medio obesus fuit*, كَابَدَ, *obduruit* contra rem, تَكَبَّدَ, *crassum spissumque evasit*, كَبَدٌ, *difficultas, angustia.* What Job intends to say therefore is, that on account of his sorrow (the cause of his sighing), his power was entirely gone, his hand had forgotten its cunning, had become unnerved. (See רָפָה in the concordance, and vr. 16, הֵרֵךְ לִבִּי, and the note.) There does not appear, therefore, the least necessity here for having recourse to the metonymy recommended by Rosenmüller, Schnurrer, &c.

3. יָדַעְתִּי וְאֶמְצָאֵהוּ. Lit. *I knew*, or *had knowledge, and could find Him, i.e.* had so much knowledge that I could do this *effectually*, see ch. xxxi. 25. The "where I might," &c. of the Auth. Ver. is therefore inaccurate. See Gram. Art. 222, 4. *Ib.* תְּכוּנָתוֹ. Lit. *His appointment*, or *establishment*, r. כון. This word, as used in Ezek. xliii. 11, evidently designates some part of the temple; and, from the context here, it should seem that the place meant is one in which questions were publicly propounded, and responses obtained: probably the same with the דְּבִיר in Solomon's Temple. In the Syr. we have ܟܘܢ, *arguit, corripuit*, and ܟܘܢܐ, *increpatio*, &c.; as if the word itself carried with it the notion of inquiry and disputation. See the following verse. *His appointed place*, therefore, seems to be the sense here intended.

4. אֶעֶרְכָה. Lit. *Let me arrange, set in order*, &c.; but here the parag. ה shews this context to be dependent on the foregoing. Gram. Art. 234, 2. *Ib.* מִשְׁפָּט, *judgment*, by a metonymy, the case or *question* proposed for judgment. *Ib.* תּוֹכָחוֹת. Lit. *Rebukes*, or *reproofs*; here, *arguments*, r. וכח. Æth. ተወከሐ: *disceptavit, disputavit.* Arab. وَكَحَ, *valide conculcavit* pede suo, &c.

5. מִלִּים יַעֲנֵנִי, ellip. for מִלִּים אֲשֶׁר יַעֲנֵנִי בָהֵם. The words with which he would answer me. I have made the translation equally elliptical. The parag. ה, in each of the verbs here, has the same connecting power that has been just noticed in אֶעֶרְכָה.

6. יָשֹׂם בִּי, for יָשִׂים לִבּוֹ בִי. *Would place His heart upon me, i.e.* His affections, or love. See note on ch. iv. 20; Isa. xli. 22; Hag. ii. 15, where, perhaps, it rather means *attention, regard;* which would fall below the exigency of the place here.

7. נוֹכָח עִמּוֹ. Lit. *Become impleaded,* i. e. *tried with Him;* which, in our idiom, requires *before Him.* לָנֶצַח, *entirely,* or *for ever.* מִשֹּׁפְטִי. Lit. *From my judge;* which can hardly apply here to God, but rather to Job's opponents and enemies generally. More literally, *From him judging me, i.e.* as I understand it, from my opponents and adversaries, who persevere in affirming bitter things against me.

9. שְׂמֹאוֹל. *On the left hand,* supp. from the preceding verse, וְלֹא אָבִין לוֹ, *I perceive him not. Ib.* בַּעֲשֹׂתוֹ. Lit. *In His working, i.e.* in the operations of his hands generally as seen around me. *Ib.* וְלֹא אַחַז. *But I comprehend not.* On the precise force of the verbs, رَأَى, *he saw,* רָאָה, نَظَرَ, נָצַר, and بَصَرَ, בֶּצֶר. See the note on ch. xxii. 24. The root חָזָה (of which אָחַז is an apocopated present tense of kal, as in אַעַשׂ, of עָשָׂה, Deut. x. 3; Ezek. xii. 7, &c.) seems to be cognate with אָחַז, *prehendit, comprehendit,* &c., and thence to signify, not merely to see, but also to *comprehend, retain, fully to understand;* which suits the context well here: and, perhaps, equally well in every other place in which it is found. Comp. Job, xv. 17; xxiv. 1, &c. Hence, חֹזֶה will not signify *seer* only, but one who *comprehends, holds,* and *relates,* as matter of instruction, what he has thus received. In Job, viii. 17, it is doubtful whether יֶחֱזֶה is not to be taken in the sense of אָחַז. See the place. Arab. حَزَى. *mensuram inivit* conjectura," *ariolatus est,* &c. خَزَا (*r.* خزو), *continuit* in disciplinâ, &c. حَذَا, *applicuit* calceum calceo, atque ita *dimensus fuit.* حَدِيَ, *adhæsit,* أَخَذَ, *cepit,* comprehendit, &c. *Ib.* יַעְטֹף. *He veils,* or pass. *is veiled.*

10. דֶּרֶךְ עִמָּדִי. *Viam* quæ est *mecum.* Rosenm. in loc. The phraseology, viz. *the way that is with me,* seems strange; but, as דֶּרֶךְ must, in all such constructions, mean *religious faith, belief,* or the like; *laid up,* or *kept,* will suggest itself as necessary to supply the ellipsis; so vr. 11, דַּרְכּוֹ

שָׁמַרְתִּי, and צָפַנְתִּי, vr. 12. See also vr. 14, and ch. xxvii. 11, 13, where עִם is used in the same manner; Dan. x. 11, &c. *Ib.* כַּזָּהָב אֵצֵא. *As gold shall I come forth; i.e.*—alluding to the purifying of metals in a strong fire,—when God has *tried me* by affliction as far as shall seem good to Him, I shall both be divested of those earthly attachments which now probably soil my profession (see ch. ix. 31); and shall be acceptable to Him. Hence the many allusions, in the subsequent books of Scripture, to the purifying of metals, Ps. xii. 7; Isa. i. 22, 25; Prov. xxv. 22; Rom. xii. 20, &c. See also ch. xxviii. 1, &c.

11. בַּאֲשֻׁרוֹ. *On His step, track*, or *path*. The root אשר is cogn. with יָשַׁר, which see. Arab. أَشَرَ aut وَشَرَ, *secuit, divisit*, serrâ — *serratos fecit* et *exacuit dentes*. Hence the notion of regularity, *straightness, rectitudo;* and thence, as a consequence, hilarity: أَشَرٌ, *alacritas et lætitia modum excedens;* أَشَرِيٌّ, *lætitia* exultans et effusus. See אַשְׁרֵי, Ps. i. 1, &c. In like manner, every thing *crooked, tortuous* (as עָוָה עִקֵּשׁ, &c.) is taken to represent *wickedness*, and thence, as a consequence, *sorrow*. אָחֲזָה, *hath taken fast hold;* וְלֹא־אָטִ, *and so I have not declined*, or *fallen*. Apocope of אַטָּה, Hiph. of נָטָה. I take the apocope here to imply a consequence. See Gram. Art. 233, 3, 4.

12. וְלֹא אָמִישׁ. *And I have not put away;* that is, In addition to keeping God's path generally, I have also adhered to every precept of His. Which takes for granted, at least, that some precepts of God had been revealed prior to this time. I take אָמִישׁ in the sense proper for the Hiphhîl form, as in Mic. ii. 3, 4. Comp. Ps. xviii. 24, which is an excellent parallel to this place. Rosenmüller prefers the sense of kal here; but as the following צָפַנְתִּי, *I have treasured up, taken to myself, and preserved*, manifestly forms an opposition to this verb, the Hiphhîl sense is necessary to the passage. Arab. صَفَنَ, *in rectam seriem collocavit pedes:* صَفْنٌ, *vas coriaceum, uterculus, in quo deportatur aqua: sacculus* pastoris, &c. Cogn. ضَفَنَ, *imposuit* camelo onus. Hence the notion of getting together, and laying up. מֵחֻקִּי for מִהְיוֹת חֻקִּי, *from being my statute, law*, &c.; which makes the passage both easy and natural.

13. וְהוּא בְּאֶחָד. Lit. *But he on*, or *in one;* I supply the ellipsis by יָשִׂים לִבּוֹ, *places his heart, mind, intention*, on some

one *person, object*, or *thing*. וּמִי וגו׳, *then who shall* effectually *turn Him* back? (Gram. Art. 235, 1), *i.e.* Who can resist him? Job's opinion evidently is, that God had caused his affliction: he now says, this affliction is inevitable.

14. יַשְׁלִים חֻקִּי. *He shall perfect, bring about, my law,* the thing impressed upon my mind as his intention, viz. that my way is right with Him: or, perhaps, more generally, He shall bring to effect that which His own law,—the law that I have adopted as *my own*,—requires, viz. that justice be done to me. So Paul (Rom. ii. 16) styles the Gospel of Christ "*my gospel*," *i.e.* that which I have adopted, and now preach. וְכָהֵנָּה, *and like these things* many others are with Him, *i. e.* they remain with Him for final decision and execution.

15. עַל־כֵּן. *On this account, i.e.* for these reasons I hold that, from His presence, and by his permission and decree, I am thus reduced to difficulty. אֶתְבּוֹנָן. *I understand* the matter, I perceive its origin and course: *and I fear* (*from*) *him, i.e.* from Him my fears really come. To the same effect is the following verse, which was perhaps added to explain and confirm this sentiment.

17. לֹא נִצְמַתִּי. *I have not been silenced, i.e.* reduced to a deathlike state; which last this term often denotes. So Æth. ጸመተ: *funditus eversus fuit.* Arab. صَمَتَ, *siluit.* מִפְּנֵי־חֹשֶׁךְ. Lit. *By*, or *at, the presence of darkness.* But darkness is usually put for adversity, as אוֹר, *light*, is for prosperity; that is, it is no common, or natural, calamity which has thus injured and afflicted me. וּמִפָּנַי וגו׳, I read וּמִפְּנֵי כִּסֵּא־אֹפֶל, lit. *nor by*, or *at, the presence of the throne of thick darkness.* The conjunction (וּ) seems here to require, that מִפְּנֵי should in both cases be read alike, as also does the parallelism. In Ps. xciv. 20, we have, *the throne of destruction,* כִּסֵּא הַוּוֹת, which I take to be a good parallel to כִּסֵּא אֹפֶל in this place, as to sense; and, in Ps. xlvii. 9, כִּסֵּא קָדְשׁוֹ, *the throne of his holiness,* which are sufficient to shew that this word is thus applied. Here, however, כִּסֵּא, or כִּסֵּה, must be equivalent *to power, i.e.* must signify, by a metonymy, the power of some enthroned person; or, *the power of darkness*, the devil. So the πύλαι ᾅδου of Matt. xvi. 18; because the person giving judgment usually sat in the gate of the city. The passage in Matthew is, therefore, probably an imitation of this in Job. Comp. Luke, xxii. 53; Col. i. 13; Rev. xvi. 10. That passive

verbs are construed with מִן, &c. see Gram. Art. 229, 6. The author of the Syriac version, and, after him, of the Arabic of the Polyglott, took this, or very nearly this, view of this passage; which, as far as I can see, is the only tolerable one.

## CHAPTER XXIV.

1. מַדּוּעַ. *What? Quid?* Comp. of מָה, and דּוּעַ for יָדוּעַ, Gram. Art. 76. Lit. *What, to wit? Quare scilicet?* In this respect it is, I think, that the compound differs from the simple מָה, or מֶה; and this sense it will, perhaps, every where bear. Compare particularly ch. xviii. 3; xxi. 7; xxxiii. 13. *Ib.* נִצְפְּנוּ. *Collected and laid up*, &c. See ch. xxiii. 12. עִתִּים, *times*, by a meton. for the events, or circumstances, of time. וְיֹדְעָיו, *and they who know Him, i.e.* the truly religious. לֹא חָזוּ וגו׳. *They do not see, comprehend, understand, his days? i. e.* the truly informed, those who rightly understand God's word, see not, nor understand, either the seasons or the objects which His good Providence determines to bring about. So Acts, i. 7, "*It is not for you to know the times or the seasons which the Father hath put in his own power.*" In stricter sense, *God's day* is that in which his righteous counsels shall prevail. So, "*Abraham rejoiced to see my day,*" John, viii. 56; Luke, xvii. 24. Comp. Ps. cx. 3, 5; 1 Cor. i. 8; Phil. ii. 16. See "*Day of the Lord,*" in Cruden. The first verse of this chapter, therefore, presents nothing more than a continuation of the argument urged in the concluding verses of the last; the sum of which seems to be, that, however Job's opponents might have obscured this question by their misapplied wisdom, the whole matter had proceeded from Divine Providence, which reserved to itself, in this case, both the times and particular modes of its own exertions.

2. גְּבוּלֹת יַשִּׂיגוּ. *The boundaries they, i. e.* wicked men *come up to*, fearlessly advance to them; *i.e.* in a pregnant sense or metonymy, to break down, remove, or the like: *r.* נָשַׂג, or נָסַג, *i. q.* סוּג. Cogn. שָׂגַב, et שָׂגָה, which see. This practice, in countries so imperfectly governed as those of the East have been at all times, must often have been had recourse to by wicked, thievish men; nor is it unknown in our own. *Ib.* וַיִּרְעוּ. *And they feed*, or *pasture, i.e.* on the land so approached: or, it may siguify, the flock, so stolen,

on the lands of others; but not as the Auth. Ver. "*feed thereof.*"

3. יַחְבֹּלוּ. "*They pledge,*" usually. I nevertheless question its accuracy, on many accounts. 1st. To take any pledge is very far short of the crimes here mentioned. 2d. We have no good grounds for supposing, that any law ever existed against this in the East: certainly none is to be found in the Bible. It is forbidden, indeed, in Deut. xxiv. 17, to take the widow's raiment to pledge; but this is a very different thing. The raiment was necessary for the preservation of the health and life of the person. Not so the ox, any more than other property which was allowed to be pledged. Besides, it will be too much to suppose that a code so strict and particular as that of Moses actually existed among the Scenite Arabs at this day. 3d. The word יַחְבֹּלוּ here used, does not necessarily signify, *they take as a pledge*, &c. Dr. Bernstein has already remarked (Rosenm. in loc.), that the verb may here be a denominative; that is, formed from the noun חֶבֶל, *a rope*, or *cord*, and thence *a snare*, see ch. xviii. 9, 10. So, in the Arab. حَبَلَ, *fune adstrinxit, reti cepit, fœdus inivit*, &c. Castell thinks he finds the English *cable-rope* in this word, which is far from improbable, as many words adopted by us are manifestly of Oriental origin. *To pledge*, or *take in pledge*, is therefore evidently a secondary sense, implying that the thing so given or taken is under a bond; and hence, perhaps, the term "*go free*" (Isa. lviii. 6, &c.), "*restore*," &c. are used in opposition to it. If, therefore, we take the verb here in its primary sense, *i.e.* to *bind* with a cord, *reduce to bondage*, &c. we shall have a sense quite in unison with the context, and most suitable perhaps to the times and circumstances here had in view. The Jews appear to have found some difficulty here, as in one of De Rossi's MSS. בֶּגֶד stands in the place of שׁוֹר,—an evident attempt to make this place square with Deut. xxiv. 17, noticed above. The Syriac and Arabic of the Polyglott, too, have this reading, which I take to be a manufactured one, for the reasons just given.

4. יַטּוּ. Lit. *They put down*, in the true English sense of the phrase: they represent them as base. מִדֶּרֶךְ, *from the way, i.e.* as irreligious, and deserving of hard usage. The term is applied to the dislodging of the feet, as in Ps. lxxiii. 2. See note on ch. xii. 5. *Ib.* יַחְבְּאוּ. Hence, *they become hidden*; they fly to the rocks and caves of the earth, Heb. xi. 38.

5. הֵן פְּרָאִים. *Behold*, as *wild asses*. We have here a vivid description of what the *Badaween* (*i.e.* desert) Arabs always have been and still are, in contradistinction to those who lived by pasturing their cattle. It was foretold that Ishmael's descendants should be of this character; and hence, perhaps, he was styled פֶּרֶא אָדָם, lit. a wild ass-man. See Gen. xvi. 12. As comparison is evidently intended, the particle כְּ, *like, as*, must be understood. On the nature of this animal, see Bochart. Hieroz. Pars I. lib. III. cap. xvi. Etym. Arab. فَرَاءٌ, *onager*. Cogn. فَرَيَ, *secuit, peragravit terram*. فَرَّ, *fugit*. فَرِهَ, *alacer*, &c. *Ib.* בְּפָעֳלָם. *For their work*, but by a meton. *for their reward*, or *hire of their work:* in which sense this word is often used. *Ib.* מְשַׁחֲרֵי. Lit. *Dawners of—for the prey*, as if לַטְּרֵפָה, *to* or *for the prey*, was proverbial with these people. This will account for the form of construction here used. *Ib.* עֲרָבָה. The *solitude*. Hence, أَعْرَابٌ, Arabes, pec. *Campestres, et Scenitæ*. Gesenius thinks that by עֲרָבָה, is meant الغور, *i.e.* the valley near the Jordan. This is very doubtful. *Ib.* לוֹ. *To him*, *i.e.* to each one of the persons had in view. *Ib.* לֶחֶם. *Bread, food*, or *provision*, generally: by a metonymy, taking the place for the thing produced or obtained in it.

6. בַּשָּׂדֶה. *In the field, i.e.* just as they sallied out into the desert for the prey; so here into the fields, each to cut the grass of others for his own use. In this view we have to supply from the preceding verse, יָצָאוּ, and all is easy and natural. Most of the ancient versions seem to have read בִּלִּי לוֹ in two words, instead of בְּלִילוֹ *his fodder*, which Rosenmüller thinks makes the passage easier. I think it sufficiently easy as it stands; and that this division has been made, because its author—whoever he was—did not see how to supply the ellipsis. On this word see the note on ch. vi. 5. *Ib.* רָשָׁע, may be taken adverbially, *wickedly*. I think it more natural to take it as the nominative to יִלְקְשׁוּ, lit. *they cut* or *crop*, generically as implying the whole species, and hence, as a plural. Very considerable obscurity rests on the primary and precise signification of this verb. From Amos, vii. 1, where it occurs twice, it should seem to signify something like our after-math (or after-mowth, perhaps); but whether *cropping*, or *collecting*, is the primary sense, it will be difficult to determine. In

the Arabic we have لَغَسَ, *malè habuit.* لَغِشَ, *i. q.* يَابِسٌ بَالٍ, *dry, old.* Cogn. لَغَصَ, *ussit* pellem: *angustus, pravus* fuit animus, viii. *i. q.* أَخَذَ, *accepit:* لَغَزَ, *percussit* pugno, *i. q.* لَكَزَ. لَكِزٌ, *avarus.* لَكِسٌ, *difficilis.* لَكَدَ, *manu percussit.* لَغَزَ. *à suo modo distorsit.* لَغِثَ, *celeriter accepit* rem universam, &c. From all of which, it should seem, that *taking, injuring* by pressure, hard treatment, diminution, or the like, is generally meant; which, when applied to fruits or fodder, would mean *cropping off,* or *cutting down.* And this seems to be the sense most suitable to Amos, vii. 1, just referred to. The Syr. ܠܟܦ, *tardavit,* &c. when applied to fruits, rain, &c., is perhaps a secondary sense, marking the last state of such fruit, &c. when fit for cropping or gathering. The Heb. לֶקֶשׁ (lit. *cutting*), *the grass* or *hay,* either already cut, or ready for it, as our *after-math.* If this be the case, לָקַח, לָחַק, לָקַט: Lat. *lego, lingo:* Engl. *lich, lag:* Gr. λέγω, λήγω, &c. are more remote cognates. In this view, יְלַקְּשׁוּ will correspond, in sense, to יְקַצְּרוּ preceding, as the parallelism requires.

7. עֲרֹם. *Naked, i.e.* those generally who are in this situation; the singular here standing for the species. יָלִינוּ, *they lodge,* or *remain,* &c. If we take לון as the root, יָלִינוּ will be the Hiphhil form; if לין, it will be that of kal, which I prefer. I have added *therefore* here, in order to point out the connexion of the context; which, when the language was vernacular, might have been intimated either by the gesture or the sort of accentuation employed by the speaker. The want of these connecting particles creates much of the difficulty occurring in the more lofty writings of the sacred penmen. *Ib.* בַּקָּרָה. *In the cold,* r. קרר. Arab. قَرَّ, *firmiter mansit, friguit* dies. Syr. ܩܪ, *frigescit.* Æth. ቀርረ: id.

8. מַחְסֶה. Lit. *A place of refuge.* See Concord. Syr. ܡܚܣܐ, *benignus,* &c. Arab. حَشَّي, *præsidium, protectio, castrum,* and حَاشَي لِلّٰهِ, which Jauhari interprets by مَعَاذَ ٱللّٰهِ, *i. q.* מַחְסֶה אֱלֹהִים. *Ib.* חִבְּקוּ. *They embrace.* Arab. حَبَّكَ, *congessit simul, solidam* ac *firmam efficit* rem. Cogn. حَبَكَ, *bene contexuit.* Syr. ܚܒܩ, *amplexus.* Cogn. ܚܒܛ, *confudit,*

*miscuit.* צוּר, *the rock.* That is, they are driven for shelter among the crags of the rocks. Not unlike this is the passage in King Lear:

> "Poor houseless wretches, wheresoe'er you are,
> That bide the pelting of this pitiless storm (comp. זֶרֶם).
> How will your looped and windowed raggedness
> Defend you (תִּתְּרֶה מַחְסֶה לָכֶם) 'gainst seasons such as this?"

9. מִשֹּׁד. *From the breast.* Comp. Isa. lx. 16. Chald. שְׁדָא, *fudit, effudit.* Cogn. תַּד. Syr. ܬܕܐ, *mamma.* Gr. τίτθη. Engl. *teat.* Castell. Arab. ثَدَا, *rigavit:* ثَدْيٌ, *mamma.* They steal the unfriended even from the breast; *i.e.* to use, or sell, them as slaves. *Ib.* יַחְבֹּלוּ. See ch. xxii. 6; and vr. 3, above.

10. עֲרוֹם הִלְּכוּ. *The naked* they cause, or force to *walk, proceed, go,* &c. As this verb has no Hiphhil form, Pihel supplies its place. Nothing is more distressing than the almost naked state in which the slaves of the East live, and under which they suffer the extremities of heat and cold, *Ib.* נָשְׂאוּ. *They bear,* or *carry,* the *sheaf, i.e.* to this state of oppression and destitution is added, that of gathering in the crops in hunger: a species of labour for which the workman had a peculiar claim to good wages and feeding. Comp. Deut. xxv. 4; Jer. xxii. 13; Mal. iii. 5; Jam. v. 4. עֹמֶר, *the sheaf.* Arab. عَمِيرٌ, *durior crassiorque* pannus: *cultus; agricola.* Cogn. غَمَرَ, *arctius colligavit.* *غَمُورٌ, *manipuli,* مَغْمُورٌ, id. et *i.q.* אֲלֻמִּים, Gen. xxxvii. 7.

11. שׁוּרֹתָם. *Their walls.* שׁוּר, *a wall.* Arab. سُورٌ, *murus urbis.* سُورَةٌ, *strues, ordo,* &c. Chald. שׁוּרָה, *linea, ordo,* series. Castell. Arab. شِوَارٌ, *supellex.* I take the term, therefore, to mean those compartments in the oil-factories, in which the labourers made *the fine oil* named יִצְהָר; which was probably so called on account of its clear and transparent appearance. See the root צהר. *Ib.* יַצְהִירוּ. *They make the fine oil.* In most cases, when verbs are formed from concrete substantives, the form taken is either Pihel or Hiphhil. Arab. طَهَرَ, *mundus fuit.* ظَهَرَ, *apparuit, vicit,* &c. Cogn. صَهَرَ, *ardore læsit, liquavit* rem. *صُهَارَةٌ, *medulla, res munda.* These hardships are pro-

bably not unlike those of the Roman *Pistrina*, of which the slaves in Plautus complained and were in so much dread. See his "Asinaria."

12. לֹא יָשִׂים תִּפְלָה. *Setteth* it *not down* as *iniquity, i.e.* visits it with no visible immediate judgment. See ch. i. 22; vi. 6. The verbs נָתַן, שׂוּם, שִׁית, are often used in the sense of *giving out, setting* something *to an account*, or the like.

13. הָיוּ בְּמֹרְדֵי־אוֹר. Lit. *They have existed, continued among, the rebels of light, i.e.* They are those who resist it. The context requires that *light* be here understood of true religion, which the Bible makes the groundwork of all real happiness. Comp. John, iii. 20, &c.

14. לָאוֹר. Lit. *At the light, ad lucem.* Comp. Gen. xlix. 27. But, whether this means, at the first appearance of light, viz. the dawn, or in the full light of day, is not quite certain. From the connexion with בַּלַּיְלָה here, I am inclined to think that the dawn of the day is meant. During the night he remains as a thief, *i.e.* he steals about from place to place, hunting out objects for depredation; and, at the time of light, arises,—gets up, or, as we say vulgarly, he takes,—and kills the poor. If rising early from bed had been meant, יַשְׁכֵּם would probably have been used. Comp. ch. i. 5; Gen. xix. 27, &c. It is true, both Gesenius and Winer make קוּם to signify *surgere de* lecto, &c. I doubt, however, whether that meaning can be fixed upon it in any case. The Arabic translator of the Syriac ܩܡ, has وَقَفَ, *stood;* which is not far, perhaps, from the true sense. *Ib.* וְיִהִי. *He, accordingly, i. e.* as a consequence of this, *is* or *remains as a thief*, as just noticed.

15. וְסֹתֵר וגו׳. Lit. *So he lays concealment on faces, i.e.* he persuades himself that he shall thus blind the world. This sense of שִׂים, or שׂוּם, has been often noticed. פָּנִים, *faces*, seems to me to require a general application; not to *his own* face, as the authorised version has taken it: for then it would rather have been פָּנָיו, or פָּנֶיהָ. Comp. Prov. vii. 9, which is apparently an imitation of this place.

16. חָתַר וגו׳. *He digs*, impers. *some one*, &c. According to Arabic usage, this verb seems to signify *under-digging, i.e.* digging under the foundation of a wall,—a thing occasionally practised by prisoners even in this country. On

this verb Jauhari says, حَتَرْتُ البَيْتَ حَتْراً وذَلكَ اذَا ارتَفَع اَسْفَلُ الخِبَاءِ عَن الارض, &c. *I have* (חָתַרְתִּי)—*a house, and this when the lower part of a tent is lifted up from the ground*, &c., so making an aperture to such tent, or house: by which he seems to mean, that *the skirts of the tent are so raised* up, as to enable one to sew an additional skirting to it. Hence the word is applied to digging through the foundation, &c. It is remarkable enough, that neither Golius, Castell, nor Freytag (in their several lexicons), has given any thing equivalent to the ارتفع of Jauhari, which is the most important part of his explanation. *Ib.* חָתָמוּ־לָמוֹ. *They have sealed, i. e.* determined upon, *for themselves.* Many understand this verb to signify, *they conceal;* because, I suppose, it is in the Pihel form. I doubt whether there is any thing in this, or whether the Pihel here can be relied upon as genuine. In the Arabic, this form often makes no essential difference in the meaning of words; and, supposing it to be genuine, I do not see why it should make such difference here. And, as putting a seal to any thing implies its completion; so here, by a meton. this verb may be taken to signify *completed*, or *determined upon.* The authorised version is right in the main therefore. *Ib.* לֹא יָדְעוּ. *They recognise*, or *acknowledge*, *not* the light. It is something which suits not their purposes: hence they despise and hate it. See the following verse, which explains this more fully; and John, iii. 20.

18. קַל־הוּא וגו׳. *Swift is he*, &c. This, I think, is a description of the river-robbers, mentioned by Strabo, lib. xvi. § 18: Οἱ πρότερον μὲν καθ' ἡσυχίαν ἦσαν, ὕστερον δὲ σχεδίαις ἐληίζοντο τοὺς ἐκ τῆς Αἰγύπτου πλέοντας, κ. τ. λ. See also ch. ix. 26, and the note on it. In the first book of the Æthiopica of Heliodorus, we have the description of a regular establishment of such thieves, situated, as it should seem, in an island on a lake in Egypt. *Ib.* תְּקֻלַּל. *Vile does it become.* Comp. Cogn. קלה. As in the rhetoric of the Orientals, it is not usual to give the same word, occurring twice in the same context, the same meaning in each case; so here the קַל, which from its lightness implied swiftness, now taking the form of תְּקֻלַּל, must have some other shade of its primitive meaning; and here the context seems to require that of *becoming vile.* That is, as the marauders are quick and rapid in their progress, so the portion, heritage, &c. of those about them sinks in value, and is worthless. It is added, by way of explanation, לֹא־יִפְנֶה, *one looketh not to:* no one looketh

to, or hath any respect for, *the way of the vineyards* (דֶּרֶךְ כְּרָמִים): which may mean, either that men place no reliance on the *mode* of culture usually adopted in these, from the consideration of these robbers; or, that no one, generally, directs his eyes to the paths leading to these: *i.e.* pays but little attention to them. And hence, their cultivation is but laxly carried on. Comp. here Jer. xlix. 9, where mention is also made of this practice generally. Rosenmüller and many others supply the particle of comparison (כ) here, and render the passage, "Levissimi, tanquam quæ super aquas labuntur, exsecrata eorum (ipsorum) portio," &c.: which strikes me as a mistaken view of it altogether. Bouillier has taken pretty much the same course.

19. צִיָּה גַּם־רַחַם. In *drought even* in *heat*, *i.e.* in times of dearth and famine, when even bad men will occasionally exhibit some marks of feeling, these men יִגְזְלוּ, *violently rob*, carry all before them, just as the snow-waters when melted, perhaps by the same heat, swell the Euphrates, overwhelm the inhabitants, and carry away their flocks and tillage, taking pity on none. On the etymology of the first, see the Arab. صَوَى, — צִי, *ship*. Arab. صَوَايَةٌ, *navigiolum*. It is added, in order to give strength to the passage, שְׁאוֹל חָטָאוּ. Even to the *grave they sin*, *i.e.* They follow out sin in all its excesses, even to depths and darkness like those of the grave. Comp. Isa. xxxi. 6. הֶעָמִיקוּ סָרָה. *They have deeply fallen away*. So βάθος, 2 Cor. viii. 2; Ps. lxiv. 7; Job, xii. 22, &c.

20. רֶחֶם (or רַחַם). *Mercy:* usually "*the womb*," which is, I think, to mistake the primary for the secondary meaning of this word. Chald. רַחֲמָא, *miseratio*. Syr. ܪܚܡܐ, *id.* Arab. رحم, *uterus*, *miseratio*, &c. The whole verse goes to shew, that the judgment to be awarded to such offenders is the object had in view. How translators and commentators should therefore have seen nothing beyond the affection of mothers here, which has no connexion with the context, is marvellous. *Ib.* מְתָקוֹ. Lit. *His sweetness*, i.e. *his solace*. Comp. ch. xxi. 26, 33. This is the only earthly reward and termination of the career of such. *Ib.* לֹא־יִזָּכֵר. *He shall not be remembered* hereafter generally. *Ib.* וְתִשָּׁבֵר. *Nay*, it *shall be shivered*, *i.e.* as a tree is by the stroke of the thunderbolt. Comp. Ps. xxix. 5, where the same verb is used in the same sense.

21. רֹעָה. Lit. *Evil entreating, injuring;* r. רָעָה, used in the sense of the cognate רָעַע. Chald. רְצַץ, *breaking to pieces,* &c. , I have added the term "*moreover,*" merely to connect the context. *Ib.* וְיֵיטִיב. Lit. *Does not good,* or *well.* The vowels of this word are very anomalous, and have given great trouble to the grammarians. See Gesenius, Lehregebaüde, pp. 388, 9; Ewald. Gram. p. 150, Engl. Trans. The elder grammarians supposed, with Buxtorf, that this form was a mere substitute for וְיֵהֵיטִיב (for וְיֵהֵיטִיב, Gram. Art. 86, 3): but this would naturally contract into וְיֵיטִיב, which is the usual form of all such verbs. Gesenius objects, — from the example of וְיֵדַע,—which cannot well be a Hiphhil form. My own opinion is, that it has arisen from an error of the copyists, who, finding וְיֵדַע, contr. for וְיֵידַע, have prefixed וְ, with its proper vowel, supposing a וְ to have been omitted by error: and the same is probably the case with וְיֵיטִיב. All the anomaly, therefore, consists in the vowels, and is hardly worth the trouble of explaining.

22. וּמָשַׁךְ. *And he drew* forth, or *draweth forth*—as the place is sententious, *i. e.* after or to himself, in order to augment his own strength. Comp. ch. xxi. 33, &c. Rosenmüller takes it in the sense, in which it is found in Ps. x. 9; and if this be its sense (see also Job, xl. 25), the sentiment will not be unlike that found in 2 Kings, x. 4, as spoken of Jehu; none being *able to stand before him.* Some refer יָקוּם here to each one of the אַבִּירִים, just mentioned; as if no one of them were able to stand before such an one. I think it more suitable to the context to take it impersonally, thus comprehending them, and all others. *Ib.* בְּחַיִּין. *In life.* A Chaldaïc plural form. Two MSS. have the regular Heb. form. See De Rossi's collations.

23. יִתֶּן־לוֹ. *One, some one, i. e.* here *God gives to him,* &c. *Ib.* וְעֵינֵיהוּ. *And,* or *therefore, his eyes, i. e.* the eyes of such tyrant, are fixed, עַל־דַּרְכֵיהֶם, *upon their ways, i. e.* the ways, manners, movements, &c. of those about them. They find it necessary to be circumspect, and men are consequently in a sort of bondage.

24. רֻמּוּ. *They are exalted* in a sort of bondage, or *lifted up.* The Syriac Version joins this verb to the preceding verse, thus: *Their eyes are lifted up on their ways.* I think the Masoretic text is rightly divided here, and that the Syriac translator is wrong. If this, then, may be relied on, רֻמּוּ will be the Puhal form of רָמָה, more regularly רֻמָּה. And, if

this verb is used in the sense of רָמַם, or רוּם, the sense will be as just given. But, if the sense of רָמָה be taken passively, *i. e. decepit, fefellit*, we shall have, *They are deceived:* which would want point. The LXX. have Ἐμαράνθη, *emarcuit:* taking רָמָה *vermis*, perhaps, for the root: unless, indeed, Ἐμωλάνθη is the true reading; which might have been a translation of the Puhal of רָמָה, *decepit*, &c., as noticed above. *Ib.* וְהֻמְכוּ. *They are driven along.* Arab. هَمَكَ. *Instanter ursit;* iv. *impletus fuit irâ;* vii. *conturbatus fuit.* Jauhari has, انْهَمَكَ الرَّجُلُ فِي الأَمْرِ أي جَدَّ وَلَجَّ وَلِذَلِكَ تَهَمَّكَ فِي الأَمْرِ: *i.e.* It is said of *a man*, אנהמך, *in a matter*, i. e. *he is busy and persevering:* and thus (the v. conj. which is mostly passive) *he was busied and constant in a matter.* Rosenmüller, however, takes this as an Hophhal form of מָכַךְ, which would regularly be הוּמְכוּ. And so the Syr. and Targum have it. Still I think it is irregular and forced. Job seems to say very nearly the same thing that he does in ch. xxi. 32, 33. It seems also to be opposed to what is said in vr. 22 above, and to intimate that things are now quite reversed. *Ib.* כַּכֹּל. Lit. *Like*, or, *as all, the whole;* which one would suppose must be understood as spoken of *all others; i. e.* they flourish for a season, upholden indeed by God's own appointments; but very soon is their strength withdrawn, and then they are led along to the tomb, and are there shut up for ever. Comp. Ps. xlix. 14, 19. *Ib.* יִקָּפְצוּן. See on the paragog. ן, Gram. Art. 235. Hence, *They are*, or *shall be, accordingly*, or *surely, shut up.* Arab. قَفَصَ. *Constrinxit*, &c.; قَفَصٌ, *cavea avis. Ib.* יִמָּלוּ for יִנָּמְלוּ, root נָמַל. *They are cut* or *cropped off:* hence מִלָּה, *verbum, sermo*, &c.; *i. e. something decided.*

25. יַכְזִיבֵנִי. *Makes me a liar, convicts me of falsehood.* I take מִי to be used indefinitely here, as the *quis* and τις of the Latins and Greeks occasionally are, and in Gen. xliii. 22, &c., as noted by Noldius. וְיָשֵׂם לְאַל. Lit. *And sets down for*, BY NO MEANS: as if לְאַל stood for יְהִי לְאַל. *Let it by no means be.* This way of taking whole sentences, and using them as mere qualifying terms, adjectives, &c., is very common with Eastern writers. See the preface to the Anwâri Soheili. *Ib.* מִלָּתִי. *My speech*, or *my conclusion*, or *decision.* See the last note. Upon the whole, this reply goes to shew that the wicked are allowed to practise all manner of evil, and still to prosper. They soon fall, indeed; but then, this does not seem to take place as if any Divine judgment took

effect on the occasion. They fall only as other men generally, although it is true enough that their hopes perish: their fame sleeps with them: and, as in ch. xxi., the stones of the valley afford the only memorial of their once vaunted greatness and power.

## CHAPTER XXV.

1. הַמְמְשֶׁל. *The causing*, or *giving rule*. Inf. Hiph. of מָשַׁל. —Rosenmüller prefers taking this as a simple *Heëmanti* noun, as הַרְבָּה, הַשְׁקֵט, &c. I remark, The context appears to require the sense of Hiphhil: nor is it certain that these words do not really involve that sense, although it may be inconvenient to express it in an European translation. See the places cited by him, viz. 2 Sam. i. 4; Isa. xxxii. 17. —*I. e.* By God's appointing rule in some, fear, reverence, or obedience, in others; agreement, harmony (שָׁלוֹם), is produced and maintained in His works, and particularly in the heavenly hosts. *Ib.* בִּמְרוֹמָיו. *In His high places: i. e.* those who bear rule both in heaven and earth, whether intelligent or unintelligent beings; as His angels, the sun, moon, &c. See Gen. i. 16. *Ib.* עֹשֶׂה. *Making, producing*, continually; *i.e.* maintaining peace and harmony (Jerome, "*concordiam*"), by means of these His ministers. I have retained the word "*peace*" here, because I would not disturb the reader, with whom it is now familiar, although *harmony, order*, or the like, would have suited the place better. This remark must suffice for other similar cases.

3. לִגְדוּדָיו. Lit. *To his sections, battalions*, or portions of a great army; alluding to what is usually termed in Scripture צְבָא הַשָּׁמַיִם, 1 Kings, xxii. 19, &c.; צְבָא הַמָּרוֹם, Isa. xxiv. 21; אֱלֹהִים צְבָאוֹת, Ps. lxxx. 15; יְהוָה אֱלֹהֵי צְבָאוֹת, 2 Sam. v. 10, &c. *Ib.* אוֹרָהוּ. *His light*, or *luminary*; alluding apparently to the sun: which should shew that his rule, as an important part of God's army, is here had in view; alluding perhaps to Gen. i. 16.

4. וּמָה. *How then?* That is, considering God's attributes, in connexion with His stupendous appointments, how can weak mortal man (אֱנוֹשׁ), the mere child of a woman, hope to justify himself? Surely His ways must be right; and, if so, the very sufferings of Job afford proof sufficient that he must not only be wrong, but wicked; and, at all events, an unclean and impotent mortal.

5. הֵן עַד־, elliptically for רְאֵה הֵן הָיְתָה כָּזֹאת עַד־. *Observe, behold, thus it has been, even to*, &c. See Jer. ii. 10.

And, in any case, as הֵן is a particle expressive of excitement, "*observe*" will express its meaning just as well as "*behold,*" or "*lo;*" and better, where it will suit the context better, as it is the case here. עַד. *Even to; i. e.* beginning with greater things, as the firmament, the sun, the angels, &c., and descending to the moon,—see Noldius, p. 533; and ch. iv. 18,—every thing is, in the all-pure estimation of the Deity, impure, dull, and destitute of glory. *Ib.* וְלֹא יַאֲהִיל. Lit. *And He does not make, pronounce,* or *consider, glorious,* or *bright:* taking the sense of the cognate root הָלַל, for that of אהל: a thing by no means uncommon, as Rosenmüller has observed here. The Arabic use of this verb (اهل) would give *considers, judges, esteems, unworthy.* The LXX. have Ἐι σελήνη συντάσσει, καὶ οὐκ ἐπιφαύσκει, as if they had read, הֵן יָעֵד וְגוֹ; while the Syriac translator manifestly read the text as it now is; as did Jerome, and, apparently, the Targumist. I see no necessity, therefore, for supposing that the text is incorrect. The various reading (viz. יהל), found in Kennicott's collations, is probably nothing more than an emendation made by some ignorant copyist. The mention of the moon naturally enough introduces that of the stars, in a descending order, as before; which, the speaker proceeds to say, are not *clear* זַכּוּ. The term "*pure,*" used here in the Auth. Vers., is not quite appropriate; but, as it applies also to man in the next verse, it is tolerable.

6. אֱנוֹשׁ. Lit. *Mortal man* (see the dictionaries, under אנשׁ), who is here compared to the רִמָּה, *i. e.* the worm which preys upon dead bodies. *Ib.* וּבֶן־אָדָם. *And the son of man.* This was perhaps intended to raise the description a little higher than the יְלוּד אִשָּׁה preceding. אָדָם, too, contains the notion of *redness;* and it is here compared with תּוֹלָעָה, the *cochineal,* or *worm* used in dying cloth scarlet. Taking these things together therefore, the writer seems to say, *Much more mortal man, who is but a death-worm, nay the healthy, ruddy,* young man, who may be compared with the *scarlet dye-worm.* On the תּוֹלָעָה, see the Hieroz. of Bochart, pars ii. lib. iv. cap. xxxvii.

The argument of Bildad is but short; it is nevertheless extremely pointed, and contains the sum and substance of all the charges brought against Job, put in the form termed *à fortiori.* In his former replies, he argued from God's usual proceedings with men (chh. viii. xviii.): he now takes the attributes of Deity, and argues more metaphysically, but just as unsuitably on the real question at issue.

## CHAPTER XXVI.

2. מָה־עָזַרְתָּ. Usually, "*How hast thou?*" &c. Better, I think, "*In what*," *i. e.* in what hast thou improved his condition? *How* is more suitable in the next member. Job seems to ask in What way has he been, or can he be, assisted by the aid, counsel, &c. afforded by such arguments as those just now urged? all of which, he goes on to shew, he fully allows.

3. וְתוּשִׁיָּה. *And substantial, sound,* &c. See ch. v. 12, note.

4. אֶת־מִי. Lit. *As to whom.* See Gram. Art. 229, 9. *Ib.* מִלִּין. See ch. vi. 26; xxiv. 25, &c. By this term, I think is meant here those decisions of doubtful questions which are termed, in the writings of the Jews, תשובות, and, in those of the Arabs and Persians, اجوبة, i. e. *answers*, particularly in their books on the علم الفقه, or *school divinity*. The Proverbs of Solomon, as well as the adages of all nations, are decisions of this sort, though less formal than those given in books written on casuistry; and such have always been believed to have proceeded from the wisest of men. *Ib.* וְנִשְׁמַת. *And the breath*, &c. This word seems used here in the sense of *enlightening, inspiring*, or the like; just as it is in Prov. xx. 27. נֵר יְהוָה נִשְׁמַת אָדָם. *A luminary of Jehovah is the breath of man:* both of which, probably, took their origin from Gen. ii. 7. It will then mean, Whose instruction, *i. e.* means of obtaining divine light, has gone forth from thee? Schultens thinks the sentiment to be a retort upon Bildad, as he was just now retailing the arguments of Eliphaz. I see no strong reason for supposing this. It seems only to mean that, after all, Bildad possessed no good claim to the high theoretic knowledge which he here assumed.

5. הָרְפָאִים. *Can the Rephaim?* &c. Frequent notices of a people so called are found in the Bible. In Deut. ii. 11, 19, we are told, that they formerly resided in the land of Moab, which was subsequently given to the children of Lot. See also Numb. xxi. 29, 30; and Deut, ii. 20, 21. It appears also, from Gen. xiv. 5, that *the Rephaim* resided in Ashteroth Karnaim; of which Eusebius says, rather obscurely, "*Astaroth Carnaim terra gigantum quondam in supercilio Sodomorum* (ὑπὲρ τὴν Σοδομίτην) *quos interfecit Chodorlaomor*."—Cellarius, Geog. lib. iii. cap. xiii. In Deut. iii. 13, we are told that a part of Gilead, all Bashan and

Argob, were called the land of *the Rephaim*. I cannot help suspecting, however, that the whole of the forces encountered by Chedorlaomer and his allies were in reality *Rephaim*. The king of Bela (Gen. xiv. 2) was certainly king of *Zoar*, the place to which Lot fled on the destruction of Sodom, Gomorrah, &c., and which was afterwards held by Lot's posterity. And it is probable that not long after that event, it was solemnly consigned to him: that people being then perhaps so much weakened, as to be unable to wrest it from him. Hence, too, we have the term עֵמֶק רְפָאִים, *the valley of the Rephaim*. Again, it is certain they all met in the vale of Siddim, "which," it is added, "is (now) the salt sea:" *i. e.* after the fall of Sodom, &c. Again, we are told (vr. 5, *ib.*) that Chedorlaomer and his allies "smote *the Rephaims* in Ashteroth Karnaim, and the Zuzim in Ham, and the Emims in Shaveh Kiriathaim." But these *Emims* certainly were *Rephaim* (see Deut. ii. 10, 11). They were called Emims by the Moabites. And, if the *Zuzim* of Genesis are the *Zamzummim* of Deut. ii. 20, it is equally certain that they also were *Rephaim*. They were termed *Zamzummin* only by the Ammonites. If this may be depended upon, it will become probable that the inhabitants of Sodom, Gomorrah, and of the other *neighbouring* cities of the plain, as they are termed, were all in reality *Rephaim;* whose land, after the destruction of these cities, became a sea; and this prior to the times of Job. To these then, who might now be truly said to be *laid under the water*, is allusion probably made in this place. They had been known as a terrific warlike race, and to have been as famous for their tyranny and cruelty, as they had for their power. *Ib.* וְשֹׁכְנֵיהֶם. *And their neighbours:* perhaps *the Horites*, *Avims*, and *Caphtorims*, who had also been exterminated (Deut. ii. 22, 23). Still, וְשֹׁכְנֵיהֶם may refer to the word מַיִם just preceding it. If so, it may then signify, *And*, or *yea, their inhabitants;* and be a mere repetition for the purpose of strengthening the passage. Comp. Isa. xxvi. 19. In Jer. xlix. 18, and l. 38–40, we have express allusion to the fall of Sodom and Gomorrah; and, in each case, שְׁכֵנֶיהָ *its neighbours*, is added, as if it were a part of their ancient designation: formerly read, perhaps, in all of these places alike. In the latter place too, we have וּבְאֵימִים usually translated, *and in idols:* which can be justified by no passage now occurring in the Hebrew Bible. I am induced to believe, therefore, either that some of these people still remained as warriors among the Babylonians, or else that some sect did, following the creed perhaps of the ancient Emims, and maintaining the same warlike character. *Ib.* יְחוֹלָלוּ. *They wound: i.e.*

Can they,—once as courageous, unjust, and unfeeling, as thou (Bildad) art, but now laid beneath the waters,—inflict wounds on others? The whole verse seems to be used proverbially; and the next to shew, that even the powers of the grave—destruction—are under God's superintendence and control.

6. Exposed to Him whom I serve is the power of the grave; and with Him destruction has no covering.

Rosenmüller says, on the fifth verse, "Cæterum רְפָאִים esse *mortuos*, Orci incolas, *Manes*, nos dubitare non sinunt loca Ps. lxxxviii. 11.... Prov. ii. 18; ix. 18; Jer. xiv. 9, &c." And here, on אֲבַדּוֹן, and שְׁאוֹל, "....Manifestum est, intima terræ loca, *manium sedes*, ... designari," &c. I remark, nothing is more easy, or indeed more common, than to say that this or that is *manifest*, *doubtless*, and so on, when a little consideration will shew that the whole is perfectly groundless. And such, I will affirm, is the case here. That the *Rephaim* were an ancient people, who had been for the most part destroyed before the times of Job, is I believe evident, as just now shewn from the Bible. That they are often alluded to as a nation destroyed and gone, is equally clear; and, if so, we need not wonder that they are spoken of as dead, without its being at all intended to be intimated that the word *Rephaim* means either *dead men* generally, or the *manes* of dead men. My opinion therefore is, that Rosenmüller, with others innumerable, has made a very glaring mistake here. But, let us see what the passages pointed out really say. Ps. lxxxviii. 11, then only says, אִם־רְפָאִים יָקוּמוּ. *Shall the Rephaim arise?* &c. We have מֵתִים, *dead*, indeed, in the parallel member; but, What of that? Were not these Rephaim also then dead men? In the next verse, we have קֶבֶר, *the grave*, and אֲבַדּוֹן in the parallel with it. But, Does it hence follow that the *Orcus*, or *Hades*, *manium sedes*, &c. must be meant by this? Might not the Psalmist have naturally enough said that, after death has taken place,—in the grave, in the place or circumstance of destruction,—no praise could be given to God? Is it necessary, I want to know, to fabricate here, and in other such places, an *Orcus*, for the purpose of making all clear and intelligible? I think not. The same reasoning will apply to Prov. ii. 18; and Isa. xxvi. 14; xiv. 9. In the last instance, we are told nothing more,—as far as I can see,—than that at the funeral of the king of Babylon, the ancient dead, consisting of the once mighty of the earth, shall be roused as out of sleep to meet and to welcome him. The context, in no case, carries us farther than *the sides of the pit*; telling us, however, that this king shall not, after

all, have an honourable burial, but shall be cast out as an abominable branch (vv. 18–20). How writers could from these and similar passages, have determined, that beyond all doubt the *Orcus*, or *Hades*, of the heathen, must have been meant, I am at a loss to discover: unless, indeed, they had previously made up their minds, that Divine revelation and heathen story-telling, must necessarily mean the same thing. See also ch. iii. 8, note. The term שְׁאוֹל, *hell*, or *grave*, can here mean nothing beyond the depths, in which evil spirits and powers were supposed to reside, as shewn in the note referred to. See also note, ch. xxi. 13.

7. נֹטֶה צָפוֹן. Lit. *Spreading out the north; i.e.* the north country. Ps. lxxxix. 13. עַל־תֹּהוּ. Lit. *Upon emptiness; i.e.* over a land destitute of cultivation. Comp. Gen. i. 2. It was a constant opinion of the ancients (as it is of the Arabs even now), that the northern regions have been condemned to universal darkness and sterility. Plin. lib. iv. cap. xxvi. (xii.): "*Pars mundi damnata à natura rerum, et densâ mersa caligine.*" And Solinus, cap. xv.: "*Damnata pars mundi, et à rerum naturâ in nubem æternæ caliginis mersa.*" The Arabs term it, in the books of geography, *the land of darkness* (ارض الظلام). See my Ibn Batuta, p. 78; and Bochart's Canaan, lib. i. cap. xl. (not cap. ii., as erroneously cited by Simonis, and after him by Winer), where the above, and other citations to the purpose, will be found.

*Ib.* תֹּלֶה אֶרֶץ. Lit. *Suspending a land: i.e.* making it dependent *on the want of every thing* (without any thing, בְּלִימָה); by which I think is meant, *condemns it to indigence*. See Deut. xxviii. 66; and Hos. xi. 7. In the first of these members Rosenmüller sees, or thinks he sees, the Arctic pole arising up in the heavens, and remaining there without any thing to support it! And in the word צָפוֹן, the whole of our hemisphere, which is northern: and for this his translation gives, "extendit super inane." But what this "*inane*" means, he has not told us. In the second member, תֹּלֶה, &c., he follows the usual rendering, "*suspendit terram super nihilum*:" by which he seems to intend the same thing as our Auth. Vers. does: for he adds, "velut super vacuum et nihilum niti, hemisphærium, quod a nobis conspicitur, velut super inane extensum esse .... ponderibus, ut Cicero ait (Tuscul. v. 24) librata suis," &c. The whole of which, I think, never once entered into the mind of Job. The next verse seems too, to confirm the view I have taken: for, after speaking of the sterility of a land, it was natural enough to add, that God so bound up His clouds, that no rain should

fall upon it. The next verse also countenances this, as we shall presently see.

8. עָנָן. *The spreading cloud.* As עָב manifestly bears its precise signification here, so the context requires that עָנָן also have that peculiar to it. Arab. غَنَّ. *Res ipsa coram apparens*, pec. *pars cœli conspicua, latæ facies*, &c. Whence it seems to me, that *spreading*, or the like, is the primary force of this word. See vr. 9. Comp. Prov. viii. 28. The strength, here said to be communicated to the clouds, agrees well, with *firmament* as given to רָקִיעַ, Gen. i. 6, by the older interpreters, as Père Simon has well remarked in his Histoire Critique du Vieux Test.

9. מְאַחֵז. Lit. *Causing to take fast hold*, i. e. *closing up* (which sense prevails in this word in the Syriac), *securing*, —פְּנֵי־כִסֵּה. *The face of* (*the*) *throne.* So that God seems to be inaccessible to the intreaties of people circumstanced as those just described; and hence He withholds from them His usual benefits. Or it may mean, His pavilion is entirely closed up and concealed from the view of man generally. Comp. Ps. xviii. 12; civ. 3. See also Nehem. vii. 3; 1 Kings, vi. 10; 2 Chron. ix. 18. *Ib.* פָּרְשָׂז. *Spreading*, compounded of פָּרַשׂ, and פָּרַז, *i. e.* פָּרַשׂ and פָּרַז. This compound is perhaps equivalent to פָּרוֹשׂ פָּרַז, if indeed it is not a contraction of it. See Gram. Art. 197.

10. חֹק חָג. *A law hath He circumscribed.* Prov. viii. 27. בְּחֻקּוֹ חוּג עַל־פְּנֵי תְהוֹם is certainly an imitation of this place; and is quite sufficient to shew that the spherical form of the earth was known to the patriarch. See also vr. 29. The thing pointed out is, the regular spherical surface of the water, which could not have been produced and maintained without an exertion of Almighty power. *Ib.* עַד־תַּכְלִית. *To the completion*, i. e. the *limiting.* So the use of this particle generally with verbal nouns, or infinitives. Comp. Numb. xxxii. 13; Ruth, i. 19, &c.; in the sense of *usque ad usque dum.* See Nold. The intention of the writer is to say, He has imparted to the surface of the great deep such a form (*i. e.* spherical), that the line distinguishing night from day is fixed, and determinable, as in the case of the twilights, &c. The idea presents an amplification of what we read in Gen. i. 14–17.

11. עַמּוּדֵי שָׁמַיִם. *The* cloudy *pillars*, &c. The use of עַמּוּד הֶעָנָן is well known and needs no comment, except to say, that the expression probably originated in the circumstance of the clouds, generally appearing to rest in the

horizon upon the earth, and thence to reach to the highest parts of the heavens. Hence the term עַמּוּד, *pillar* only, was perhaps at first used. The usage is not unknown to the Arabs now: for we have عَمُودُ ٱلصُّبْحِ. *The pillar of the morning;* Gol. *Extensus auroræ fulgor:* and as a verb, عَمِدَ. *Madore pluviæ affecta fuit* terra. Jauhari gives a passage from Lebid, in which this word is used apparently in the sense of *cloud.* It will be enough here to give the gloss of Elasmaï (الاصمعي) on it. يعني أَنَّ السَّيْلَ يَرْكَبُ جَانِبَيْهِ سَحَابٌ كالعَمِدِ أَيْ احَاطَ بِهِ سَحَابٌ مِنْ نَوَاحِيهِ بالمَطَرِ. *He means, that a cloud rested on both sides of the torrent, as on an* (عَمِدٌ) *over-ridden back.* That is, the cloud enclosed it on all sides with rain. The word is therefore, in some sense or other, connected with that of *cloud, rain, moisture, the rising of the dawn,* &c; and, in the Hebrew, it is directly applied to the clouds. In the above phrase, the addition of the word שָׁמַיִם, well supplies the ellipsis of עָנָן. If this be the true import of these words, the ascribing of columns to heaven, &c., as if the whole represented some great edifice,—as is common among the Mohammedans,—might thus have originated; while it is evident that the primary notion only can be applied here.

*Ib.* יְרוֹפָפוּ. *They agitate,* neut.; *i. e.* become *tremulous,* or agitated. See Buxtorf's Lex. Rabb. under רוף, and רפף. Syr. ܪܦ. *Excussit* alis; ܪܘܦܪܦܐ, *nictus unus oculi.* Arab. رَفَّ. *Nictavit* oculus, &c. *Ib.* מִגַּעֲרָתוֹ. *At His rebuke; i. e.* when He expresses his anger in the thunder-storm, at which time the greatest disorder, perturbation, and irregularity of motion, are perceived to take place in the clouds. From what follows, a storm seems to have been had in view. Comp. Ps. xviii. 13, 17; civ. 2-7.

12. רָגַע הַיָּם. *He calmeth the sea.* Rosenmüller prefers, "*Commovet mare.*" But, if the Arabic sense of رَجَعَ is to be adopted, the sense will be, *The sea returned,* making הַיָּם the nominative; which will require by the parallelism, that רָהַב, in the following member, be the nominative to מָחַץ: but this he does not allow. Nor do the passages, viz. Isa. li. 15; Jer. xxxi. 35; necessarily require that רֹגַע have the sense of *commovet.* My own opinion is, that they require a contrary signification, which the Hiphhil form of this

root has certainly; but it cannot thence be argued, that the Kal form may not also have it. Besides, the term *returning*, when applied to the sea or any great piece of water generally, will necessarily signify its returning to the natural state, which is one of rest. See Exod. xiv. 26, 27, 28. So in the Arabic, رَجَعَ. *Benè vertit beneque cessit illi, restituit.* Pass. *restitutus fuit valetudini*, &c. In any view, the Auth. Vers. is indefensible here. See Introd. p. 41. *Ib.* מָחַץ רָהַב. *He striketh down*, or *to pieces, the insolent.* Arab. مَحَصَ. *Concussit* terram pede sua. Cogn. مَخَضَ. *Agitavit* lac vel utrem *butyri cogendi ergo.* Comp. Ps. lxxxix. 11.

13. בְּרוּחוֹ וגו׳. *By His spirit*, &c. This, I think, is an allusion to Gen. i. 2, where פְּנֵי הַמָּיִם may refer to the waters in the upper regions, noticed in vv. 6, 7. *Ib.* שִׁפְרָה. If this is to be taken as the preterite of Pihel, with the fem. term. either רוּחוֹ, or יָדוֹ, must be supplied by the ellipsis; and, even then, the construction will not be natural. I prefer taking it as the pret. Puhal, thus, שֻׁפְרָה, *was beautified*; or שִׁפְרָה, *beauty*, &c. as a noun, with Simonis. The construction will then be regular. *Ib.* חוֹלָלָה וגו׳. *Hath wounded*, &c. I take the pret. here in a strong prophetical future signification. Gram. Art. 236. How this verb can signify *formavit*, it is quite out of my power to see. It does occasionally signify *to bring forth*, as the earth producing herbs, or as an animal producing young; but this is a very different thing from *forming*, as by the hand of the Creator. That sense is, therefore, untenable. If then we take חָלַל as the root, we shall have, in the Pihel, *perfodit, vulneravit:* and, if this be allowed, the place will allude to Gen. iii. 14, 15, and it is paraphrased in Isa. xxvii. 1; where we have a manifest prediction of the coming, and victories, of Christ; and where this very fugitive serpent is said to be pierced with a *sword!* בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדוֹלָה. See the LXX., Syriac, and Arabic versions of the Polyglott here, which give the same sense. If it be objected, that the transition from natural to spiritual things is abrupt, my answer is: Nothing is more frequent in these writers than transitions of this sort: besides, as the Scriptures previously revealed afforded matter for these expressions, nothing could be more natural than for Job to pass from the great works of creation to those of redemption. Rosenmüller finds the constellation of the great serpent here. I think the application of the verb חוֹלָלָה, in the sense ascribed to it by him, must appear

to every one still worse in this acceptation. He then gives us some learned citations from Virgil and others, about this serpent; and very plausible, certainly, the whole appears. Is it not remarkable, that these laborious scholars can find any thing in the Bible but its most important doctrines?—Things, one would imagine, that could not have been lost sight of by a person so eminently pious as Job was.

14. קְצוֹת. *Extremities, limits;* here apparently, *outlines,* or slight reminiscences, of *His ways.* *Ib.* שֶׁמֶץ. See ch. iv. 12, note. *Ib.* נִשְׁמַע. *Heard, understood, apprehended.* Comp. Ps. xix. 4. *Ib.* וְרַעַם גְּבוּרֹתָיו. Usually, "*The thunder of His power;*" which gives not the whole meaning of the writer. In the preceding context the effects, not the mere expressions, of God's wisdom and power are dwelt upon. One would hardly expect that this last verse would be less pointed. Besides, *the thunder* only, seems to me to be scarcely definite. Is it the philosophical reason of the sound,—which would be puerile here,—or the *dreadful effects* sometimes attendant thereon, that is meant? The first of these is not likely: the second only appears to me to suit the reasoning generally offered here. I am induced to think, therefore, that רַעַם ought to be taken here as signifying the *expression of God's wrath,* which the *thunder* might well be thought to intimate, and which, indeed, seems to be the primitive, and perhaps prevailing notion, contained in this word. See ch. xxxix. 19. Again, גְּבוּרֹתָיו. *His powers,* in the pl. seems to be intended to signify *great* or *mighty power,* as a plural of excellence. Gram. Art. 223, 3. *Ib.* יִתְבּוֹנָן. *Understands,* &c.; but here, from the contrast made in מִי־יָשִׂים, must be intended to convey something like, *fully understand, duly comprehend,* &c.: *i. e.* Who can duly calculate upon the extent and effects of His wrath? His works and ways in creation are great and wonderful: but the exertion of His anger will extend into a state of unknown and untried being. See Ps. xc. 11; and ch. xx. 26.

## CHAPTER XXVII.

1. וַיֹּסֶף אִיּוֹב. Lit. *And Job repeated,* &c.: *i. e.* he repeated שְׂאֵת, *the taking up of* מְשָׁלוֹ, lit. *his assimilating, comparing,* or *rule,* of *arguing,* &c. The word is applied to the Proverbs of Solomon, and there seems to mean, *decisions, rules,* deduced either from revelation, experience, or discussion. Our Auth. Vers. has here "*continued,*" which is not the exact signification of the verb. Some, however, have

inferred from its use, Gen. iv. 2, that Cain and his brother Abel were twins! See its use in the Concordance.

2. חַי־אֵל. As *God liveth; i. e.* As sure as this is a fact, so sure also is some other event, &c. By this mode of swearing the Hebrews honoured God, because they thus ascribed to him all power, permanency, and truth; denying, at the same time, all such properties to every other being. Swearing by an idol, virtually affirmed the same of it. Hence it was that the Jews were commanded to swear by adducing God's name. It is a great mistake to suppose, as some have done, that an imprecation is necessarily implied on all such occasions. See note on ch. xxiii. 30. *Ib.* הֵסִיר וגו׳, are mere qualifying terms here.

3. כִּי־כָל וגו׳. *For the whole still,* &c. to the end of the verse is parenthetical, and intended to affirm that Job is still in life, of sound mind, and in the full exercise of his reason. This expression, or its equivalent, is often found to occur: as, 2 Sam. i. 9; 1 Kings, xvii. 17, &c.

4. אִם־תְּדַבֵּרְנָה. *Should they speak,* &c. This appears to be the second term in the oath (for the Hebrews have two, at least), and is intended to stand on the same footing with the former clause; but, whether the thing so pressed is to be taken positively or negatively, must be collected from the context. In some cases, indeed, the negative particle is introduced, as Ezek. xiv. 18, where אִם is omitted; but, in vr. 16, אִם is given, and לֹא omitted: such omission, therefore, is a mere ellipsis. Comp. Ps. xcv. 11, and Heb. iii. 11. See Gram. Art. 242, 5-9.

5. חָלִילָה וגו׳. Lit. *Profane! i. e.* its natural consequence *woe!* be to me. This, to the end of vr. 7, seems to be prefatory, and intended to admonish Job's friends in the outset, that they could not be justified in the course they had taken; and that he would, at any rate, retain his own integrity.

6. בְּצִדְקָתִי. *On my righteousness,* &c.; *i. e.* Not his own righteous deeds, for these Job had more than once renounced, but his righteous law (חֻקִּי, ch. xxiii. 12, 14), and the commandment of God's lips:—his faith, elsewhere his integrity. *Ib.* לֹא יֶחֱרַף. Lit. *It reproaches not, i. e.* either actively or passively. But here the context manifestly requires the active sense. Gram. Art. 146, 8, note. מִיָּמָי. *From my days; i. e.* the *events* of my days, my afflicting circumstances. The Arabic terms, يَوْم (Heb. יוֹם), pl. أَيَّام, دَهْر, *time, age,* as well as the Persic رُوز, *day,* and رُوزگَار, *time,* are often

used by a metonymy, to signify the effects of time; as *fortune, misfortune*, &c. As in the following examples:

مَنْ رَأَى يَوْمَنَا وَيَوْمَ بَنِي ٱلتَّيْمِ إِذِ ٱلْتَفَّ صِيقَهُ بِدَمِهْ

لَمَّا رَأَوْ أَنَّ يَوْمَهُمْ أَسِبُ (read أَشِبُ) شَدُّو حَيَازِيمَهُمْ عَلَى أَلَمِهْ.

*O Thou who sawest our day, and the day of the (tribe) Beni Eltaim, when his sweat and blood were mixed!*

*When they perceived that their day was one of confusion, they strengthened their hearts on its grief.*

The Scholiast tells us here that, اراد باليوم الوقعة, he means by *the day, the circumstance; i. e.* the effect of it, or the fortune which attended it.—Freytag's Hamasa, p. ١٩٣.

Ibn Doreid has the following passage (Haitsma's edit. p. 4, vr. 5):

وَغَاضَ مَآءَ شِرَّتِي دَهْرٌ رَمَى خَوَاطِرَ ٱلْقَلْبِ بِتَبْرِيحِ ٱلْجَوَى.

*And time* (fortune) *has diminished the water of my youth; it has cast away the delights of the heart by the affliction of disease.* See also vv. 165, 167, 168. The common Persian Dictionaries will suffice as to the Persian usage of this word, and particularly the Farhangi Shaoori, fol. ٢٣, Turkish version, vol. ii. See note on ch. iii. 5; xxiv. 1. עֵת and עִתּוֹת are so used occasionally, Isa. xiii. 22; Ps. xxxi. 16, &c.

7. יְהִי וגו׳. *Then*, or *therefore, let be*, &c. That is, as my faith is pure, and in this I am determined to abide; let my enemy, &c. therefore (Gram. Art. 233, 3, &c.) *be, become*, or *be considered*, כְּרָשָׁע *as a wicked man; i. e.* unjust, severe, cruel, implacable, &c.

8. כִּי מַה־ וגו׳. *For what?* &c. Supposing I were such an one, and rich, What could my hope be in that case? *Ib.* כִּי יֵשֶׁל. *When God giveth ease.* Rosenmüller takes this verb, properly enough, as the apocopated pres. of שָׁלָה: but then, he will have it to be in the sense of the Arabic سَلَّ, *extraxit.* "Ergo," says he, "vertendum: *quum extrahet Deus animam ejus* e medio corporis." I only ask, Is this Hebrew phraseology? Did any one ever find such a phrase, periphrasis, or what not, as *extraxit animam* in Hebrew for kill, slay, put to death, or the like? "This night thy soul shall be required of thee," we have in Luke, xii. 20; but this is a very different thing from saying, thy soul shall be extracted out of thee. He thinks, moreover, that the interpretation above given of שָׁלָה cannot be allowed, because

"שָׁלָה in Kal nusquam transitivo significatu reperitur," although he allows it may have a transitive sense, even in Kal, if we consider it as used for שָׁלַל. This objection, therefore, is worth nothing. But again, Why may we not suppose this verb to present the apocope of Hiphhil, and to be read יַשְׁלֵ,—for the vowels are not of paramount authority,—and which, in that case, will supply a sense suitable to the place? I see no reason for objection to this, and therefore I adopt it. The parallelism, too, requires it. Schnurrer proposes to read יִשְׁאַל *requiret, exiget:* this is forced, and has no parallel in the Old Testament.

10. אִם־יוּכַל. This particle is often used in a subsequent member, an interrogative ה having preceded. See Gram. Art. 179, 3; and in this way I believe it is used here. See also Nold. Concord. part. p. 213; and Art. 1057, Annot. *Ib.* בְּכָל־עֵת. Usually, *At all times, always:* but as כֹּל, lit. *the whole,* may be taken distributively, *any* will then be its proper translation; and, as the Hebrews have no other word to express this, כֹּל ought to be so translated, wherever the context requires it: which I conceive is the case here. The meaning seems to be, Will such an one ever call upon God—even when in trouble—as a sincere penitent, and true believer? No: he will only murmur and complain.

11. אוֹרֶה. As verbs terminating in ה never take the paragogic ה as others do (Gram. Art. 175, 6), and as the sense seems here to require it, I have translated the passage as if it had been added, *Let me,* &c.

*Ib.* בְּיַד־אֵל. *In the power of God; i. e.* the things which He effects. Rosenmüller, "*Docebo vos de manu Dei, i. e.* de iis, quæ Deus agere solet." This he thinks the remainder of the verse requires; which appears to me both vague and unsuitable to the term in question. Nothing is more common than the use of the term *hand,* for power, by a meton. The word שַׁדַּי following, as well as the nature of the passage, seems to require this. For the construction of this verb with ב, see 1 Sam. xii. 23. In this case, *ad rationem, morem, institutum,* or the like, will express the force of the combination בְּיַד. *Ib.* עִם־שַׁדַּי. *With the Almighty; i. e.* the mode of His proceedings, as made known by His judgments on the wicked.

12. הֵן־כֻּלְּכֶם. *Behold,* &c. *i. e.* You are all generally acquainted with the proceedings of the Almighty. You know both that He often allows the wicked to grow rich, and that His judgments still hang over them. How then is it, that you argue as if prosperity universally attended none but

good men, and as if adversity on the other hand as necessarily attended the wicked? Surely this course is foolish and sinful. *Ib.* הֶבֶל תֶּהְבָּלוּ, *i.e.* You always, or excessively, act vainly. Gram. Art. 222, 4.

13. זֶה. *This, i.e.* which follows. Great difficulties have been found here by the commentators, all of which seem to have grown out of the opinion, that Job must necessarily refute every thing said by his opponents. While the truth is, Job objects only to the application of their arguments; not to the truth of the propositions advanced by them. Kennicott's conjecture, here dwelt upon by Rosenmüller, is scarcely worth notice.

15. יִקָּבְרוּ. *Shall be shut up.* To say, "*shall be buried in death,*" would be unmeaning and frigid. I suppose, therefore, either that the primary sense of this word is *to conceal,* COVER, &c. as in the phrase, وَلَدٌ مَغْبُورٌ, "Illum *peperit* mulier *involutum secundinis, et pelle integra absque ullo foramine:*" or, that we may here take it, by a metonymy, as implying the consequence of burying, *i.e.* the being for ever shut up, *i.e.* such an one shall not succeed in establishing a family: all his descendants shall drop off, and disappear. *Ib.* וְאַלְמְנֹתָיו. *And his widows, i.e.* those of his family, shall not lament their loss: which implies both dishonour to him (comp. Jer. xxii. 18, 19; Ps. lxxviii. 64), and also, that none shall remain to do so.

16. אִם־יִצְבֹּר. *Though he,* or *should he, treasure up,* &c. This is cited in Zech. ix. 3, the final member differing slightly. *Ib.* מַלְבּוּשׁ. *Raiment,* lit. *the thing put on.* Articles of dress constitute a considerable part of the wealth of an oriental monarch to the present day. Every one has heard of the خِلْعَت, *khilat,* or *robe of honour,* presented as a mark of respect by the Moguls, kings of Persia, and others. See also Bochart's Hieroz. Pars II. lib. IV. cap. xxv; Virg. Æneid, lib. ix. v. 26, &c.

18. כָּעָשׁ. *Like the moth, i.e.* with a perishable material. Comp. ch. xiii. 28, &c. *Ib.* נֹצֵר. Arab. نَاطِرٌ. *Vineæ,* vel *palmarum custos: a vine-dresser, a garden-keeper.* See Isa. i. 8; *i.e.* just as the garden-keeper erects a temporary booth, for the purpose of watching his garden, so does the sinner his house. Ch. viii. 14, 15, with the notes.

19. וְלֹא יֵאָסֵף. *But it shall not be gathered, i.e.* carrying on the same figure, rich in his tent, filled with the expecta-

tion that his vintage, &c. shall be plentiful; but it shall not be gathered for him: for when he opens his eyes in the morning as it were, all shall have disappeared, either from robbery or blight.

20. כַּמַּיִם, *i.e. like the waters, i.e.* of the Euphrates when overflowing its banks, of which mention has been already made more than once elsewhere. *Ib.* לַיְלָה. By *night*; which may mean the time of adversity, when his wealth shall thus be leaving him.

21. קָדִים. *The east wind, i.e.* the سَمُوم, *samoom*, or poisonous east wind. *Ib.* וַיִּשְׂעָרֵהוּ. Lit. *And it shall whirlwind him, i.e.* it shall deal with him as the whirlwind, or tornado, does when it carries all away before it, ch. xxxvii. 9; Ps. lviii. 10.

22. וְיִשְׁלַךְ. *So He, i.e.* God *shall cast upon him.* Suppl. רָעוֹת, *evils, plagues, &c.* Comp. Ps. lviii. 11, 12, where we have a similar conclusion.

23. מִמְּקוֹמוֹ. *From his place, i.e.* each of those who view his fall shall, from his place, hiss at and deride him.

## CHAPTER XXVIII.

1. One of the great and leading difficulties experienced by interpreters in making out this very noble specimen of patriarchal wisdom, has consisted in endeavouring to discover its connexion with the preceding chapter. The projects had recourse to for the purpose of doing this, it is not my intention to detail here. Those who wish to see them, must consult the commentators. I shall confine myself, therefore, to the view which I take of it. The reader will see in a moment, that the question discussed in the preceding chapter is, the vanity of earthly wealth when confided in, in opposition to a perseverance in the faith and practice of true religion. The principle which leads to either of these respectively, viz. worldly wisdom on the one hand, and divine wisdom on the other, severally forms the subject matter of the reasoning here. In vr. 8 of the preceding chapter commences Job's argument against the vanity of amassing worldly wealth without religion. In vr. 16 he resumes that subject, and continues it to the end of the chapter, describing the failure of every such miserable person. Our chapter begins by allowing, that a certain sort of wisdom is requisite for this; and not only so, but that this is carried among men to a very considerable extent. They investigate and

determine the limits, and limiting principles, of almost every thing with which they are conversant, whether its situation be the visible heavens above, or the invisible depths beneath; the almost impenetrable deserts, the flinty rock, or the rapid and apparently irresistible streams. Job continues, All this I most readily allow. Still I say—allowing, as I do, much to man, and giving him every credit which he deserves—the wisdom by which our question is to be determined, is of a totally different description. Though he penetrate the deep, it is not there. The eye of the bird cannot discover it above; no, nor man in the depths beneath. God has, however, in his revelation made it known. It is therefore above all price. And how are we to account for His knowing it? Not because הוּא חוֹקֵר, *He investigates* as man does (vr. 3), and must discover knowledge by morsels. It is, כִּי־ הוּא לִקְצוֹת־הָאָרֶץ יַבִּיט וגו׳ (vr. 24), because *He looks* (at once) *to the extremities of the earth*, &c.; and (v. 25, &c.) He not only sees, and therefore knows, but all that has come to pass is the work of his mighty hands. It is He that apportioned both weight and measure to the winds and waters, and has ever since maintained their just equilibrium; it is He who first created, and who still directs and guides, the thunderbolt; and it is He alone who has revealed that knowledge to man, which takes its rise in His fear, and ends in the acquisition of true wisdom. It is important to remark here, how strikingly the יַבִּיט וגו׳ . . . כִּי הוּא, &c. in vr. 24, is opposed to כִּי־הוּא חוֹקֵר וגו׳, &c., in vr. 3; and how exactly the one applies to God, the other to man. This, I think, will afford a key to the true interpretation of this very interesting chapter; and, at the same time, shew how it is connected with the preceding one. We may now notice the several particulars.

*Ib.* מוֹצָא. This may be either a noun of instrument, or of place. In this first case, it would signify a *means of egress;* in the second, *a place of egress.* The term מָקוֹם, in the parallel, seems to require the latter. By *coming out,* is probably meant the separation of the silver from the dross or earthy particles by which it is surrounded in the ore; not the *coming out* from the mine: for, in this latter sense, the first member would bear no relation to the second. מוֹצָא here therefore is, in some respects, parallel to יָלוּקוּ, *they fuse,* or *melt,* r. זָקַק. Cogn. צוּק, יָצַק, and זָכָה. On the gold-mines of Arabia, see Introduction, p. 55.

2. יָצוּק נְחוּשָׁה. Lit. *Poureth out copper.* Brass is a

compound metal, and was probably unknown in these parts and times. Rosenmüller objects to the usual translation here, because the word וְאֶבֶן being of the feminine gender, would require the verb to be תָּצוּק, not יָצוּק, as it is here. It is more than doubtful, I think, whether much weight can be allowed to remarks of this sort. Besides, וְאֶבֶן, pointed as it is, ought in strictness to be taken as a nominative absolute (Gram. Art. 247, 15), and construed, *And, as to (the) stone, he,* i. e. *some one, any one,* &c. impersonally, *fuses* (it) *copper;* which if taken passively, as is often done in this case, may be rendered *is fused:* and, in this view, both of the verbs here will agree strictly together. שָׂם, in the next verse too, is necessarily impersonal. Rosenmüller likewise tells us that נְחוּשָׁה is, moreover, an adjective, not a substantive. He allows, nevertheless, that it is used as a substantive, chh. xl. 18; xli. 19, in this very book. This objection, therefore, has no weight. He then tells us, that the passage ought to be rendered, "*et lapidem fundit æneum,*" *i.e.* I suppose, the *dust,* or *earth pours out* (*the*) *brazen stone;* which is both incongruous with the preceding construction, and untrue in its philosophy: not to insist on the barbarous antibiblical term, *brazen stone.* Diodorus Siculus (lib. iii. xi.) gives an interesting account of the gold-mines situated on the confines of Egypt, Æthiopia, and Arabia; and shews how they are worked.

3. קֵץ שָׂם. *He has placed* or *determined a limit,* or *boundary, i.e.* Man, by his science, has ascertained the point at which light and darkness continually meet. See ch. xxvi. 10. *Ib.* וּלְכָל־תַּכְלִית. *And to every completion, termination, limit,* or the like, *i.e.* the point at which any one thing ends and another begins, as in the place just cited; or, if the things were specified, *from* (מִן, to עַד). See 1 Kings, v. 13 (English Bib. ib. iv. 33), *i.e.* from one extremity to the other; or as Solomon has worded the sentiment at length, Eccl. iii. 11, מֵרֹאשׁ וְעַד־סוֹף. If allusion is here made to scientific investigations, the intention perhaps is, that precise exactness which is arrived at in questions involving the "pure mathematics;" and in which the results are *really perfect.* In the place cited, allusion is certainly made to the spherical character of the earth; on which a line is ascertainable where the limit of light and darkness will, at every possible portion of time, be. In this chapter and place, precisely the same thing is evidently had in view; and, therefore, the same word must necessarily have

the same meaning. It is, moreover, certain that science was cultivated at a very early period in Chaldea, and probably in the very country and neighbourhood of Job. See Jer. xlix. 7; 1 Kings, iv. 29–33 (Heb. Bib. v. 9–14). *Ib.* אֶבֶן אֹפֶל. Lit. *The stone of gross darkness, i. e.* as the weight of any thing was usually ascertained by a stone; the word *stone* became used by a meton. for the *weight* generally: Lev. xix. 36; Deut. xxv. 13; Prov. xx. 10, 23; Mich. vi. 11: also, to intimate devastation, waste, &c. as in Isa. xxxiv. 11, which seems here to be the intention of the writer. If so, the quantities, measures, &c. of things situated in places inaccessible, or of deficiencies, want, misery, and the like, in such situations—as the following context seems also to imply—is the intention of the writer.

4. פָּרַץ וגו׳. *A torrent breaketh forth, i. e.* to the place in which this happens are man's investigations extended. The ellipsis of לְ, or אֶל (with מָקוֹם here), is carried on from אֲבֶן, &c., and to be supplied from the third or fourth term in the preceding verse, *i. e.* even to the place where no inhabitant is to be found; *i. e.* they traverse deserts in quest of this sort of knowledge. If we read פֶּרֶץ here with the LXX. and Syr. the sense will be more obvious, and the context more at unity with itself. *Ib.* מֵעִם, for מֵהְיוֹת עִם וגו׳. Lit. *From being with*, i. e. *without* sojourner, where there is no such person. See Ps. cxxiv. 4; ch. xxx. 14. *Ib.* הַנִּשְׁכָּחִים. Lit. *The disregarded ones, i. e.* persons subjected to the breaking forth of such torrents, and at such juncture unvisited by any; here מִנִּי־רֶגֶל, *by the foot, i. e.* of any, unfrequented by men. דָּלוּ. *They became exhausted*, diminished, reduced, *i. e.* the people so circumstanced as the following, מֵאֱנוֹשׁ נָעוּ, *from man they stray*, or *wander*, so as to cease from being a people. The ellipsis seems to be as before, מֵהְיוֹת אֱנוֹשׁ, *from* being *men, i. e.* a society of men. See Deut. xxxii. 26. Comp. Arab. نَاعَ (*r.* نوع), and نَعَّ. Heb. נוּעַ, most commonly and naturally applied to men, as Prov. v. 6; Isa. xxix. 9; Gen. iv. 12, &c.

5. אֶרֶץ וגו׳, supp. הוּא חוֹקֵר לְ, *i. e.* he—man—extends his researches to the earth; explains the process; accounts scientifically (תַּכְלִית, vr. 3) how bread is obtained from it. *Ib.* וְתַחְתֶּיהָ. And how *its under* parts are *turned over* (נֶהְפָּךְ, lit. *becomes turned over, i. e.* by the process of the miner, כְּמוֹ־אֵשׁ, lit. *like fire*, for וְהָיְתָה כְּמוֹ־אֵשׁ, i. e. *becomes*, and

appears, brilliant *like the fire; i.e.* That which appeared to be opaque and dull, shews, by the work of art, by the exposure of its precious stones and metals to the light of day, the splendour and brilliancy of fire. The following context particularises on this, viz.—

6. מְקוֹם־סַפִּיר. *A place,* or generically *places.* Supp. the ellipsis *to,* as before: (*the*) *sapphire* (are) *its stones, and* the עַפְרֹת, lit. *dusts* of,—pl. in construction,—put, perhaps, by way of excellence, for the most precious dust, *i.e. of gold, are* לוֹ its, *i.e. of it,* belong to it. By this is probably meant the gold termed by Strabo, &c. χρυσὸς ἄπυρος. See Introd. p. 55. By turning over its depths, I think the author means to say, and turning up these to the view, the under parts of the earth really assume the likeness of fire. This is mentioned evidently as one of the wonderful results of science; and here, of that of geology, or mineralogy perhaps, just as what was mentioned in vr. 3, belonged to astronomy.

7. נָתִיב וגו׳. *A path,* &c. *i.e.* each of the passages, or *shafts,* as they are termed, driven by the miners in digging for the precious metals, &c. Both the עָיִט, and the אַיָּה, mentioned here, are, according to Bochart, Hieroz. Pars II. lib. II. cap. viii., of the hawk species, and remarkable for their keenness of sight. On the verb שְׁזָפַתּוּ, see ch. xx. 9.

8. בְּנֵי־שָׁחַץ. Lit. *Young,* or *whelps, of the fierce.* I take שָׁחַץ, here, to be equivalent to the Arabic شَاخِصٌ, *apertos oculos fixosque habens:* an epithet well suited to the glaring look of the lion or tiger; and thence to describe that class of animals. In שָׁחַל, I follow Bochart. See the Hieroz. Pars I. lib. III. cap. i.

9. בַּחַלָּמִישׁ וגו׳. This is, no doubt, the خَلَنْبُوسٌ, "*pyrites, silex, quo extunditur ignis,*" of the Arabs, used here perhaps for any hard rock. Schultens, and after him Rosenmüller, has given a passage from Pliny, Hist. Nat. lib. xxxiii. cap. xxi. (iv.), which see, admirably illustrative of this passage. The general sense seems here to be: Nothing, however immense or difficult, such as cutting down rocks of flint, or digging down mountains, has escaped the art and industry of man.

11. מִבְּכִי וגו׳. Lit. *From weeping, i.e.* metaphorically, from sending forth water, as weeping sends forth tears. So in Latin, *fleo,* cogn. with *fluo:* and here, بَكَى, with باك, بوك, بق, بوق, פכת (Gr. πηγή), فكه, which see. In digging

under rivers for the precious metals, &c. it is necessary so to stop the natural fissures and pores of the earth, as to keep the place dry. The Thames Tunnel is a good modern instance of this sort. So also Semiramis is said to have changed the course of the Euphrates. See Isa. xxxvii. 25; xliv. 27. *Ib.* חִבֵּשׁ. *He restraineth.* Syr. ܚܒܫ. *conclusit, obstrinxit.* Cogn. ܚܒܨ. Syr. and Chald. Arab. حَبَسَ, *retinuit,* &c. Cogn. حَبَشَ, *congregavit.* וְתַעֲלֻמָה. Lit. *And its hidden things i.e.* the treasure peculiar to each; called perhaps ITS *treasure,* because lying concealed beneath it. Some copies, however, read ה without mappik: still the sense will, in the main, be the same. See ch. xi. 6. *Ib.* אוֹר, for אֶל־אוֹר. *To the light.* Gram. Art. 219, note, &c. Here ends the recital of the progress of science and art in the times of Job; which, it must be confessed, were extensive.

12. וְהַחָכְמָה. Arab. والحِكْمَة. *But, as for wisdom.* Nomin. abs. Gram. Art. 212, 3, note, and 216, 10, 11. Abstract nouns will take the article generally without defining the word any further, than by marking its meaning the more specifically. Gram. Art. 221. By this word here is evidently meant that "wisdom which cometh from above," *i.e.* peculiar to revelation. See notes on chh. xi. 6; xv. 7. *Ib.* מֵאַיִן. Lit. *From whence does it come* (comp. מָצָא, with Arab. مَضَى. So the Lat. *invenio,* of *in* + *venio*), i.e. *is found;* or, as the Niphhal form rather requires,—Gram. Art. 157, 20, —*is discoverable, may, can, be found.*

13. עֶרְכָּהּ. *Its equal, i.e.* any thing comparable, or that may be opposed, to it.

15. סְגוֹר. As this word is found here in the parallel with כֶּסֶף, it is not unlikely that it signifies *gold* of some sort; and, as we often find the phrase זָהָב סָגוּר, viz. 1 Kings, vi. 20, 21, &c. it seems probable that סָגוּר, ought to be read here. If, then, we can ascertain what sense this word ought to bear, our work will be done. We have in the Arab. سَجَرَ, *accenso igne fervefecit* clibanum. *Exemit vacuavit. Aquâ implevit* fluvium, &c. Cogn. ضَجَرَ. *Se commovit dum mulgeretur* camela. شَجَرَ, *mutavit;* سَجَلَ, *fudit, effudit,* aquam. سَقَرَ, *alteravit colore* Sol *æstu vehementior.* سَكَرَ, *clausit, quievit,* ventus *post vehementiorem flatum:* med. kesr. *Ebrius fuit.* شَكَرَ, *lactis plena fuit* ovis. Syr. ܣܓܪ, *accensus est.* ܣܓܪ, *clausit.* ܣܓܪ, *retinuit,* &c. From all which, if

any reliance is to be placed on etymology, considered with reference to the dialects, *heating*, thence *fusing*, and *giving another colour, shape*, &c. thence, *fixing, retaining, confining*, as in a mould, may have been successively derived. It must strike every one in going over matter such as this, that the great variety and apparent want of connexion, found in many significations attributable to Hebrew and Arabic words, is to be ascribed to the changes which have taken place in letters of similar sounds, so that the sense of one word is often given by authors to other words, the letters of which may be considered as homogeneous. For example, סָגַר, in Heb. is most frequently used to signify *closing*, or *shutting up*. The same is, perhaps, true of the Syr. ܣܓܪ and ܣܟܪ, the Arab. سَجَلَ, سَجَرَ, سَجَرَ, and سَكَرَ. In the Hebrew, again, שָׁכַר signifies generally *inebriating*. The same sense is found, more or less frequently, in many of the Syriac, Arabic, &c. cognate roots. Again, in some of these, the sense of *heating* or *inflaming*, prevails, thence of *irritating, vexing*, and so on; as in ضَجَرَ, in which *compression* seems still to be the leading notion: as, *angore animi pressus, commotus fuit, malè habuit ex tædio fastidioque.* So also in سَكَرَ, *æstuavit irâ, valdè iratus* fuit; which, again, is used in the sense of شَكَرَ, *gratias egit.* Again, the Syr. ܣܓܪ signifies, among other things, *præmium, merces, pretium redemptionis;* agreeing, in some respects, with our סגור, above mentioned. It also signifies *scutum*, and, in the pl. *obstacula aquæ;* taking the sense of *enclosing, stopping up*, or the like. It would be almost endless to follow this out into all its parts. It will be sufficient here to have offered the remark, for the purpose of suggesting the fact to learners, and of enabling them to ascertain the real causes of such discrepancies (which have originated in a slight variety of pronunciation only); and thence the method of investigating the real force of words so circumstanced, and perhaps the means of greatly abridging the Hebrew and Arabic vocabularies. Our term, therefore, viz. סְגוֹר, or סָגוּר, probably means that sort of gold which has undergone the trouble of refining, in contradistinction to that which is termed ἄπυρος. Introd. p. 55, note.

*Ib.* לֹא יִשָּׁקֵל. *Is not weighed.* So Abraham is said to have weighed out the silver to Ephron the Hittite,—Gen. xxiii. 16,—apparently before the coin termed *the shekel* was known. *Ib.* מְחִירָהּ. *Its price.* From the various

places in the Old Testament in which this word occurs, no doubt can be entertained as to its general meaning, which is confirmed in the cognate dialects and made sufficiently precise; as, Syr. ܡܫܘܪܬܐ, *mensor, geometra* (cogn. Heb. מְשׂוּרָה, mensura: Angl. *measure:* aspirates often changing into *s;* as ὑπὲρ, *super*, &c.) Arab. مَخَرَ, *præstantiorem supellectilem* domus *accepit.* اِمْتَخَرَ, *delectum habuit.* Cogn. أَمْخَلَ, *operam studiumque obtinendæ* rei, quæ debebatur. مِخَالٌ, *regula, ordo: divitiæ*, &c.

16. לֹא תִסָּלֶה. *It cannot be compared*, r. סָלַה, manifestly used here in the sense of סָלַל, *throwing up a way, mound* or *mount*, in military affairs, so as to place an attacking party on a level with the defending one: i.e. *equalising.* Comp. Prov. viii. 11. יְשִׁוּרָה לֹא,—Arab. سَلَّةٌ, *sewing two straps*, so as to make them into one: redup. سَلْسَلَ, *concatenavit.* It is certain that *can, may, might*, &c. is contained in the Niphhal form of verbs: and, what the Niphhal is to Kal, the same is every other passive to its respective active form. And if so, *can, may*, &c. are also implied by them. *Ib.* בְּכֶתֶם. Whatever this word may really mean, certain it is that its etymology is very similar to that of סְגוֹר, noticed above: كَتَمَ, *abdidit, continuit* iram. كَثَمَ, *i. q.* جمع, *congregavit, congessit* rem. *implevit.* Cogn. كَتَبَ, *i. q.* جمع, *conjunxit: vinculo firmiter constrinxit.* كَثَبَ, *i. q.* جمع, *collegit; effudit, infudit*ve. كَتَفَ, *firmiter colligavit* ligna, &c. كَثُفَ, *densus, spissusque fuit.* قَثَمَ, *insignem dedit.* اِقْتَثَمَ, *multas facultates congessit.* قُثَمٌ, *congregans multum boni.* Comp. قَدَمَ, غَدَمَ, غَثَمَ, كَظَمَ, كَسَبَ, &c. Whence I am inclined to think, that the best, finest, most compact, &c. gold, or that usually brought from Ophir, was intended. Comp. v. 19. In Jer. x. 9, we are told that מֵאוּפָז יוּבָא וְזָהָב, *gold is brought from Uphaz;* where, as also in Dan. x. 5, *Uphaz* is perhaps put for *Ophir:* a slight change in the pronunciation of the word having taken place. In Daniel we have וּמָתְנָיו חֲגֻרִים בְּכֶתֶם אוּפָז, *and his loins girded about with the* כֶּתֶם *of Uphaz:* which is thus paraphrased in Rev. i. 13, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν,—with *a golden girdle.* It is not impossible therefore that this

term פָּזְהָם is used to signify the *finest sort of gold brought from Ophir*; or (as Gesenius, after Bochart, Phaleg. lib. ii. c. 27, has remarked), *from Uphaz*. But in 1 Kings, x. 18, we have זָהָב מוּפָז, which, 2 Chron. ix. 17, is זָהָב טָהוֹר. Is this מוּפָז put for מְאוּפָז? Is it not a part. of وفض, or فضّ, *disgregavit? purified?* &c.

*Ib.* בְּשֹׁהַם. *With the onyx.* Arab. شَهِبَ, *cinereo colore fuit*, et in genere *Bicolor fuit, præcellente albedine.* اَشْهَبُ. Cogn. سَهَمَ, *palluit*: it. شَحْمَةُ ٱلْعَيْنِ, *nigra et alba pars oculi.* The Greeks seem to have termed this *the onyx*, on account of its resemblance to the colour of the thumb-nail (ὄνυξ. See Scapula). Braunius, de Vestitu Sacerdot. lib. II. c. xviii. has a dissertation on it, and endeavours to shew that the *sardonyx* is meant. *Ib.* וְסַפִּיר. *And the sapphire.* The Greek σάπφειρος is beyond doubt the same word; although it is not certain, whether the stone so called by the moderns is exactly the same. Some think the *lapis lazuli* was the sapphire of the ancients. See Baierus de Sapphiro SS.; Bellermann de Urim et Thummim; Michaelis Supp. p. 1798; and the Cyclopædias under the word; and comp. the Arab. سقر, سمر, and سبر.

Precious stones were by no means unknown in these parts of Arabia, especially to the inhabitants of Sabas (Σάβας), according to Diodorus Siculus, who says (lib. III. § xlvi.) after telling us of their vessels and furniture of gold and silver, τὰς δ' ὀροφὰς καὶ θύρας χρυσαῖς φιάλαις, λιθοκολλήτοις καὶ πυκναῖς διειληφότες· ἅπασαν τὴν τῶν οἰκῶν κατὰ μέρος οἰκοδομίαν πεποίηνται θαυμαστὴν ταῖς πολυτελείαις, τὰ μὲν γὰρ ἐξ ἀργύρου καὶ χρυσοῦ, τὰ δ' ἐξ ἐλέφαντος καὶ τῶν διαπρεπεστάτων λίθων, κ. τ. λ. "*Laquearia et portæ crebras ex auro et pretiosis lapillis phialas ostentant. Siquidem in totam ædium substructionem mirificos impendunt sumtus; nunc argento et auro, nunc ebore et lapillis exquisitis,*" &c.

17. וְזכוּכִית. *And crystal.* Arab. زُجَاجٌ, *vitrum.* It is possible, however, as noticed by Rosenmüller from Niebuhr, that as بَلُّور signifies both glass and crystal in the mouths of the Arabs, so might this word among the ancient Hebrews. *Ib.* וּתְמוּרָתָהּ. *Nor its barter:* supp. לֹא from the first member. See root מור. Comp. Arab. مور, مير, مرّ, مرأ, and مري. *Ib.* כְּלִי־פָז. *The vessel of pure gold.* Comp. 1 Kings, x. 21, where mention is made of vessels, כְּלֵי ... זָהָב סָגוּר, probably the same sort with that mentioned here, whether we take

פָּז, as derived from מוּפָז (r. فَزَّ, *dimovit, exturbavit*, فَوَّزَ, *conspicua fuit*. أَفَاضَ, *r.* فيض, *effudit*; or فَضَّ, *separavit*, &c.), and then signifying the same thing with סָגוּר; or, from אוּפָז, *i. q.* אוֹפִיר, and signifying *of the fine gold of Ophir*. In every case the exegetical sense will be much the same.

18. רָאמוֹת וְגָבִישׁ. Things *high and massive*. I have taken what appears to me to be the general force of these words, without attempting to discover their exact meaning as precious stones—if such indeed they have—which is perhaps now impossible. The first of these has been supposed by the Jews to signify *coral*, without either authority or probability, as far as I can see,—a thing by no means unusual with them. Aquila seems to have started the notion, that רָאמוֹת signified *costly array*—which is to adopt, as I have done, the usual meaning of רום—because, perhaps, the preceding word, רִקְמָת (Ezek. xxvii. 16), signifies something of that sort: and, for a similar reason perhaps, the Jews supposed כַּדְכֹּד following, must signify *coral*. It strikes me as most probable, that even here, רָאמוֹת ought to be taken in the general sense of *high things*, as *high* or *great* in estimation: thus, וְרָאמוֹת וְכַדְכֹּד—after reciting certain sorts of precious clothing—*and things high* (in value), *even the ruby do they give*, &c. רָאמוֹת, therefore, seems intended generally to describe *various precious things*; and to have been used here, in order to avoid a long description. The last word (כַּדְכֹּד), in this view, will be taken as standing for a class of precious stones, perhaps, of the highest possible value. In Prov. xxiv. 7, רָאמוֹת is manifestly used in this sense: thus, *Wisdom is an exceedingly high thing to a fool* (*i.e.* is too high for him, is of too great a price); therefore, *in the gate he opens not his mouth*. In Zech. xiv. 10, we find this word in the singular number, and apparently in this sense likewise. So also קאם, from קום, Hos. x. 14. The proper names thus written, as רָאמוֹת, Deut. iv. 43; Josh. xx. 8, &c. might have been given in consequence of such places having been situated on eminences; as in our *High-town*, and *Low-town*, in Bridgnorth, *High Wycombe*, &c. In the Arabic, the root رَأَمَ seems to have taken the notion of *precious*, &c. rather than its primary one, viz. *amavit*, *adamavit* rem: *adhæsit propensiore affectu* mater pullo, *i.e.* as conceiving the object to be *very precious*. Hence, perhaps,

too, the רֵאֵם, Heb. ראם, *albedine purâ candicans* dorcas, because a very beautiful and lovely object; and hence taken, by way of comparison, for the all-prevailing power of Christ, Numb. xxiv. 8, where *exaltation*, *height*, or *dignity*, would be a much more suitable translation of the word תּוֹעֲפֹת, than "*strength*." Comp. ch. xxiii. 24; and the cogn. Arab. رَأْف, رَأْب, رعب, رغب, رغم, رعف, رغف, &c.

As to the second term, viz. גָּבִישׁ, its primary general sense seems to be, *consolidated*, *firm*, *compact*, *condense*; and thence, secondarily, *weighty*, *i.e.* precious, as opposed to קַל, *light*, *vilis*; just as גֶּבֶר, or גָּבוֹד, is. Chald. גְּבַשׁ, *congregavit*. Hence, גַּבְשׁוּשִׁית, *eminentia* collis. Arab. جِبْس, *concretum quid*, *i.e.* as *ice* of water, *congealing* of the blood, &c. not congelatum, in the sense of *crystalised*; and hence *crystals*, as Dr. Gesenius thinks. The passages on which he grounds this are Ezek. xiii. 11. 13, where he takes the אַבְנֵי אֶלְגָּבִישׁ to signify *hailstones*; as ገሐሪ: በረዶ: *lapis grandinis*, does in the Æthiopic, and is used also to signify *crystal*. Therefore he thinks the אַבְנֵי אֶלְגָּבִישׁ, of Ezekiel, and the גָּבִישׁ, of Job, must also mean *crystal*. This is certainly ingenious; but it may be doubted whether it can be relied upon. For first, If we allow the אֶלְגָּבִישׁ of Ezekiel to contain the גָּבִישׁ of Job, and the first to signify *hail* (comp. perhaps of אֵל *strong*, and גָּבִישׁ); still, it will not follow that, because the Æthiopic puts *hailstone* for *crystal* generally, these *hailstones* of Ezekiel will also signify crystal in the Hebrew. Certainly the hailstones of Ezekiel—to do what he predicates of them—must be *large*, such, perhaps, as those cast down from heaven in the times of Joshua (ch. x. 11), which are indeed termed אַבְנֵי הַבָּרָד, *stones of hail*,—the Æthiopic terms just cited. In Ezekiel, the term אֶלְגָּבִישׁ seems intended to mark the destructive character, and perhaps greatness, of these stones; and, if we may take this word as equivalent to the Arabic جِبْس; *congelatum* would very well suit this purpose. But would this also suit the character of a precious stone equally well? Would it not rather signify a *great stone*? It is true በርጌዕ: in the Æthiopic, means "*lapidibus in modum densæ grandinis obruit*;" but the congealing implied in the term ברד, seems to be derived from the notion of freezing by cold, not by condensation, or the congregation of many particles, as it is

the case with جِبسٌ, and גְּבַשׁ. In this sense of condensation too, is the verb تَجَبَّسَ, *jactato corpore superbiùs incessit*, and جبش, *suffusio*, used. Comp. cogn. جَمَسَ, جَمَشَ, جَفَسَ, جَفْشٌ, كَبِسَ. Syr. ܟܦܣ. Arab. اِنْكَفَسَ, كَفَتَ; and Chald. כְּפַת. I cannot help thinking, therefore, that both in Ezekiel, and here in Job, the term גָּבִישׁ is used to signify *aggregated, great*, or the like: and hence, in the first case, to imply *violence*, or *force;* in the second, *weight*, and hence *massiveness*, or value. Besides, the זְכוּכִית, of the preceding verse, bids much fairer for signifying *crystal* than this word can. *Ib.* וּמֶשֶׁךְ וגו׳. Nothing has yet been offered on this place at all equal to the explanation of Bochart. Hieroz. Par. II. lib. v. cap. vi. which is this: "*Et extractio sapientiæ præ peninim.*" "Sic enim," adds he, "alluditur ad modum, quo vel conchæ, vel margaritæ è fundo maris extrahuntur." .... "Atqui à latere conchæ manum subjiciunt, ῥαδίως τοὺς κόγχους ἀπὸ τοῦ λίθου ἀποσπῶσιν, *facile* conchas ex saxo extrahunt. Qui conchas sic αποσπῶσιν, *Hebraicè* dicerentur מוֹשְׁכֵי פְּנִינִים. Atque ipsa tractio מֶשֶׁךְ. seu ἀποσπῶσις," &c. See the whole chapter with Pareau on the passage. I have rendered מֶשֶׁךְ, by *the getting;* because the *extractio*, here mentioned, takes place with a view to this, *i.e.* by a meton. Some, however, have taken this word as signifying *extent*, hence *value, goodness:* and this, Prov. iii. 15; viii. 11, —which are manifestly imitations of this place—very much favour.

19. פִּטְדַת־כּוּשׁ. According to some, the *topaz of Arabia.* Braunius de Vestitu Sacerd. lib. II. cap. ix.; Bellermann, Urim et Thummim, p. 37, &c.; Bohlen Abhandlung. der deutchen Gesellschaft, &c. i. p. 80, &c. According to others the *Æthiopian emerald.* Niebuhr Descrip. Arab. p. 41; Rosenm. I have retained the original word *Cush*, in order to avoid the ambiguity arising from the term *Æthiopian.* I can discover no reason why the topaz should not be understood here, which Pliny tells us, lib. xxxvii. 32 (8), "Reperta est ... in Arabiæ insula, quæ Cytis vocatur: in qua Trogodytæ prædones, diutius fame ... pressi cum herbas radicesque effoderent, eruerunt tapazion." Strabo, lib. xvi. places it in the Serpent Island, ἡ ὀφιώδης ... νῆσος, and says that it is a pellucid stone, and resembling gold.

23. הֵבִין דַּרְכָּהּ. *Hath made known, discriminate, clear, i.e.* in that revelation of His will, which he has made known

to man: and this may be considered as one of the many places in this book, in which a prior revelation is recognised.

24. כִּי־הוּא וגו׳. *For He*, &c. See the preliminary remarks to this chapter.

25. לַעֲשׂוֹת. Lit. *To make;* which, according to our idiom, requires *appoint*, *determine*, or the like, *i.e.* to fix the air in such a state of equilibrium as shall insure the objects had in view by Him. *Ib.* וּמַיִם תִּכֶּן וגו׳. *And* (that) *He may establish* (the) *waters*, &c. See Prov. viii. 27. We must not imagine, that the law of parallelism is so exact as to admit of no deviation, or that unity of expression is universally observed by the sacred writers. See Gram. Art. 242, 4. The sentiments contained in this and the following verse, are sufficient to shew that Job had a deeper insight into natural philosophy, than most men are willing to allow was known to the patriarchs. The question here is evidently as to the relative weight and measure of the atmosphere, and waters respectively, and particularly with regard, first, to the descent of the rain; and then, secondly, of the electric fluid, as observed in the lightning: and all this as regulated by permanent and unvarying laws. לַחֲזִיז קוֹלוֹת. Lit. *The cleaving*, or *splitting*, *of the sounds* or *thunders;* by which the lightning or thunderbolt is apparently meant.

27. אָז. *Then*, *i.e.* when this took place at the creation, when all these great works were completed, רָאָה. *He saw;* alluding perhaps to the passages in Gen. i. 4, &c. וַיַּרְא אֱלֹהִים . . . כִּי־טוֹב. *Ib.* וַיְסַפְּרָהּ. *And described it.* He made known this His wisdom to those who lived in the first ages, by giving them His first revelations. *Ib.* וְגַם־חֲקָרָהּ. Lit. *Investigated it.* Syr. and Arab. "*Weighed and made known.*" This seems to be one of those cases, in which the simple verb denotes also *the permission*, &c. of the action implied by it, to others. See Glass. Phil. Sacr. lib. iii. tract. iii. canon xi. ed. 1743, pp. 774, 5: if, indeed, it ought not to be pointed and read חִקְּרָהּ, in the Pihel form; which is not improbable. Comp. vr. 23. This subject is taken up and beautifully discussed in Prov. viii. and Ps. xxxiii.: the power and effects of the thunderbolt are also powerfully described in Ps. xxix. &c.

28. וַיֹּאמֶר לָאָדָם. Lit. *And He says to the man.* This, I conceive, alludes to the intercourse which God is said to have had with our first parents (see Gen. i. 28, &c.); and contains, perhaps, a summary of the religious knowledge

imparted to them. If so, the *wisdom* realised by the *fear of God*, is here finely contrasted with that which was the source of every human misery, and which the disobedience of the fall bestowed on *the man*, and on his posterity,—Comp. Gen. i. 27; ii. 16; iii. 9, 17; Prov. viii. 22,—of which, however, the several parts of the Book of Job contain the most perfect accounts we have. That some Scriptures existed in the very earliest ages of the world, but which have long been lost, the citation found in the Epistle of Jude, and the allusions made by St. Paul to the faith of the ancients (Heb. xi. 4–6, &c.) are ample proofs. See also Job, ch. iv. 12; viii. 8, 9, &c. with the notes. "The Book of Jasher," Josh. x. 13, and of "The Wars of the Lord," Numb. xxi. 14, seem also to have been ancient books of Scripture, which Divine Providence did not deem it necessary to preserve. *Ib.* יִרְאַת וגו׳. See Prov. viii. 13; Ps. cxi. 10.

## CHAPTER XXIX.

2. מִי־יִתְּנֵנִי. Lit. *Who gives*, or *can give out*, *i. e.* say, declare, that I am now as I was in months past. It may be doubted therefore, whether this is perfectly equivalent to the "*utinam*" of the Latins, or to the "*Oh*," &c. of our Auth. Vers. I have not, however, thought it worth while to alter it, as it expresses the exegetical sense sufficiently correct. *Ib.* כִּימֵי. Lit. *As* in *the days of*, *i. e.* we have here the state of construction marked, with reference to the whole sentence following: an occurrence not uncommon in Oriental writers. Gram. Art. 224, 5.

3. בְּהַהֵלּוֹ נֵרוֹ. Lit. *In His making His candle shine.* Rosenmüller thinks the first of these words cannot be taken in a transitive sense, unless we suppose it to be an abbreviated form of Hiphhil for בְּהַהְהִלּוֹ. It is very certain, however, that in this family of languages, the same words are often used in both a transitive and intransitive sense. Most grammarians are aware of this (Gram. Art. 228, 3, note). If this be true, we need not recur to a Hiphhil form for the purpose of explaining the force of this word. It may, however, be taken two ways, either by supposing it here to have a transitive sense, as, *In His making His light to shine*; or by supposing the latter term to involve an Epanorthosis, as, *In its shining* (viz.) *His light*, *i.e.* I mean *His light*, or *luminary*. Gram. Art. 216, 4. Arab. هَلَّ, *apparuit*, *splendere cœpit* nova luna. See on chap. xxv. 5. As *light* is

often put for prosperity, and *darkness* for adversity; so here, the meaning seems to be, When He gave me prosperity, I pursued my course with ease, whatever difficulty met me. See ch. xxii. 28, note.

4. חָרְפִּי. *My vigour.* Symmachus, ἐν ἡμέραις νεότητός μου. Rosenmüller has a good remark here to this effect, viz. As the Eastern people of this family consider the autumn as the commencement of the year; and as they term this season חֹרֶף, Arab. خَرِيفٌ, *tempus exeundi ad poma legenda*, &c. and as the fruits, rains, &c. of this season are termed πρώϊμα, those of the spring ὄψιμα; it was natural enough to name the season and dispositions of youth after it. Hence Chald. חֲרִיפוּת, *acies, acumen:* it. *adolescentia, juventus:* which the Targumist gives here for the word in question. Syr. ܚܪܝܦ, *acutus, asper*, &c. *Ib.* בְּסוֹד וגו׳. Lit. *In making firm, stopping up*, &c. Arab. وَصَدَ, *firmus fuit.* أَوْصَدَ, *occlusit ostium*, construitur cum عَلَى; as in this place. Cogn. صَدَّ, *impedivit.* ضَدَّ, *prohibuit.* سَدَّ, *obstruxit.* شَدَّ, *stabilivit, firmavit*, &c. The root יָסַד, *fundavit*, &c. only, is in use in the Hebrew, from which this word is regularly derived. This is, therefore in all probability, its primary sense. When used in the sense of *secret*—if, indeed, it ever requires that sense—*fixed, determined*; hence *recognised, and allowed* matter or purpose, is perhaps its real import. Comp. ch. i. 10; iii. 23.

6. בִּרְחֹץ. Lit. *In washing, i. e.* actively or passively. Gram. Art. 146, 8, note. *Ib.* בְּחֶמְאָה, usually חֶמְאָה, *milk.* Arab. خَمَّ, *spissum, et velut durum fuit* lac. *Ib.* וְצוּר. *And* (the) *rock*, I doubt whether *a rock*, in its proper sense, can be said to pour out rivers of oil in any case; but, as the cistern, or vat, applied to the oil-press, might be, and probably was, occasionally cut out of stone; it might with propriety enough be termed צוּר, *rock.* Again, as צוּר is used, as a verb, to signify *arctare, premere, press*, it might here have been applied to signify *the instrument* by which pressure was effected. But, as the passage is evidently figurative, as is also a similar one in Deut. xxxii. 13, the transition from the stone instrument to the natural rock, is perhaps allowable enough. I construe עִמָּדִי, *with me*, with צוּר; which will therefore be equivalent to *my press. A press with me*, would scarcely be English. Comp. ch. xxiii. 10. *Ib.* פַּלְגֵי. *Streams, rivulets.* See ch. xx. 17, and the note.

7. עַל־קָרֶת. Auth. Vers. "*Through the city.*" This

passage appears to me to have been entirely misunderstood. מְקֶרֶה, signifies "*contignatio, contignatum*," &c. קוֹרָה, *tignus, trabs.* Sam. *porta:* also קָרָה, *contignavit.* Our קֶרֶת, or קָרֶת, therefore, I take as exhibiting only a different form of קָרָה, as פְּקֶרֶת does of פְּקֻדָּה. If so, it must also signify *contignatio*, or something very like it. Now, we read in Neh. viii. 4, that when Nehemiah read the book of the law to the people, *he stood*, עַל־מִגְדַּל־עֵץ . . . יַעֲמֹד, *upon a tower*, or *pulpit, of wood.* This I presume might also be termed קֶרֶת, *contignatio*, i. e. *a wooden frame* or *scaffold;* and, as it was placed, לִפְנֵי הָרְחוֹב, in the front of the square or *broad open place*, and also in front of one of the gates, לִפְנֵי שַׁעַר־הַמָּיִם (*ib.* vr. 3), it seems very probable that this was a place, and machine, not unlike that in which Job also set up his seat. Again, in 2 Kings, xi. 14, we are told that the king *stood upon the pillar, according to the custom,* עֹמֵד עַל־הָעַמּוּד כַּמִּשְׁפָּט. This was therefore a customary place of authority. Again, in 2 Chron. vi. 13, Solomon is said to have made כִּיּוֹר נְחשֶׁת, Auth. Vers. "*a brazen scaffold;*" but it is certain that כִּיּוֹר must mean something like *a bason*, or perhaps *tub:* a name ironically applied to a pulpit. Upon this he stood (וַיַּעֲמֹד עָלָיו) and delivered his dedicatory prayer. Comp. Prov. viii. 1–4; ix. 3, 14; xi. 11; in all which the term קֶרֶת occurs, and in all, I think, in this sense. In the first, it is said to be near the gates: in the second, *wisdom* is said to *cry*, or *preach*, עַל־גַּפֵּי מְרֹמֵי קָרֶת. In the third, עַל־כִּסֵּא וגו׳, which is just the מוֹשָׁב of Job. Compare Homer's account of Telemachus's proceeding to address the Greeks, Odyss. β. l. 10, et seq. Βῆ ῥ' ἴμεν εἰς ἀγορήν—Ἕζετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες. "*Perrexit ire ad concionem—Sedebat autem in patris sellâ, cesserunt vero* (*ei*) *senes.*" The مِنْبَر, or *pulpit*, of the Mohammedans at the present day is, I believe, precisely the same thing; and it is used for precisely the same purposes as those just noticed, *i. e.* on public occasions, whether political or religious. The use of the term קֶרֶת in Solomon, may perhaps be accounted for on the ground of his being a manifest imitator of the language of Job. From the context it is evident, that Job here speaks of his reception in public, and upon the occasion of his addressing the people. עָלֵי־קֶרֶת I have translated as if written for אֶל־קֶרֶת; these particles being often put the one for the other. The passage may, however, be elliptical for וּבְעָמְדִי, עָלֵי־קֶרֶת, *and in my standing upon the pulpit*, &c. The gene-

ral sense is the same in either case. See also Vitringa de Synagoga Vetere, lib. i. pars i. cap. viii. § xi. to the end of the chapter. Comp. 2 Kings, ix. 13; 2 Chron. ix. 18.

8. וַיֶּחְבָּאוּ. Lit. *And they became hidden, i. e.* on the occasion of my appearance they *withdrew*, out of respect to me, and, וַיָּשֻׁקוּמוּ, *the elders arose* and *stood, i. e.* as always has been the custom when some great and venerable personage has appeared.

9. עָצְרוּ בְמִלִּים. Lit. *They restrained* (*i. e.* themselves) *in*, or *as to sentences;* which I take to mean, they did not presume to speak during Job's address. This construction with ב occurs in ch. iv. 2, and xii. 15, which the following member seems to confirm. וְכַף וגו׳. *And the hand*, &c. See ch. xxi. 5.

10. קוֹל־נְגִידִים. *As to utterance.* The first of these words signifies properly *any sound*, as of thunder, waters, musical instruments, persons walking, the voice, &c. In the Arabic it is applied to speaking only; and hence قَوْلٌ, *a sentiment, dictum*, &c. I take it here as a nominative absolute. Gram. 212, 3, note; 216, 10, 11. Rosenmüller and some others take it as affording a construction similar to those in Gram. Art. 215, 12. But, even in this case, the first word might be considered as a nom. abs. as in truth וּלְשׁוֹנָם, in the parallel, ought to be. *Ib.* נֶחְבָּאוּ. Lit. *Became hidden*, which is equivalent here to *seemed hidden, i. e.* so acted as if they had not been present, *retired.* Comp. vr. 8. Hence we see the necessity of introducing such auxiliary words as will take away the stiffness usually visible in translations, and so give the precise sense of our original unembarassed and freely.

11. כִּי אֹזֶן וגו׳. *When the ear*, &c. This, I take, as so far opposed to the sentiments immediately preceding, as to be declarative of what positively took place when Job commenced his harangue; *i. e.* The attention afforded, whether by the ear or the eye, in their eagerness to catch the sentiments, or to view the person, of Job, respectively, clearly shewed how very greatly he was esteemed.

12. כִּי־אֲמַלֵּט וגו׳. Lit. *For I deliver, i. e.* at this time, &c. It was my practice now to deliver, &c.; *i. e. delivered.*

13. וְלֵב אַלְמָנָה וגו׳. Lit. *And the widow's heart*, &c. Job, it may be observed, here appeals to the same criterion of conduct as he does when judging of others, chh. xxiv. 3, 21; xxxi. 16. Comp. Ps. xciv. 6; cxlvi. 9, &c.

14. צֶדֶק לָבַשְׁתִּי. *I put on righteousness*, as a garment.

I habited myself in it, or, as we say, habituated myself to it: it was my constant practice. וַיִּלְבָּשֵׁנִי. *And it clothed me; i.e.* became the means of my protection, defence, and adorning. Comp. Isa. lix. 17. *Ib.* כְּמְעִיל. *As a cloak*, &c., *my judgment*, just decisions as a judge, supp. יִלְבָּשֵׁנִי, *clothed me.*

15. עֵינַיִם הָיִיתִי. Lit. *Eyes I became.* I took upon me the office of seeing for those who could not do so, and of walking for the lame;—

16, of being a father to those who were as helpless as children;—and I investigated such causes of complaint as I could not otherwise know. So Telemachus of his father, Odyss. β. 47: .... βασίλευε, πατὴρ δ' ὡς ἤπιος ἦεν ...." *Imperabat; paterque velut, mitis erat.*" It. l. 234, ib.

17. וַאֲשַׁבְּרָה. *So, i.e.* accordingly, *I broke to pieces, shivered*, &c. Gram. Art. 234, 2. *Ib.* מִתַּלְעוֹת. *Canine teeth, fangs.* See Tod's Johnson under *Fang.*

18. וָאֹמַר. *And I say, i.e.* said, עִם־קִנִּי. Lit. *With my nest, i.e.* my wife and children, in the bosom of my family, having lengthened out my life to a good old age. Comp. Hesiod. opera et dies, i. 301, 307. Rosenm. The term *nest* is usually, and very appropriately, applied to persons in prosperity. See Numb. xxiv. 21; Deut. xxxii. 11; Isa. x. 14, &c. So in Macbeth, "*What, all my pretty chickens!*" &c.

19. שָׁרְשִׁי וגו׳. *My root* (is) *opened out*, &c.; *i.e.* The whole of my substance, family, &c. flourished as if irrigated in every part with streams of waters. See vr. 6, with note. וְטַל. *And the dew lodgeth*, &c.; *i.e.* by night the dew refreshes the heads of my crops, just as the waters nourish their roots. The singular, in each case here, is taken generically for the whole class.

As much mistake exists on the use of the word טַל, *dew*, in certain parts of the Old Testament, it may not be amiss to notice this here. In Ps. cx. 3, we have טַל יַלְדֻתֶךָ, *the dew of thy birth;* to which Isa. xxvi. 19 is a parallel: viz. טַל אוֹרוֹת טַלֶּךָ, *the dew of lights, i. e.* gloriously reflecting the light (is) *thy dew: i. e.* of Christ, intimating his coming and success. This is certainly a prophecy. Again, in Isa. xviii. 4, we have, כְּחֹם צַח עַל־אוֹר כְּעָב טַל בְּחֹם קָצִיר, which I translate: *When* (the) *heat becomes clear to light, i.e.* is converted into clear light, even *as* (*the*) *thick rain-cloud dropping down* its *dew, in the heat of harvest.* This, I think, is another prediction of the coming of Christ, as the sequel at vr. 7 clearly shews. Jehovah is here represented as looking with pleasure on the establishment of his religious worship in Jerusalem, his spiritual Zion, when the fire of persecution is employed to

destroy it; but which, from His overruling Providence, terminates in the more ample diffusion of its heavenly light, even to the extremities of the earth; just as the dew-droppings of the cloud are a refreshment and blessing during the otherwise scorching heat of the harvest. Comp. Mic. v. 6, which predicts the very same thing, by the instrumentality of that remnant of which Paul professed himself to be one. Rom. xi. 1–5. Under the term *dew*, therefore, something *refreshing*, *ennobling*, or the like, is manifestly intended. Lowth's notion is, that *number* or *multitude* is implied, because dew-drops are numerous: but this is not the Oriental notion. Used as a verb, in طَلَّ, the Arabs mean, "*Leviter* terram *humectavit* ros. Intrans. *leviter maduit* terræ. *Placuit; gratus fuit, patuit, commoda ei fuit* terra: *admiratus* est, *lætatus est* ob rem: *eminuit, excelluit.* Conj. iv. *i. q.* أَشْرَفَ, *supernè ascendit* supra illum: *ortus est*, &c. And, as a noun, طَلٌّ, *grata pulchritudo*, noctis, &c. Adjectiv. *Humidus et bonus, salutaris*, dies, &c. The Persians use the word نَمْ, *dew*, in the same way. So Saadi, pref. to Gulistan, بَرْ گُلِ سُرْخ اَزْ نَم اُفْتَادَه لَالِي. *Upon the red rose, pearls of dew had fallen: i. e.* they speak of the dew as glorious from the light which it reflects, and the appearance of precious pearls which it assumes. Hence we may see, in what sense the term טַל is applied to the birth above noticed, as well as in other numerous instances in which it occurs. Cant. v. 2. שְׁרֹאשִׁי נִמְלָא טָל, therefore, is best explained by Dr. E. Clarke when he tells us, that the hair of one of the Sultanas at Constantinople might be said to be powdered with diamonds.—CLARKE'S *Travels.*

20. תַּחֲלִיף. Lit. *It causes*, or *makes renewal;* i. e. *is renewed.* See ch. xiv. 7, 14. As if he should say, renews of itself, without any effort of mine.

21. לִי־שָׁמְעוּ. *To me gave they ear.* Comp. vr. 11, &c. *Ib.* וַיְחַלּוּ. *And did homage.* The dagesh in ל is said to be euphonic. If not, the root is perhaps חָלָה, not יחל; and, in that case, the verb will be in Pihel, for יְחַלּוּ. *They placate, render homage*, or the like. Arab. حَلَا. *Suavis fuit:* trans. *suavem reddidit.* See Ps. xi. 18; xlv. 13, &c. It is evident, that this word was not intended, by those who affixed the points, to give the same sense with יְחַלּוּ, vr. 23.

*Ib.* וַיִּדְמוּ וגו׳. *Kept silence*, לָמוֹ *to them*, by a pleonasm, for, *they kept their silence.* We have here וַיִּדְמוּ, for נָדְמוּ,

the first radical letter being doubled, instead of the second, as it is usual in the Chaldaïc. This would be taken as a proof by some, that this book was Chaldaïsed, and was therefore written since the captivity. But this is to assume too much on the authority of the points (see my Sermons and Dissertations, pp. 188, 189), and to forget that Job resided on the borders of Chaldea. *Ib.* עֲצָתִי. (*At*) *my counsel,* לְמוֹ עֲצָתִי, for לַעֲצָתִי. Arab. عِظَةٌ. *Monitio.* Hence, وَاعِظٌ. *Concionator,* the office which Job seems to have sustained, according to this context.

22. תִּטֹּף מִלָּתִי. *My speech, i. e.* the conclusions to which I came, fell on them just as dew does upon the herbs; and it satisfied them. Comp. Deut. xxxii. 1, 2, and supp. כַּמָּטָר, from the next verse.

23. לְמַלְקוֹשׁ. *For the latter* or spring *rains,* by which the fruits, &c. were filled for the time of gathering: *i. e.* They drank in my discourse just as vegetation does these rains.

24. אֶשְׂחַק וגו׳. Both members may here be taken interrogatively, thus: *Do I smile on them? Are they not confident?* I prefer, however, taking the passage as elliptical for לוֹ אֶשְׂחַק, &c. See Judg. viii. 19; and ch. vi. 2. *Ib.* וְאוֹר פָּנַי. *And at the light of my countenance,* &c.; *i. e.* at the expression of my pleasure: imitated Prov. xvi. 15. *Ib.* לֹא יַפִּילוּן. *They were not cast down.* I take this passage to be elliptical for לֹא יַפִּילוּן פְּנֵיהֶם. *They caused not their countenances to fall; i. e.* became not despondent, cast down, &c. See Gen. iv. 5, 6, where this phraseology occurs twice. The "Et lucem vultus mei non dejiciebant" of Rosenmüller, is unwarranted by the usage of the Hebrew Bible, and I think of all the cognate dialects, not to insist on its frigidity and want of point here.

25. אֶבְחַר וגו׳. *I chose out,* &c. דֶּרֶךְ is so often used in the Hebrew for *manner, custom, institute, law,* or the like, as indeed its equivalent, طَرِيق, is in the Arabic, that no doubt ought to exist here, as to the sense intended; which appears to be, *I select their laws, appoint their usages,* &c. וְאֶשְׁכֹּן. *For I sit a chief, yea dwell* among them *as a king,* &c. In both which cases Job would be absolute, and therefore possess the power of making laws. See Ps. xxix. 10. *Ib.* בַּגְּדוּד. Lit. *In the section: i. e.* the great division of an army. In the Oriental camps,—as may be seen by referring to such drawings of them as are to be found in their MSS.

and to the descriptions of them as given by Xenophon and others—of which a valuable collection has been made by the Earl of Munster, and will, it is hoped, shortly be published —the royal tent occupies the central part. In or near this a court of justice is held (which, indeed, formed the prætorium of the Romans). From this, edicts are issued; in it, causes are heard and determined. This I take to be explanation sufficient of the following כַּאֲשֶׁר וגו׳, also; because it is in this court that complaints are preferred, investigated, and redressed. The whole of which shews that Job was, during his prosperity, an Oriental prince of paramount power and authority, and such as we might expect the feodal lord of the whole land of Uz would be.

## CHAPTER XXX.

1. צְעִירִים וגו׳. Lit. Persons *less than myself* לְיָמִים, *as to days:* i. e. *my juniors.* *Ib.* לָשִׁית עִם וגו׳. This verb, with שׂוּם, and נָתַן, is often used in the sense of giving out, estimating, &c., as often remarked; so here, I take *to place with*, to mean *to rank with*, *i. e.* consider of the same value. So Jerome, the Syr., and LXX.; which last has, with the Arabic, two different renderings of this passage. *Ib.* עִם־כַּלְבֵי. *With the dogs:* generally understood of the dogs employed by the shepherds; but it may be doubted whether the meaning is not, *the dogs which tore the flock.* For, I think, no instance occurs in the Old Testament in which the term *dog*, is used in a good sense. If so, these persons were more detestable in Job's estimation than the dogs which worried his flock. In any other sense, the passage would be without point. For, if Job considered the dogs of his flocks "faithful creatures," and assistants in guarding his property, it could have been no disgrace to be ranked with them. I think an Arab would understand this passage in the same way. See Jer. xv. 3; Ps. xxii. 17; lxviii. 24. Strabo tells us, lib. xvi. § 10, that a people in Arabia, styled οἱ Κυναμόλγοι, and Ἄγριοι, actually kept *large dogs* for the purpose of hunting the wild buffaloes. From the little that is said of this people, it should seem extremely probable that buffalo-hunting would not be the only use made of these dogs.

2. אָבַד כֹּחַ. *Contempt*, insolence, *insolent power*, &c., *shall* surely *perish.* The place is elliptical for אֲשֶׁר עָלֵימוֹ וגו׳. כָּלַח. The Soorah has on this root, كُلُوح روي ترش كردن،

*i.e. To make a sour face.* And Jauhari, مَا أَقْبَحَ كَلْحَتَهُ يُرَادُ بِهِ الْفَمُ وَمَا حَوَالَيْهِ. *What a vile sourness of face did he exhibit! By which is meant, the mouth and both sides of it.* It. كَوْلَحٌ, *deformis;* تَكَلَّحَ, *subrisit, leviter strinxit dentes,* &c. Castell gives, ܟܠܫ ܟܗܝܬ. *Gigas chetrensis,* from Bar Bahlul, as Syriac for *integritas.* Gesenius has, in his Hebräisches und Chaldäisches Handwörterbuch, p. xx. edit. 1828, Leipzig, called Castell in question on this article. But he has signally failed in this attempt. In the first place, Dr. Gesenius has given the passage—as he says—as it occurs in Bar Bahlul. But this transcript is any thing but correct, if the Cambridge copy may be relied on, which gives it thus: ܟܠܫ ܟܗܝܬ : ܣܪ̈ܘ ܟܠܫ ܟܗܝܬ ܐ̈ ܟܗܝܬ ܐ̈ ܟܗܝܬ ܐ̈

Arabs in this way. All, therefore, that either Bar Bahlul, or Bar Ali, says, is, that by this combination, viz. ܟܠܚ ܡܕܝܐ, is meant a certain city, so called after a giant once so named: and, by the former, that we are indebted to an author surnamed Almarwuzi for ascertaining this. The truth however is; this ܟܠܚ is the *Calah*, כָּלַח, of Gen. x. 11, 12; the ܟܠܡ of Ephrem Syrus (Com. on Gen. p. 58), which he tells us is ܚܛܪܐ, *Khetra*. The giant in question, therefore, is probably Nimrod. See Ephrem, l. c. Once more: If we may suppose that ܟܠܚ had, in the Syriac, some such meaning as that which Jauhari and the author of the Kāmoos assign to كلوح; the phrase in question would signify something like *Fierce Khetrian*, or inhabitant of Khetra; so that ܟܠܚ, and ܓܒܪܐ, *giant*, warrior, جِبَّارٌ, Heb. גִּבּוֹר, would be synonymous, or nearly so: and such sense will admirably suit the places in Job in which כלח occurs. Comp. قلح, جلح, جلخ, جلع, &c. From which it should seem, that *contempt, insolence*, or *fierceness*, must be meant.—"*Virium integritatem* .... Quem sensum inter veteres Syrus expressit," says Rosenmüller here. But the Syr. ܟܠܗܘܬܐ signifies just what the Arab. عَظَمَةٌ does: viz. "*magnitudo, magnificentia, superbia, fastus.*" Which, I must be excused in thinking, carries the matter considerably beyond the *virium integritatem* of this writer. He likewise cites ch. v. 26, where he thinks this word must mean *integritatem*, i. e. *completis annis*, &c. It is very true, this may be made to suit that passage, and yet be very far from the real meaning of the word. Jerome has taken "*abundantia*," which Rosenmüller thinks may be applied to years: but, to me, this is most improbable. The Syr. has ܒܫܠܝܐ, Arab. بِالرَّاحَةِ, *quiete*; which can hardly apply to the age of the person so described, but to the manner of his interment. One would think that *honourably, in splendour, magnificence*, &c., in a good sense, would be meant: in the passage under consideration, the same in a bad one. Nor is it necessary to suppose, with Rosenmüller, that the LXX. and Symmachus must have read כָּלָה, instead of, כָּלַח, merely because the one has given *συντέλεια*, the other *πᾶν τὸ πρὸς ζωήν*. For, if this word has some such sense as

*magnificence, excessiveness*, &c., in one sense or other (and hence be cognate with כָּלָה), there is no good reason for supposing that these renderings resulted from a different reading. *Ib.* עָלֵימוֹ. Lit. *On them*, which here is, perhaps, equivalent to *with them;* and it will suit our idiom better. *Upon them*, however, might be meant: *i.e.* their insolence, &c. shall exhaust itself upon themselves: *it shall wear out, fail*, on their own persons.

3. גַּלְמוּד. *Hardly beset*, &c. See ch. iii. 7. *Ib.* אֶמֶשׁ. *Yesterday.* Arab. أَمْسِ. See ch. viii. 9; Gen. xix. 34; xxxi. 29, &c. This word must be construed with the preceding member. Diod. Sic. speaking of the wretched inhabitants of these parts, says (lib. iii. xiv.): Τὰς δὲ οἰκήσεις ἔχουσιν οὐκ ἄποθεν τῆς θαλάττης παρὰ τὰς ῥαχίας, καθ' ἃς εἰσὶν οὐ μόνον βαθεῖαι κοιλάδες, ἀλλὰ καὶ φάραγγες ἀνώμαλοι, καὶ στενοὶ παντελῶς αὐλῶνες, σκολιαῖς ἐκτροπαῖς ὑπὸ τῆς φύσεως διειλημμένοι.' "*Habitant non procul a mari per litorum crepidines, ubi non solum profundæ sunt cavitates, sed hiatus etiam inæquales, et valles perangustæ, in tortuosos a natura anfractus dispertitæ.*" Strabo, lib. xvi., speaking apparently of the same people, says: Ην δέ τις ἐν βάθει Ἐνδέρα γυμνητῶν ἀνθρώπων κατοικία, τόξοις χρωμένων, κ.τ.λ.... πολὺ δ' ἐστὶ παρ' αὐτοῖς πλῆθος τῶν ἀγρίων βοῶν· ἀπὸ δὲ τῆς τούτων καὶ τῶν ἄλλων θηρίων κρεωφαγιᾶς ζῶσιν: ἐπὰν δὲ μηδὲν θηρεύσωσι, τὰ ξηρὰ δέρματα ἐπ' ἀνθρακιᾶς ὀπτῶντες, ἀρκοῦνται τῇ τοιαύτῃ τροφῇ. "*Fuit etiam Endera quædam interius gymnetarum* (*sic a nuditate et exercitatione dictorum*) *hominum domicilium, qui arcu ... utuntur .... Summa est apud eos sylvestrium boûm multitudo, quorum et aliarum carnibus vitam sustentant. Ubi nihil capiunt, sicca coria prunis assantes pro cibo usurpant.*"

4. מַלּוּחַ וגו׳. The *salt shrub on* the *branch*, &c. This, as Bochart has ingeniously shewn, is the ملكمس, or ملوخ, of the Syrians, and ἄλιμον of the Greeks. See the Hieroz. pars i. lib. iii. ch. xvi. According to Ibn Beitar,—cited by him,—it is a shrub not unlike the bramble, and with which fences are made; but it has no thorns. Its leaf is like that of the olive, but wider. It grows near the sea-shore, and in hedges. Its tops are eaten when fresh. According to Athenæus, cited likewise by him, the poorer Pythagoreans plucked and ate it: Εν τῇ χαράδρᾳ τρώγοντες ἅλιμα, καὶ κακὰ τοιαῦτα συλλέγοντες.—Athen. iv. 6. See the place also in Rosenmüller. *Ib.* עֲלֵי־שִׂיחַ is best explained in the passage from Ibn Beitar, above alluded to, viz. واطرافه تؤكل اذا كان طرية. *Its* EXTREMITIES *are eaten when fresh.* *Ib.* וְשֹׁרֶשׁ רְתָמִים וגו׳. *And the broom-root*, &c. From what has been

said by Celsius (Hierobot. par. 1. pp. 246, 250), Schultens, Forskal, and others, it is sufficiently certain that a sort of *broom* must be meant. Forskal, who saw it when on his travels, has particularly described it. P. 216, &c. he says: "*Genista, Raetam*" (Arab. رَتَم); "foliis simplicibus; ramis alternis, striatis; fructu ovali, unoloculari. ... Rosettæ vidi plantam è desertis allatam; postea abundantissime crescentem inveni circa Suês *in campis arenosis*, altitudine fructiculi."...." Vitæ pauperrimæ symbolum est, Job, xxx. 4, 5, *et hominis in deserto palantis;* cui nullum superest alimentum nisi hujus radicis, quam Arabum nemo gustare cupit propter amaritiem. Designat quoque *ipsa loca sterilia, tristia, sine arbore et umbrâ;* ipse frutex ramis sparsis, raris, miserum est refugium in aperto et fervido campo (Confer. 1 Reg. xix. 4). Igne injecta *fragore tonat*, velut juniperus, hæc nota apprimè convenit animo iracundo et immiti. Ps. cxx. 4." Suppl. Michaelis. *Ib.* לַחְמָם. *Their bread, i. e.* their food generally. In like manner the New Zealanders, when reduced to great want, dig up the fern-roots, which they bruise with a stone, &c. and then eat. Strabo tells us, lib. xvi. § 9, that a people termed Ριζοφάγοι (root-eaters) lived near the rivers not far from Meroe: they are also termed Ἕλειοι, because, says he, they pull up the roots from the neighbouring lake, beat them with stones, make them into cakes, and cook them in the sun: διὰ τὸ ἐκ τοῦ παρακειμένου ῥιζοτομοῦντας ἕλους, κόπτειν λίθοις καὶ ἀναπλάσσειν μάζας, ἡλιάσαντας δὲ σιτεῖσθαι. And Pliny, lib. xxxii. c. 35, as cited ch. xxviii. 19, above, that a certain people, pressed with hunger, discovered the Topaz by digging up roots for their sustenance, in these same parts. Whence it is evident, that this custom prevailed here. Strabo again, *ib.* a little earlier, tells us, that from the roots of certain trees producing incense, the juice is likewise extracted for eating. Ἐν δὲ ταῖς πρὸ τοῦ Εὐφράτου νήσοις δένδρα φύεσθαι λιβάνου πνέοντα, ὧν τὰς ῥίζας κλωμένων ὀπὸν ῥεῖν. And, a few lines still earlier, we have an account of salt-pits, and places in which the inhabitants erect huts of salt; just as Ibn Batuta tells us is the case in Sūdān, in Africa (my Translation of these Travels, p. 232, &c.). Strabo's words are: Ἐν βαθεῖ κόλπῳ κεῖται πόλις Γέρρα, χαλδαίων φυγάδων ἐκ βαβυλῶνος οἰκούντων ἁλμυρίδα, καὶ ἐχόντων ἁλίνας τὰς οἰκίας, κ. τ. λ. And again (lib. xvi. 13), that in the winter, when the Ichthyophagi cannot get fish, they collect certain thorns, bruise them, and make them into cakes: which thorns however when green, they suck. He adds, they live in caves, or in cots constructed of whales' bones and olive branches. These are just such persons as those

described in our context by Job. Diod. Sic. (lib. iii. xxiii.) speaks of persons inhabiting the shores of Arabia in much the same terms. He then tells us of the Ριζοφάγοι, in terms corresponding with those used by Strabo; and again (*ib.* xxiii.), of the Υλοφάγοι and Σπερματοφάγοι (it. Strabo, lib. xvi. § 9), *material-* and *seed-eaters:* and adds, Κατὰ δὲ τὸν ἄλλον καιρὸν τῆς βοτάνης τῆς ἐν ταῖς σκιαζομέναις συναγκείαις σχιζομένης καὶ φυομένης, προσφέρονται τὴν προσηνεστάτην. "Reliquo tempore ex herbæ cujusdam multifidæ genere, quæ in convallibus umbrosis nascitur, dulcissimam quamque comedunt." And, a little further on, Ἀναζαίνουσιν ἐπὶ τὰ δένδρα, καὶ τὰς ἁπαλοὺς τῶν ἀχρεμόνων προσφέρονται. "Conscensis arboribus ramos teneriusculos depascuntur." Mr. Rich, also found, in his Residence in Koordistan, vol. i. p. 115, persons eating certain bulbous roots.

5. מִן־גֵּו. *From within*, opposed to *without* (comp. Deut. xxxii. 25; 2 Cor. vii. 5, &c.). Syr. ܓܘ. *Pars intima;* hence ܓܘܢܐ, *communitas.* Arab. جَوّ. *Interior pars domus.* It certainly was a custom among the ancient Arabs to expel certain characters from society; and to this Harith alludes in his Moallakat Poem (vr. ۴۷, ed. Vullers), in these words:

أَرَمِيٌّ بِمِثْلِهِ جَالَتِ الْخَيْلُ وَتَأْبَى لِخَصْمِهَا الْإِجْلَاءَ.

"*Aramo ortus ille, talem virum oportet cursu cingant equi, impedientes, quominus per hostes suos e patria expellatur.*" And, it is curious enough to remark, the Scholiast on this verse tells us that this أَرَمِيٌّ, *Aramite*, was the progenitor of *Uz*, عوص. See also Gen. x. 22, 23; 1 Chron. i. 17. The custom is therefore, probably one of those of the times of Job.

6. בַּעֲרוּץ. Lit. *In the abrupt, broken*, place *of the valleys.* See the extract from Forskal, on vr. 4 above. *Ib.* חֹרֵי וגו׳. In *the holes of*, &c. Such were the *Horites* (Gen. xxxvi. 20). Etym. חוֹר, or חוּר, *foramen.* Arab. خور, *id.* Of such holes, or excavations made in the rocks, many of the mountainous parts of Palestine now abound, and particularly the rocks in Idumea. Mr. Rich saw a very large number of such caves, not far from Mousal.—Residence in Koordistan, vol. ii. p. 94. In the language of Harith, in his Moallakat Poem, vr. ۳۸, رَأْسُ طَوْدٍ وحرّة رجلاء. "*Cacumina montium, terraque lapidosa, peditibus difficilis.*"

7. תַּחַת הָרוּל. *Beneath the broom-pea.* We, learn, from

1 Kings, xix. 4, 5; that Elijah sat down and slept beneath the רתם; which, as above, is the *Broom-shrub*. It appears, that in these desert places no other trees are found; and also, that a sort of oval-formed fruit grows on them. Now, according to Bar Bahlul, סאסא, signifies *Escæ, S. alimenti genus, pisa cicerculæ*,—Castell: which might here be taken for the *Broom-pea*, or *fruit*, at least until knowledge more certain on the subject can be had. Celsius, Herobot. pars ii. pp. 164–168, takes it to be the *Paliurus*. Comp. Prov. xxiv. 31, where the קִמְשׁוֹנִים, mentioned with this word, seems to signify *eatable weeds* generally, Angl. vulg. *garbage*, rather than any particular plant or shrub.

*Ib.* יִסָּפֵחוּ. Lit. *Were they congregated.* Arab. سَفَحَ. *Fudit, effudit.* Hence, مَسْفُوح. *Effusus: res ampla.* The sense seems to be, *they were poured out, i.e.* as waters, and so formed into a large body. See vr. 14 below, where we have a similar figure.

8. נִכְּאוּ. *Were they beaten.* Comp. vr. 5. Cogn. נָכָה. *Percussit.* Syr. ܢܟܐ. *Nocuit, læsit*, &c. Arab. نَكَأَ. *Percussit.*

9. נְגִינָתָם. *Their song; i.e.* the subject of it. *Ib.* וָאֱהִי לְמִלָּה.... *And* so, *i.e.* accordingly, *become.... for a proverb*, or by-word (Gram. Art. 233, 3). On the word מְלָה, see ch. xxiv. 24, 25. It should be observed, that when the verb הָיָה is used to imply a change from one state to another, it is usually construed with ל.

10. וּמִפָּנַי. Lit. *And from my face; i.e.* at my presence, or when I am present, they forbear not to spit; which is considered in the East a mark of the greatest disrespect: as, indeed, it would be with us in all good society. Most interpreters take this as signifying, *spitting in Job's face:* which is manifestly wrong, as the following verse is sufficient to shew.

11. כִּי־יִתְרִי. *Because my cord*, &c. It signifies but little whether we consider יִתְרִי (יֶתֶר) here as put for *my bowstring*, or my *tent-rope*, as it might be used for either. The Arabic favours the first (وَتَر). The general sense evidently is, *He hath undone me*, or the like. Comp. Isa. v. 27; xlv. 1, &c.; where *the loosing of the girdle* is of similar import. *Ib.* וְרֶסֶן וגו׳. *Therefore*, or *also*, the *bridle*, &c.; which is, perhaps, a mere explanation of the last member of the preceding verse. Arab. رَسَن. *Bridling the nose* of a horse, or,

figuratively, of a man, as in the sentence, فَعَلْتُ ذَلِكَ عَلَي رَغْمِ مَرْسِنِهِ. *I have done this against the desire of his bridled part* (the nose), or, *in spite of his nose*, as Castell gives it.

12. פִּרְחָה יָקוּמוּ. *Insolent*, or, *with insult, they arise.* The Arabic فرحج is, according to Castell, equivalent to فحج, *superbivit*; which is likely enough, from the circumstance that it exhibits a sort of reduplicated form of فَرَحَ, *lætus fuit*, or فَرَخَ, *timore vacuus fuit.* In the Syr. too, we have ܦܪܚܪܘܚܬܐ, for *scintillæ*. *Ib.* רַגְלַי שִׁלֵּחוּ. See ch. xii. 5, notes.

*Ib.* אָרְחוֹת אֵידָם. Lit. *The paths*, or *mounds, of their destruction: i. e.* which they set up for the destruction of others. I have therefore given "their destructive roads." The terms used are evidently military. See Jer. xviii. 15; L. 26, &c.; Job, xix. 12; Ps. xviii. 34.

13. נָתְסוּ. *They break down, cut off, i.e.* all my means of defence, &c. Arab. نَتَشَ. *Evulsit* spinam. Syr. ܢܬܫ. *Scidit dilaceravit.* Cogn. أَنْتَضَ. *Protrusit.* *Ib.* לְהַיָּתִי. *At my fall*, or *ruin.* Arab. هَوْيٌ. *Lapsus, delapsus*; هُوَّةٌ, *locus admodum depressus*, &c. *Ib.* יֹעִילוּ. *They profit.* Comp. Isa. xxx. 5, where we have עֵזֶר as a synonyme (r. יעל). *Ib.* לֹא עֹזֵר וגו׳. Lit. *No helper to them.* Some refer this to the former state of Job's enemies, as mentioned at the outset of this chapter. Schultens takes the passage as equivalent in sense to the following verse of the Hamāsa: رَأَيْنَاكُمْ لِئَامًا أَدَقَّةً لَيْسَ لَكُمْ مِنْ سَائِرِ ٱلنَّاسِ نَاصِرَ, *i.e. We looked upon you as culpably base: you had not of other men a helper:* that is, you were so contemptibly bad, as to be frowned upon by all. This seems to me to suit the context well.

14. כְּפֶרֶץ. *As a breach*, &c. That is, They break in upon me, as the bursting of a wall when a breach is made in it — comp. Isa. xxx. 13, which will afford a good illustration of this place — or, like the bursting of a bank, or dam, confining large quantities of water. See ch. xxviii. 4. *Ib.* תַּחַת שֹׁאָה. *Because of the devastation, ruin.* Comp. Isa. lx. 15. תַּחַת הֱיוֹתֵךְ. *Because of thy being*, &c. That is here, because such a wide breach has been effected, *they then*

*roll on*, הִתְגַּלָּגוּ like falling stones, or rather like *rolling waves* of the sea, &c. The *Hithp.* of this verb has two forms, viz. that just given, and הִתְגֹּלֵל, Gen. xliii. 18; Jer. li. 25. The former was perhaps intended to give the impression of a great dashing noise. Such is the force of the mountain-torrents occasionally in the East, that beds as of rivers deep and wide are cut out by them, and ruin and devastation spread wherever they go. "There are," says Mr. Rich (Residence in Koordistan, vol. i. p. 17), "some vestiges of a wall on the western bank of the torrent .... and fragments of immense solid buildings, overthrown by the floods," &c.

15. הָהְפַּךְ וגו׳. Lit. *It hath been turned over upon me*, viz. בַּלָּהוֹת, *terrors*. Gram. Art. 216, &c. *Ib.* תִּרְדֹּף. *It followeth, pursueth; i.e.* the בַּלָּהוֹת just mentioned. Gram. Art. 216, 7. *Ib.* נְדִיבָתִי. *My ingenuousness, innocency*. See the Concordance, under נדב. *Ib.* יְשׁוּעָתִי. Lit. *My safety*, or *salvation*. Auth. Vers. "*welfare*."

16. עָלַי תִּשְׁתַּפֵּךְ. *Upon me is poured out: i.e.* I faint, or swoon away, on account of my fears. Comp. Lam. ii. 11, 12, where it rather signifies *expiring*. So the Arabic غَشْي, *covering, concealing*, &c., is used to signify *swooning*. See the verb עָטַף in the Lexicons, and Ps. xlii. 5, 6, &c., similarly applied.

17. נִקַּר מֵעָלַי. Lit. *Is pierced by my sickness*. The preceding עַצְמַי. *My bones*, pl. may be taken as an irrational or collective plural, and so have its verb in the singular. Gram. Art. 216, 7. *Ib.* מֵעָלַי, for מֵעֲלַי perhaps; the dagesh being often omitted in the liquids (Gram. Art. 113), and which must be compensated by a perfect vowel. It is evident, from the occurrence of עלול in the Chaldee, signifying *ægrotus, infirmus*, &c., and from عَلَّ in the Arabic, signifying *noxa, damnum*, and عَلِيلٌ, *ægrotus*, that the root עלל, or על,—dropping one of the similar radical letters,—might have been used to signify *sickness*, or *pain*: and, something like this, the parallel וְלֹא יִשְׁכָּבוּן, certainly requires. The Vulgate has "*doloribus*" in this place.

18. יִתְחַפֵּשׂ. Lit. *It becomes binding, pressing, confining*. We have in the Chald. חֲפִיסָה. *Sacculus*. Arab. حِبِفْسٌ. *Brevis crassusque* vir. Cogn. حَفَصَ. *Congregavit, collegit*; حَفْصٌ, *saccus coriaceus*; حَفَصَ, *inflexit, contorsitque* lignum: *custodivit* incarceratum; خَفَضَ, *depressit*. The parallel,

יַאַזְרֵנִי, too, requires this sense. Comp. the Heb. cogn. קבץ and Arab. قبض. *Ib.* כְּפִי. *As the mouth*, or *throat*. The allusion seems to be to the neck-hole of a sort of doublet, which was woven without a seam, having a neck-hole so wrought in it as to fit quite close. See Braunius de Vestitu Sacerd. lib. ii. c. ii.; Jahn's Biblische Archäologie, 1 Theil. II. Band. p. 78; Michaelis, Supp. Lex. Heb. p. 1382. It is curious enough to remark, that זִק, *a chain*, and زِقّ, Arab. *collare indusii*, are so nearly allied to each other. See ch. xxxvi. 8.

19. הֹרַנִי לַחֹמֶר. Lit. *He hath cast me down to the clay*: *i. e.* He has lowered me in estimation to that degree: he has taught men that I am such. Exod. iv. 12, 15; Job, viii. 10, &c. *Ib.* וָאֶתְמַשֵּׁל. *So I become assimilated*, &c. That is, because God has so humbled me, and so enabled others to despise me, therefore am I likened to dust and ashes generally.

20. וְתִתְבֹּנֵן, supp. וְלֹא, from the former part of the verse.

21. תֶּהְפַּךְ וגו׳. Lit. *Thou art become changed*, or *turned*, *to a very cruel* one to me; *i. e.* Thou art now such. *Ib.* תִּשְׂטְמֵנִי. *Thou fiercely pursuest me*. See ch. xvi. 9.

22. תִּשָּׂאֵנִי. *Thou takest* or *carriest me off*. It is obvious, from the usage of this verb, that it often has the sense here ascribed to it, signifying *killing*, *destroying*, or the like; as in the passage in Macbeth, "The deep damnation of his *taking off*." The Greek αἴρω has frequently the same sense, as also αἰρῶ: see Stephanus and Schleusner, it. Job, xxxii. 22, &c. I pay no attention to the accent (ֽ) here. In this acceptation the following two members will be parallels: viz. "On the wind," &c. That is, as a cloud Thou causest me to pass, and entirely to melt away. *Ib.* תֻּשִׁיָּה. *Substantively*; *i. e.* entirely. I take the קרי to exhibit the correct reading; and אֶל, in this verse, to be used in the sense of עַל, which is frequently the case.

23. תְּשִׁיבֵנִי. *Thou wilt bring me back*. The allusion here is to Gen. iii. 19. In Ps. xc. 3 it is repeated; which, in addition to other similar places, induces me to believe that the Book of Genesis must, in one form or other, have been in existence before the times of Job. The remainder of the verse is to the same effect.

24. אַךְ. Lit. *Only*, which in this context I consider as equivalent to *nevertheless*. Nold. sign. 9, p. 33. *Ib.* לֹא־בְעִי. *Not* (in) *prayer*; *i. e.* Not when prayer is had recourse to (for לֹא־בְכְעִי, the prep. being omitted, as in מָוֶת and בַּיִת

preceding). I take the root—as others have done—to be בָּעָה. Chald. בְּעָא. Syr. ܒܥܳܐ. Arab. بَغَي. *Petivit. Ib.* אִם־בְּפִידוֹ. Lit. *Surely in His destroying: i. e.* when He sends forth His plagues. *Ib.* לָהֶן שׁוּעַ. Lit. *As to these* (things) there is *safety.* I take שׁוּעַ here to be an abbreviated form of יְשׁוּעַ, as דָּעָה, for יְדָעָה, לֶדֶת, for יְלֶדֶת, &c. Gram. Art. 76. Similar passages will be found in Isa. xxxviii. 16; lxiv. 4; Ps. lxviii. 15. The plurality in לָהֶן appears to me to refer to the *requisites,* &c. of prayer. Comp. Jer. xi. 4. In the first passage of Isaiah we have בָּהֶן, which is preceded by אֲדַבֵּר, and אֶדַּדֶּה, with the mention of bitterness of soul. To these, as antecedents, I suppose this בָּהֶן to refer: and, to something like this understood, may the לָהֶן of Job also refer. In Ps. lxviii. 15 we have the singular בָּהּ, referring undoubtedly to the preceding בְּפָרֵשׂ. This certainly is a peculiar usage of the pronoun, which ought to be observed. See also ch. vi. 29; xxii. 21; xxxvi. 31, &c. As this whole verse seems here to be introduced as proverbial, or generally acknowledged truth, I have added the words *I said.* This gives ease and point to the place.

25. בָּכִיתִי. *I have wept: prægnanti sensu, and prayed.* Comp. Gen. xxxii. 25, 26, with Hos. xii. 5; and Gen. xxvii. 38, with Heb. xii. 17, and the margin. A good man could scarcely do less. לִקְשֵׁה־יוֹם. Lit. *For the hard of day: i. e.* for those tried by the hardships of time, the hard-timed or fated. أَيَّامٌ, *i. e. days,* or دَهْرٌ, *time,* is often used in this sense in the Arabic; as are the Persic رُوز, *day,* and رُوزْكَار, *time.* See note on ch. xxvii. 6. *Ib.* עָגְמָה. Lit. *Been stagnant,* i. e. *astounded, grieved.* This word is evidently cognate with אָגַם, as Rosenmüller has truly remarked. See Isa. xix. 10, where we have אַגְמֵי־נָפֶשׁ, evidently in the same sense. In the Arabic, *hardness, strength,* &c. is occasionally meant by it; intimating apparently *inflexibility* or the like: as, العَجَمَاتُ, *a hard rock;* and رَجُلٌ صُلْبُ المَعْجَمِ إِذَا كَانَ عَزِيزُ النَّفْسِ. *A man is termed* صُلْبُ المَعْجَمِ *when he is of firm mind.* And again: نَاقَةٌ ذَاتُ مَعْجَمَةٍ اَيْ ذَاتُ سِمَنٍ وَقُوَّةٍ وَبَغِيَّةٍ عَلَي السَّيْرِ. *A she-camel* (is said to be) ذَاتُ مَعْجَمَةٍ, *when she is fat, powerful, and refusing to travel.* Golius and Castell give, after Giggæius apparently, "Pinguedine, et ad continuandum iter, robore prædita *camela.*" My MS. of

Jauhari, however, has بَغَّةٌ here, which I take to mean *refusing*, or *rebelling*. Comp. also the cognate roots, عقب, عقم, عكب, and عكم. The sense of the phrase, therefore, viz. עָנְמָה נַפְשִׁי, seems to be, *My soul is become torpid, motionless, unnerved,* or *paralysed;* broken, indeed, and reduced to this state by vexation. See Jonah, i. 5, וַיִּרְדָּם; and Isa. xiii. 7; Jer. vi. 24, &c., for similar expressions.

26. כִּי טוֹב. Lit. *When I looked*, &c. For a similar use of כִּי, see Nold. sign. 22, p. 373. This view of the place seems confirmed by the following, וָאֲיַחֵלָה. Lit. *And I* ACCORDINGLY *waited for, expected*, &c. That is, the paragogic ה, affixed to the verb, strongly marks a consequence (see Gram. Art. 234, 2), and forms the *ἀπόδοσις* to the preceding member. This will give point to the passage, which has hitherto laboured under great obscurity. Comp. Isa. lviii. 7, 8.

28. בַּקָּהָל. *In the congregation.* That is, in the gates of the city, in which causes were usually tried.

29. אָח וגו׳. *A brother*, &c. That is, the injustice with which I met, ranked me among the most savage monsters. לְתַנִּים. *To* the *monsters* of the desert. Various have been the attempts to ascertain what particular beast is meant by this word, as well as by another form of it, viz. תַּנִּינִים, and likewise by לִוְיָתָן. The two former are used evidently to designate either a desert or sea-monster; the latter, a sea-monster only. Comp. Jer. ix. 10; x. 22; xlix. 33; Ps. xliv. 20; Ezek. xxix. 3; Bochart, Hieroz. pars ii. lib. v. cap. xvi. That לִוְיָתָן and תַּנִּין are occasionally used for each other, will be seen in ch. xl. 25, and the notes on it. See notes on ch. iii. 8.

*Ib.* לִבְנוֹת יַעֲנָה. *To the female ostriches: i. e.* as frequenting the desert. See Bochart's Hieroz. pars ii. lib. ii. cap. xiv.; and Strabo's Geography, lib. xvi. p. 531, ed. 1587.

30. מֻעָלָי. *With my disease.* See vr. 17 above.

31. וַיְהִי. *So was*, &c. (Gram. Art. 233, 4.) It has already been remarked, that the verb הָיָה, followed by ל, generally implies a change taking place with reference to the state of the person or thing spoken of. *Ib.* וְעֻגָבִי. *Any my lyre.* See ch. xxi. 12 above.

## CHAPTER XXXI.

This chapter contains the conclusion of a speech which commenced at ch. xxvi. It may, therefore, be termed its

peroration; and, in matter, it is truly such: for it contains the application of Job's whole argument; viz. His justification of the ways of Divine Providence, and of his own views and conduct with respect to them.

1. בְּרִית וגו׳. *I have made a covenant for mine eyes.* It should seem from this verse, that Job's wife was now dead; that his friends were endeavouring to console him with the probability that still he might be restored to health, and again have a numerous and prosperous family. From what we have seen of the character of his former wife, it certainly is likely that she would not be allowed to see and enjoy her husband's return to prosperity.—Lot's wife experienced a similar fate. Again, from the account of Job's restoration and prosperity, and of his being blessed with a second family, it is highly probable that he entered into a second marriage, as noticed in the Introduction. לְעֵינָי. *For mine eyes.* I have preferred this literal rendering, because the sense seems to be, that, as Job had come to the conclusion that the grave would soon be his portion, he would no more allow his eyes to dwell on any thing considered as a good in this world. Why then, says he, can I entertain any thoughts about the selection of a virgin? Under the law of Moses, the priests were forbidden to marry any but virgins. Job, in the outset of this book, sustains the office of a priest. It is not improbable, therefore, that this part of the law was, among others, of a date much more ancient than the times of Moses.

2. וּמָה חֵלֶק וגו׳. *And what* is *the portion,* &c. If Job had really given up all hopes of worldly prosperity, he might well have asked,—as he here seems to do,—why he should indulge in any such prospects generally, and particularly with reference to marriage and its fruits; which are indeed said to be an *heritage* and *gift* from the Lord. See Ps. cxxvii. 3–5; cxxviii.; Prov. xviii. 22; xix. 14, &c. What, he seems to ask, are these things to me? They are quite out of place. The question I have rather to consider now is, How does God deal with the wicked, and with such as you affirm that I am?

*Ib.* וְנֵכֶר. *And animadversion, punishment,* &c. Arab. نكر. *Nescivit, abnegavit.* Hence, perhaps, the notion of *foreign,* or *strange,* so frequently attached to this word in one form or other. Hence, too, might have originated the idea of *dealing hardly with one,* because perhaps he was a foreigner. In the Arabic we have, "*Improbavit, repudiavit, difficilis ac durus fuit,*" &c.; which is not far removed from

the sense required here. Job says therefore, Circumstanced as I am, all I can expect to see in this world is, God's judgments on the wicked. But adds, in the verses following, He does observe my doings, and in effect knows my integrity: it is elsewhere, therefore, that His heavy judgments must fall.

5. אִם־הָלַכְתִּי. *If I have walked; i.e.* had gone on in the practice of falsehood; וַתָּחַשׁ, *so that* (my foot) *have hurried, i.e.* faltered, stumbled, &c. Comp. Prov. i. 16, &c. This verb being apocopated, forms a consequence to the previous member; which may be termed here a subordinate ἀπόδοσις, the principal one being in the following verb. See Gram. Art. 233, 3.

6. יִשְׁקְלֵנִי. *He will weigh me* . . . וְיֵדַע. *And He will recognise, recompense, my integrity: i.e.* His character forbids the contrary supposition.

7. אִם תִּטֶּה. *If it decline*, &c. In this case the ἀπόδοσις commences the following verse, and is marked by the presence of the paragogic ה. See Gram. Art. 234, 2, in אֶזְרָעָה. *Ib.* דָּבַק לִבִּי. *My heart hath gone*, &c.; *i.e.* has been intent upon serving my own lusts. Solomon has a similar usage, Eccl. vi. 9, in the terms הֲלַךְ־נָפֶשׁ, *the proceeding, rambling, vagrancy, of the soul: i.e.* of the desires. *Ib.* מאום, for מוּם. *A spot* or *blot*. Comp. Dan. i. 4. Some take this word to be the same with מְאוּמָה,—see Deut. xiii. 18,—which may be true: the exegetic sense remaining much the same in either case. Arab. مُومٌ. *Cera*. As in the Latin: *sincera*, for *sine cerâ*.

8. יִשְׁרָשׁוּ. Lit. *They be rooted up*, or *out*. This is one of those instances in which the contrary sense might obtain, should the context require it. For יִשָּׁרְשׁוּ. The ר being incapable of reduplication by *dagesh*, must be preceded by a perfect vowel. The (ִ) changes into (ֶ), on account of the pause. Gram. Artt. 109; 96, 2; 120, 6. The sentiment is thus given in the Gulistān of the sage and facetious Saadi: "*He is fortunate who hath eaten what he sowed; and he is unfortunate who hath sowed and left it.*"—Harrington's Works of Saadi, vol. i. Introd. p. ix.

9. אִם־נִפְתָּה. *If it have become*, or *been, allured, cajoled*, hence *made intent upon woman*, עַל־אִשָּׁה; not "*by a woman*," as in our Auth. Vers. If Job here alluded to the temptation laid before him by his own wife, ch. ii. 9, this language would be most inappropriate. Besides, a man might be deceived *by a woman*, and still be guiltless. I think, therefore, that עַל here requires its most usual sense, *on, upon, because*

*of*, or the like. *Ib.* וְעַל וגו׳. *And at my neighbour's door*, &c. That is, If when so led aside, I have laid wait for my neighbour's wife. Comp. Prov. ii. 16–19; v. 3–8; vi. 24–35; vii. 8–23.

10. תִּטְחַן וגו׳. Then *should my wife grind*, &c.: *i. e.* corn with the hand-mill. The ἀπόδοσις to the preceding verse, as is apparent from the following member, וְעָלֶיהָ. *And upon her others should bow down.* יִכְרְעוּן, with the paragogic ן, implying a consequence. Gram. Art. 235, 3. תִּטְחַן cannot receive this additional particle. The sense seems to be, If I have myself been so allured as to give in to adulterous practices, the usual course of things under Divine Providence is, that I should be repaid in my kind. Comp. Numb. xxxii. 23; Ps. cix. 7. I shall moreover have committed a sin worthy of judicial condemnation.

11. כִּי־הִוא. *For it*, *i. e.* this which has just been mentioned. *Ib.* עָוֹן פְּלִילִים. Lit. *Iniquity of* (*the*) *judges*: *i. e.* iniquity cognisable by them. The student should here observe the great latitude, as to sense, in which these instances of "*the state of apposition*," as it is termed, indulge. I would add to the etymologies usually given of the word פְּלִילִים, the cognate Arabic, بِلٌّ. *Res communis juris*; ذُو بِلٍّ, *separatus a suis*, *antistite* vel *duce destitutus*—pl. بِلَبَانٌ—as if possessed of power to decide and judge for self, and subject to no other control.

12. כִּי אֵשׁ וגו׳. *For it* is *a fire*, &c.; *i. e.* by a meton. would be the cause of such a visitation. This passage was probably had in view by Moses, when he committed Deut. xxxii. 22, 23, to writing. The sentiment is evidently the same; and is,—in the words of Moses,—an exact prediction of the overthrow of the Jews, in consequence of their infidelity. St. Peter has, in like manner, followed Moses, 2 Epist. iii. 10–12, speaking of what was to take place before Christianity should be fully established: but which, by Christians, Pagans, and Mahommedans, has all been understood as referring to the final destruction of the world by fire! Nothing, however, is more common among the Arabian poets, than to speak of *fire* when they mean the ravages of war: *e. g.* In Freytag's Hamāsa, p. ١٣, on the passage, وَإِنْ هُمْ صَلُوا بِالْحَرْبِ. *And if they become hot in war*, &c. the Scholiast tells us, that the Arabs assimilate war to fire, and the maker of a war to the kindler of a fire. His words are: والعرب تشبه الحرب بالنار وصاحب الحرب بموقد النار وغيره.

13. אִם־אֶמְאַס. *If I have despised,* &c. This, and the following verses, are instances of the present tense used in what is termed by the Arabs, حِكَايَةُ ٱلْحَال, i.e. *narrative of the present, i. e.* relating the events as if present to the speaker. Gram. Art. 231, 10, note; and Freytag's Hamāsa, p. ١٤, on the verse هُمُ مَنَعُو ... يُؤَلِّفُ, where the Scholiast has, وقوله بضرب يؤلف قد وقع المنع والضرب جميعًا حكاية حال, implying, that the whole is to be understood as if present to the relation, *i.e. present to the time* in which the event took place. *Ib.* עַבְדִּי, properly, *My slave,* וַאֲמָתִי. *and my female slave,* which heightens the sentiment.

14. This verse forms the ἀπόδοσις to the preceding, as the epenthetic נ in אֶשְׁיְבֶנּוּ seems to intimate. See Gram. Art. 235, 3. The next vr. 15, seems to have been added for the purpose of strengthening the sentiment delivered, as just observed on עַבְדִּי, &c.

16. מֵחֶפְצָם. *From* (*their*) *wish, i.e.* have unnecessarily vexed them. Comp. Eccl. v. 7. *Ib.* וְעֵינִי. *And* the *eyes,* &c. If I have deprived them of their just expectation. See Ps. cxxiii. 2; cxlv. 15, supra; ch. xi. 20. וְאֹכַל וגו׳. *And I eat,* &c. The observance of hospitality here alluded to, is a well-known feature of the Arab character. So a writer in the Hamāsa, ed. Freytag, p. ٧٢٩:

فالتمسي لَهُ اكيلا فَإِنِّي كَسْتُ أَاكِلُهُ وَحْدِي * * * *
اخًا طَارِقًا أَوْ جَارَ بَيْتٍ فَإِنَّنِي أَخَافُ مَذَمَّاتِ ٱلْأَحَادِيثِ مِنْ بَعْدِي

*So seek thou for him a guest,—for I will not eat it alone,—*
*A brother travelling by night, or else a sojourner of* (*the*) *house.*
*For I fear the reproaches of traditionary recitals after me.*

18. כִּי מִנְּעוּרַי. *For from my childhood,* &c. The multitude of ellipses and figures of speech usually had recourse to in the endeavour to explain this passage, make it extremely doubtful with me,—particularly when the whole is, after all, any thing but simple and clear,—whether much is not wrong. For גְּדָלַנִי, therefore, I read גִּדְּלַנִי, in the Pihel species. The verb then becomes transitive, signifying, *He hath educated, brought me up,* &c. The nominative to which seems to me to be אֵל, vr. 14, and inherent

in עֹשֵׂנִי, et seq. vr. 15; where Job is evidently speaking of God's gracious doings, as it regarded both himself and his poorer neighbours. Here, again (vr. 18), he appears to me to recur to the same subject, referring the mercies experienced to himself alone. At the next verse (19), he appeals to his own conduct, as that which ought to result from the gift of so many favours from God. *Ib.* אַנְחֶנָּה I thus resolve. נָחָה is used occasionally in the sense of נוּחַ, or יָנַח, its cognates: so Isa. vii. 2; Job, xii. 23; which I have rendered *reduceth*, bringeth back to their pristine wealth and stability. The context seems to make for the contrary; but I was willing to give it the chance of bearing a different interpretation, as is manifestly the case with the original. In this case, אַנְחֶנָּה (for אֶנְחֶנָּה, for euphony's sake perhaps, Gram. Art. 96, 2) will be the first pers. pres. sing. of Kal, with the epenthetic ֶנָּה Gram. Art. 235; and will signify, *so, therefore, I am quiet, at rest*, &c. *i.e.* because God acted as a father during this time of my bringing up. Syr. ܢܚ, *cessavit*. Æth. ነሐየ: *quievit, requievit*, &c. Arab. نيّح, *firmavit quæ mollia erant*, &c. This makes the passage easy and simple, and is confirmed by two others in Ps. lxxi. 5, 17; in the former of which it is manifestly imitated. I think too it must be evident, that vr. 5 is erroneously divided. My opinion is, that מִנְּעוּרַי should begin the sixth verse, not conclude the fifth. The verse will then read thus: *From my youth on thee have I been borne (up): from (the) belly, from the bowels of my mother*, &c. I take the repetition (belly and bowels) to imply emphasis, *i.e.* from that very state or time.

20. יִתְחַמֵּם. Supp. לֹא from the former part of the verse, *i.e. He were not warmed*, or *became not warm*: not "*califaciebat sese*," as Rosenmüller will have it; there being in reality no reciprocal sense inherent in this form, Gram. Art. 157, 13–19; nor indeed in any other. This is a mere rabbinical figment.

21. הֲנִיפוֹתִי. *Have waved my hand, i. e.* as persons shouting do, when I saw my own interest strong in court.

22. מִשִּׁכְמָה. *From the shoulder-blade*, as the sense here requires. *Ib.* מִקָּנָה. Lit. *From the reed*: because the arm-bone adjoining the shoulder is single, and its joint at the elbow is not unlike the knot of a reed, it has probably received this name. I cannot, however, understand this as an imprecation, but only as intimating that Divine Providence would take away all Job's power, which was usually spoken

of as residing in the arm. Prediction is often made under these forms. Comp. Ps. lxix. 22, 23, with Rom. xi. 9, &c.

23. This verse is also parenthetical, and seems to be inserted for the purpose of suggesting a reason why the patriarch never committed any of these sins. Comp. Gen. xxxix. 9, where Joseph appears to have been preserved from sin from the same consideration. In the next verse, the former style is resumed. *Ib.* מִשֵּׂאתוֹ. *From,* i.e. *because of His majesty.* *Ib.* לֹא אוּכַל, supp. לַעֲשׂוֹת כֵּן. *To do so, i.e.* to persevere in the commission of such sins.

24. אִם־שַׂמְתִּי. *If I have laid down, put, gold* as my confidence, *i.e.* have professed or made it such. *Ib.* וְלַכֶּתֶם. *And of the pure gold,* &c. The real force of the particle לְ is perhaps universally, *as to, with respect to,* or the like; and hence is in very many instances perfectly equivalent to our *of.* On כֶּתֶם, see ch. xxviii. 16. *Ib.* מִבְטָחִי. Lit. perhaps, *My place of trust;* for, in the Oriental idiom, *God* or *man* is often so designated.

25. וְכִי־כַבִּיר. *And when* as *a mighty man,* &c. Nothing surely can be more certain, than that כַּבִּיר, in the Hebrew, and كَبِيرٌ, in the Arabic, properly signify *great,* not *much:* nor is there, as far as I can see, one passage in the Hebrew Bible, nor one place to be found in any Arabic author, justifying the latter signification; yet here as in many other instances, a sort of synonyme is taken, which has the effect of making every thing vague and uncertain. This I must ascribe to a want of precision, resulting either from a defective knowledge, or else from a want of industry and care, in ascertaining the true sense of words. The particle of comparison (כ) seems here to be omitted by the ellipsis. מִצְאָה. Lit. *It hath found;* which, in Biblical usage, is frequently equivalent to *prevailed.* Comp. Rom. vii. 18. Syr. ܠܐ ܡܫܟܚ ܐܢܐ So Gen. xliv. 34; Numb. xi. 11; Judg. xxi. 14; Prov. ii. 5, &c.; where, not merely *to find,* but *to arrive at* (comp. Arab. مَضَى), *secure, effect, make one's own,* &c. is rather the sense of the verb.

26. אוֹר כִּי יָהֵל. Lit. *The light,* or *luminary, when it shone.* In Gen. i. 16, הַמָּאוֹר הַגָּדוֹל, *the great luminary.* See also Ps. xxxvii. 6; Prov. iv. 18, where אוֹר, apparently signifies the same thing. I may be allowed here, by the way, to notice an argument often adduced by infidels against

the Biblical account of the creation. How, it is asked, can it be said that *light* (אוֹר) was created on the first day, when it appears that the sun did not exist before the fourth? I answer, philosophers have made up their minds that the disk of the sun is not a luminous body in itself; and that the light which it disperses is a merely luminous substance floating about it. And if this be true, then might *this light* exist independently of the sun's disk, or of any other similar body; and, therefore, might have afforded its beams to the new creation any length of time before the sun's disk existed. The objection, therefore, is worth nothing to infidelity. *Ib.* יָהֵל seems here to be put for יְאָהֵל, Gram. Art. 87, 5, 72, אָהַל being used in the sense of the cognate הָלַל. See the Arab. أَهَّلَ, and chh. xxv. 5; xxix. 3. *Ib.* יָקָר הֹלֵךְ. Lit. *Preciously*, i. e. *gloriously, walking on.*

27. וַיִּפְתְּ. *And it is relaxed*, i. e. *tempted, deluded.* Apoc. for יִפְתֶּה, and consequently marking an ἀπόδοσις. Gram. Art. 233, 3. In Gen. ix. 27, we have this verb apocopated in the Hiphḥil form, viz. יַפְתְּ, which, I think, has been entirely misunderstood. It has been usually translated "*dilatet*," &c., a sense quite foreign to this verb. It ought to be, *Let God*, or *God doth, pronounce Japhet deluded, deceived, i. e.* idolatrous. Then follows, וְיִשְׁכֹּן, and He, *i. e.* God, shall reside in the tents of Shem. The prediction therefore goes to affirm, that Shem only shall retain the true religion; the other two brothers be reduced to idolatry and servitude. Comp. the Arab. فَتَّنِي, and فَتَأَ. *Ib.* וַתִּשַּׁק. *And my hand kissed.* Arab. نَشَقَ, *fixa inhæsit*, &c. i. e. *adhered to* לְפִי *my mouth.* That the adoration of the heavenly bodies is here had in view, there can be no doubt. Job resided in a neighbourhood in which idolatry of this sort most probably commenced; Babylon being emphatically termed *the mother of harlots*, i. e. of spiritual fornication, which was idolatry. He might well, therefore, excuse himself from having participated in such practices. See my Sermon on the Sabbath. This is a sin to which the Jewish nation was ever prone, and against which they were, therefore, constantly warned. See Deut. iv. 19; 2 Kings, xxiii. 5, 11, Ezek. viii. 16. The Arabs have a proverb to the same effect, given in Erpenius's Arabic Gram. Centur. I. Num. xxxviii. which is this: إِحْتَذِرْ مِنَ النَّظَرِ فِي شُعَاعِ ٱلنُّجُومِ, *Take care of looking at the splendour of the stars.* That the hand was applied to the

mouth in adoring these bodies (hence the word), is well known to every reader of the Latin and Greek writers. "*Inter adorandum*," says Pliny, Nat. Hist. xxviii. 2, "*dexteram ad osculum referimus, et totum corpus circumagimus.*" So Minutius Felix in Octavio, cap. ii. "*Cæcilius, simulacro Serapidis denotato, ut vulgus superstitiosum solet manum ori admovens, osculum labiis pressit.*" Other illustrations will be found in Rosenmüller, &c.

28. This verse I consider as parenthetical, and as intended strongly to mark the sin just adverted to. *Ib.* עָוֹן פְּלִילִי. Lit. *A judicial iniquity, i. e.* cognisable by the judge. The sense will be just the same, whether פְּלִילִים, in the state of apposition, as in vr. 11, or פְּלִילִי the relative noun, in apposition be taken as in this place. The vowels of עָוֹן certainly mark the state of apposition in both cases; and hence Dathe supposed that, in the former, עָוֹן ought to be written. But these are questions of small importance; the sense is the same in either case. *Ib.* כִּי־כִחַשְׁתִּי. Lit. *I should have withholden, i.e.* due praise, service, or the like: which is equivalent to denying. *Ib.* מִמָּעַל. Lit. *From above*, *i.e.* who is above, or most high. See Noldius, p. 462, under "*Adjectiva.*" The discourse now proceeds as before.

29. וְהִתְעֹרַרְתִּי. *And became excited*, or *stirred up*, *i. e.* with delight, when evil overtook him. On מָצָא, see vr. 25, above.

30. We have here again a parenthesis, given as before, to qualify the matter under consideration. חִכִּי. Lit. *My palate* as being the place of *taste*, when the mind is evidently meant. *Ib.* לִשְׁאֹל בְּאָלָה. *To call for a curse.* As ܫܐܠ signifies, in Syriac, one *seeking*, or *begging for*, the peace of another, *i.e.* saluting him, Rom. xvi. 22, &c.; so here, לִשְׁאֹל בְּאָלָה, *to call for a curse*, is to curse any one. The expression is more Syriac or Chaldaïc, than Hebrew.

31. אִם־לֹא וגו׳. *If the men of my tent*, &c. The two negatives here seem to create some obscurity. My view of it is this: Job here calls his household to witness, that they had never during his prosperity, uttered one hard speech against him, having had no cause for doing so. I take אִם, as generally used in this context, and the לֹא following, as a direct negative to אָמְרוּ. In the next place, מִבְּשָׂרוֹ וגו׳, *of his flesh*, &c. to be a sort of prayer expressing the wish that they may never become so ungrateful, as to cause so good a

master any such uneasiness as might vex and wear him out. *Not filling* themselves *with his flesh* is, therefore, hyperbolical here. Comp. xiii. 14; xviii. 13; xix. 20, 22; Eccl. iv. 5; Ps. xxvii. 2. Then, in proof that he had not offended against the laws of hospitality, which might have been a cause of complaint against him, he asserts by way of parenthesis, that no stranger ever presented himself, to whom his doors had not been thrown open. Ikenius's solution of the difficulties of this verse will be found in Rosenmüller. To me, however, it is most unsatisfactory. Chrysostom, as cited by Rosenmüller, was not far from ascertaining the true sense of this passage. See too the Chald. and Syr. *Ib.* לִין גֵּר. *Lodged not the stranger.* This sort of hospitality,—always highly prized by the Arabs,—is often mentioned in the Hamāsa or ancient war-songs of the Arabs, *e.g.* where we have the very word, *i.e.* جار—

وَمِنْ تَكَرُّمِهِمْ فِي ٱلْمَحْلِ أَنَّهُمْ لا يَعْلَمُ الجارُ فِيهِمْ انه الجارُ

*And of their honouring* (me), *it was such that the stranger was not known among them, as the stranger.*

The scholiast tells us, their habit was such, that no one would suppose the person so greatly honoured was a stranger, but one of their own people. His words are: اي يجرونه مجري انفسهم حتي يقدر انه منهم ... فان كلّ من راٰه قدّر انه منهم لاكرامهم له. See, too, the verses immediately following; Freytag's Hamāsa, p. ١٤٩: see also p. ٥٢٩, where we have similar examples.

33. אִם־כִּסִּיתִי. *If I concealed,* &c. This contains a manifest allusion to Adam's endeavouring to hide himself from the Almighty, Gen. iii. 8, and by that means to conceal his transgression; which Job ranks among the things that call for severe animadversion; for, in fact, they treat God as a child. The next verse appears to me to contain a general ἀπόδοσις, perhaps, to the whole of the foregoing suppositions.

34. כִּי אֶעֱרוֹץ. *Surely I should fear.* This usage of אִם, in the πρόδοσις, and of כִּי, in the ἀπόδοσις, has been noticed by Schultens on this place, as well as on ch. viii. 6; xxxvii. 20. The same force is given to this particle by Noldius in this passage, as well as in many others. Concord. Part. p. 368, § 4, "*Certe, omnino.*" *Ib.* רַבָּה, I take adverbially, *greatly,* and construe it with the preceding verb. הָמוֹן might, however, have been put to signify *tumult* here; and the meaning

be, Had I acted thus avariciously, tyrannically, and cruelly, I might well have feared the indignation of my countrymen, who might have been disposed to rise tumultuously, and drive me out of society. Comp. Gen. xix. 4–11; and ch. xxx. 5. That this was not unusual with the Arabs of these parts, is clear from the testimony of Diodorus Siculus, lib. iii. § xlvi. who says, Εἰ δὲ μὴ, γίνονται λιθόλευστοι ὑπὸ τῶν ὄχλων, κ. τ. λ. "Si contra egerint," *i. e.* their princes went out of doors, contrary to the ancient custom, "plebs lapidum conjectu . . . eos obruit."

35. מִי יִתֶּן וגו׳. Lit. *Who will give to me a hearer* (שֹׁמֵעַ) *for me? i. e.* as usually taken, O that I had a hearer—some one to grant me a hearing! Still the passage might mean—and I think it highly probable that it does so—O that He (God) would hear me! *i. e.* חוּא שֹׁמְעַ לִי, or שָׁמֵעַ לִי. It is then added, for the greater emphasis, הֵן תָּוִי וגו׳, *Behold, my desire*, &c. This sort of *prolepsis*, *i. e.* anticipation of the nominative is not uncommon in this book. See ch. xxiii. 3, 16, &c. It is occasionally omitted, ch. xxvi. 6–14. The sentiment otherwise obtained is, I think, altogether unscriptural. *Ib.* תָּוִי. *My desire*, for תַּוִּי, perhaps. It has usually been supposed that this is a contraction of תַּאֲוָתִי, from the root אָוָה. I rather think it has been derived from a cognate root of the form תָּוַו, contr. תָּו: for we still have in the Arabic تَوٌّ, *unicus, simplex*, &c. *Homo nec hujus, nec alterius, vitæ res curans.* Hence the phrase, جَاءَ تَوًّا, *venit cum certâ, simplicique intentione, ita ut ipsum nulla res à viâ averteret.* הֵן תָּוִי would then mean, *Behold*, or *this* is *my sole and simple object, i. e.* wish, desire. In the Æthiopic, too, we have the cognate ፀተወ, *arsit:* a term, in most languages, used for strong desire. In the Heb. תָּוָה, *pœnetuit, doluit.* In the Arab. تَوَيَ, *periit:* a word also similarly used. Jauhari, moreover, gives التَّوَيُ, as equivalent to مَقْصُورٌ, *wanting, falling short of:* هَلَاكُ ٱلْمَالِ, *loss of wealth.* I cannot help thinking, therefore, that there is better authority for this rendering, than the mere supposition that the word is an abbreviation, as noticed above: and sure I am that it suits the context much better than any other hitherto proposed.

*Ib.* וְסֵפֶר. *And a book, account, indictment*, or *count*, &c.; that is, Would that God would attend and give judgment,

and that mine adversary had written out at length all *the counts* he could number against me. I believe therefore that the "*aut*," *or*, of Rosenmüller, &c. is incorrect. This, as remarked in the Introduction, is sufficient to shew that writing was in use in the days of Job.

36. אִם־לֹא וגו׳. *Would I not*, &c. אֲשָׂאֶנּוּ, *consequently have carried it.* I take the epenthetic נ, in this and the following verbs, to intimate a consequence with some emphasis. Gram. Art. 235, 3. *Ib.* עֲטָרוֹת. Lit. *Crowns:* properly perhaps Διάδημα. Peculiariter dictum fuit de regio redimiculo capitis; fascia videlicet quædam (à Δέω *ligo*). From the expression *bound*, one would suppose that the wrapping round of a turban were rather meant, than a crown. Besides, it is a practice in the East to carry papers, as letters, &c. in the foldings of the turban. Comp. Deut. vi. 8, 9; xi. 18, 19. All that is meant by such expressions is, that these writings should always be at hand, and hence ever present to the memory: not as the Jews superstitiously interpret the passages, literally bound about the head. The same is true of the words here in Job. The patriarch means to have it understood, that should a real charge be made out against him, none would be more ready both to consider it, and to lay it before the judge, than he would; and, vr. 37, to recount in his presence all its particulars. This part of the discourse being concluded, Job again resumes his former style, viz.

38. אִם־עָלַי וגו׳. *If against me*, &c. *i.e.* If my neighbours have generally cried out of my injustice, or the cultivators of the soil have been reduced to lamentation through oppression (where יִבְכְּיוּן seems also to intimate *prayer:* comp. ch. xxx. 25, paral. תְּזַעֲק); or if I have set at nought, literally *puffed at*, הָפַחְתִּי, its lords, *i.e.* as the system was then feodal, — at those who held the land under the prince, whether myself, or others. Then comes the ἀπόδοσις to this, viz.—

40. יָצָא הוֹחַ. *Thorns* would generally *proceed forth*, *i.e.* of it. According to Celsius, Hierobot. par. i. p. 477, &c. the second of these words signifies the *Prunus sylvestris*, — a bramble not unlike our common hawthorn. *Ib.* בָּאְשָׁה. This, par. ii. p. 199, &c. he makes equivalent to the *Aconitum* of the Latins. See my Dictionary sub voce. *Ib.* תַּמּוּ. *They are finished*, &c. *i.e.* The discussions, or words, of Job *with* his friends: not absolutely *his words*, for he speaks again in ch. xlii. 1, &c.

## CHAPTER XXXII.

2. אַף וגו׳. *The anger of Elihu.* "*The wrath*" is too strong a word. All that is meant is, that Elihu was so excited and warmed with the question, and the erroneous manner in which he thought it had been treated, that his conscience would no longer allow him to be silent. The prophets occasionally express themselves much in the same way. Comp. Ps. xxxix, 4; Jer. xx. 9. Tarafa has, in his Moallakat poem, vr. 40, an expression equivalent to this, viz. وجاشت اليه النفس, which Reiske well renders by "*pectore bulliente.*" Reiske's edit. p. 19. That this Elihu, being *a Buzite*, was a relation of Job's, has been shewn in the Introduction. *Ib.* מֵאֱלֹהִים. *With God;* lit. *from God:* but as this form of expression is often used in a sense equivalent to our *more than*, or *rather than*, it has generally been so taken here. It may be doubted, however, whether this is the sense of our author. That God is just, both parties have allowed; and they have even argued that this cannot be said of any man whatsoever. How then it can here be said that Job made himself *more just* than God, I am unable to discover. But, that he considered, and even declared himself, just, as to the matter at issue, in God's estimation, is every where apparent; and against this it was that his friends disputed. The real sense of the passage, therefore, seems to be this: *Because he declared himself just from*, or *with God.* So Numb. xxxii. 22, נְקִיִּם מִיהוָה is not, *more pure than* Jehovah; but *pure from Jehovah, i. e.* considered so *by him*, or *with him.* Comp. Jer. li. 5. In such cases מִ, or מִן, may be considered exegetically as equivalent to עִם, *with.* See Job, iv. 17; ix. 2; xxv. 4; xxvii. 13. The Arabs would say, in such a case, مِنْ عِنْدَ ٱللّٰهِ, and the Persians, اَز جَانِبِ خدَا. See Proleg. I. § xii. ¶ viii. to Mr. Bagster's Polyglott Bible.

3. מָצְאוּ מַעֲנֶה—לֹא. *Found not an answer, i.e.* came not to the point, succeeded not in their answers. See ch. xxxi. 25, 29, above. *Ib.* וַיַּרְשִׁיעוּ. *They declared* (him) *wicked, condemned* him. See Gram. Art. 157, 6.

4. חִכָּה וגו׳. *Had waited for Job's words; i.e.* He waited in order to address Job on the subject of his assertions. אֶת־ here, therefore, may be said to mark אִיּוֹב, as the object

of the transitive verb חִכְּה: and ב to shew that his words were the things he should consider. אֵת and ב here, therefore, mark the variety of influence exercised by this verb on the different subjects following. Gram. Art. 228, 5; 229, 3, 4. *Ib.* כִּי זְקֵנִים. *Because elders*, &c.; *i.e.* Elihu waited until the three men had done because of their age, in order that he might consider Job's words. *Ib.* מִמֶּנּוּ וגו׳. See ch. xxx. 1.

5. וַיַּרְא .... וַיִּחַר. *So he saw* .... so *became hot*, accordingly. Gram. 233, 3.

6. וַיַּעַן. *Then answered*, &c. Also apocopated, and for the same reason. *Ib.* צָעִיר אָנֹכִי לְיָמִים. Lit. *I am small, as to days: i.e.* am inexperienced. It has been shewn, that by the term *days*, *time*, is not only meant *time*, but also *events* taking place in time. See ch. xxvii. 6. *Little as to days* is, therefore, *i. q. inexperienced:* the exegetic sense evidently intended here.

*Ib.* וְאַתֶּם יְשִׁישִׁים. Lit. *But you very substantial: i.e.* are great, have acquired much information, experience, influence. It appears to be a reduplication of יֶשׁ, *substance, being*. Arab. أَسَّ. *Fundamentum* et *principium rei*; أَسَسٌ, *id.*; يَسَّ, *processit*; أَشَّ, or يَشَّ, *exultavit*. Cogn. שָׁבִי and שָׁבִיב, *voluit*; שָׁבִיב, *res*. *Ib.* זָחַלְתִּי. *I tarried*. Arab. زَحَلَ. *Declinavit, tardo fuit incessu* camela.—"Sed recte Nachmanides observavit, esse illud pro דָּחַלְתִּי, *timui*, positum, ex literarum ד et ז permutatione."—Rosenmüller. It is curious enough to remark, that, when once an absurd interpretation is started, with how much pertinacity it is adhered to. Suppose we now so take this passage, we shall then have דָּחַלְתִּי וָאִירָא. *I feared, and I feared!* For the last verb, our version has *durst*; but in the margin, *feared*. *To dare*, however, or *not to dare*, is a thing very different from *fearing*. Again, we have פחד, as well as ירא, in use in this book: but in no case, if we except this presumed one, have we either דחל or זחל. Nor again, even in the Chaldee or the Syriac, have we ever, to the best of my recollection, זחל used for דחל. Why then are we here to have recourse to a change in the letters of this verb, when a very good sense is afforded without it; and when usage will really justify no such thing? Rosenmüller tells us, indeed, that the Syriac version so has it. But this is not true. The Syriac has ܕܚܠ ,ܙܚܠ, where it cannot be proved that the first of these verbs is really the

translation of the first of the two in Hebrew; this version never being so slavishly literal as to warrant any such assumption. But, if the second is, viz. ܙܥܬ, then, I say, this does not necessarily mean *I feared*, but *I was moved, agitated, unnerved*, or the like. So the Arab. فَزِعْتُ, which the זחל above would very well bear. "Hieronymus," he adds, ... "junctim reddit: demisso capite timui." I remark, the *demisso capite* here given is not a bad translation זָחַלְתִּי, in the sense of *declinavi, recessi*, or the like. The LXX. similarly render it ἡσύχασα, *silui*. The translator of the Targum has *dubitabam*. Neither the *exigentia loci*, therefore, nor the usage of the language, nor the authority of the versions, will bear out the "*Recte observavit*," &c. of Rosenmüller here. מֵחַוֹּת. Lit. I was scared *from shewing, proving, demonstrating, my knowledge* on the matter. Syr. ܚܘܘܝܐ. *Demonstratio*.

7. יָמִים וגו׳. *Let* days speak: *i.e.* by meton. *the experience* acquired in time.

8. אָכֵן וגו׳. *Surely*, &c. A direct recognition of the existence of the human soul, and of its origin (see Gen. ii. 7), as well as of the prior existence of that scripture. *Ib.* תָּבִינֵם. *Gives them intelligence: i.e.* the power of ratiocination, investigation, of entertaining hopes and fears, as to futurity: and in which man differs altogether from the inferior animals of creation. See ch. xxvi. 4.

9. לֹא־רַבִּים. *Not many*, &c. "רַבִּים," says Rosenmüller, "sunt *magni*, honorati, ut Esth. i. 8," &c. So our Auth. Vers.: "Great men are not *always* wise, *neither*," &c. If no good sense could be extracted from this passage, without the insertion of so many explanatory words, then indeed might this be allowed. Besides, this rather goes to deny the sentiments just propounded, which take for granted that the aged are experienced, and therefore entitled to reverence at least. The "*always*" of the Auth. Vers., and "*semper*" of Rosenmüller here, are unjustifiable. All Elihu seems to say is, I know that wisdom is not the privilege of the many, although I still allow it generally is of the aged. On this last account, I was unobtrusive and silent. But, as I have seen in this case (vr. 3) that the aged have failed, *Therefore I said*, &c. After what immediately precedes, however, לָכֵן, vr. 10, is better translated by *Nevertheless*. See Noldius, p. 434, § 6. And generally let it be observed, that upon applying the particles to the places to which they really

refer, they are rarely found to have more than one signification: it is only when we lose sight of the real construction of passages, or cannot in a translation refer them to their real antecedents, that we are driven to the extremity of making for ourselves the host of meanings usually ascribed to these little words. See Gram. Art. 241, 18. The Arabs say, لَوْ كَانَ ٱلنَّاسُ كُلُّهُمْ عِقَالٌ خَرِبَتِ ٱلدُّنْيَا. "*Si omnes homines saperent, desereretur mundus.*" And again: طُولُ ٱلتَّجَارِبِ زِيَادَةٌ فِي ٱلْعَقْلِ. "*Longitudo experientiæ* augmentum est intelligentiæ."—Sententiæ Arab. Erpen. xviii. xix. Which appear to me not to be very far removed from the sentiments of Elihu, as found in this place.

11. הוֹחַלְתִּי. *I waited* (r. יחל). Comp. vv. 4, 6, and the notes. *Ib.* עַד וגו׳. *During your considerations: i. e.* until they had been brought to a close. *Ib.* עַד־תַּחְקְרוּן. Lit. *Until ye had thoroughly examined.* מִלִּים. Lit. *Decisions; i. e.* the sentiments delivered by Job.

12. וְעַדֵיכֶם וגו׳. If this be the true reading, the ellipsis may perhaps be thus supplied: וְעַדֵי־הִבְרֵיכֶם אֶתְבּוֹנָן. *So during your words I considered,* &c. The Syriac version, however, gives ܘܠܣܗܕܘܬܟܘܢ. *And to your testimonies;* as if וְעֵדֵיכֶם, *And your testimonies,* was the reading of his copy. One of De Rossi's MSS. too, seems to have retained this reading from its original writer. It certainly is more suitable to the context than the other.

13. פֶּן־תֹּאמְרוּ. *Seeing ye say,* or *may say,* &c. Noldius makes this a particle signifying *doubt,* and derives it from the root פון. Nothing, however, can be more questionable than the supposition that such a root ever existed; or, if it did, that the sense he attaches to it belonged to it. The word אֶפְוָנָה, on which all this rests occurs only once, viz. Ps. lxxxviii. 16; and there, nothing can be more doubtful,—not to say unsatisfactory,—than the sense usually ascribed to it. My impression is, that פָּנָה is the root of this particle, and that we have here a segolate noun פֶּנֶה; and, dropping the ה, as the grammar requires, we have פֶּן, *seeing,* or the like; which sense, I think will, making due allowance for idiom, suit every place in which it is found. *Ib.* מָצָאנוּ וגו׳. *We have found, discovered,* חָכְמָה (*by*) *wisdom:* or, taking this last word abverbially, *we have wisely discovered:* which seems to me to be just the vain assumption, against which Elihu

wished to contend. *Ib.* אֵל וגו׳. *God*, &c., contains the common conclusion of these three disputants. Elihu seems to say, I propose to give my answer, *lest* it should generally be believed that these three men have succeeded, as they would have it believed they have.

14. עָרְכוּ. *Arranged*, or *opposed*, as in battle-array, &c. *Ib.* מִלִּין. I take this word here, and אִמְרֵי, to signify much the same thing: for, as *conclusions* is rather the force of this word (see ch. xxiv. 24, 25), so אֲמָרִים may also signify either *words* only, or *the arguments* made up out of them. This sort of recourse to metonymy is very much in use among Oriental writers, and among none more frequently than those of the Scriptures.

15. חַתּוּ וגו׳. *They were confounded*, &c. Arab. حَثَّ. *Defluxit, et diffusus* fuit. The Hebrew word is used to signify the breaking up of an army by battle, or of a people by war, &c. Isa. viii. 9, &c. Elihu seems here to turn from the three disputants, and to address himself to Job and the bystanders; which will account for the change in the style.

17. חֶלְקִי. Lit. *My portion*, or *part*; which I take to signify here, *in my turn*, or *on my part*: *i. e.* Having waited for his seniors, and their answers proving useless, Elihu now claims attention, that he may, *in his turn*, endeavour to place the question at issue in its true light.

18. מָלֵתִי מִלִּים. *I am filled*, &c. On the loss of א in מָלֵתִי, for מָלֵאתִי, see Gram. Art. 72. On the force of מִלִּים, see vr. 14, &c. above. *Ib.* הֲצִיקַתְנִי וגו׳. *It constraineth me*, &c. This is a recurrence to the sentiments with which Elihu commences. See vr. 1, &c. above.

19. כְּיַיִן וגו׳. *Like wine*, &c.: *i.e.* the state of perturbation or fermentation, which takes place with new wine in skins that have no vent. כְּאֹבוֹת. *Like new-wine-skins*, חֲדָשִׁים. Not *new skins*; for these would stretch, not burst: but skins into which new wine had *recently* been poured, and hence *new* in respect to the use made of them. So Virgil, as noticed by Aurelius Victor, in the passages, "Primus ab ætherio venit Saturnus," &c., and "*Primusque Machaon*;" not because Saturn had first come to Italy, or Machaon had first left the Trojan horse, but because both were first, or leading men, in some other respects.—Origo Gentis Romanæ, cap. i. See also Matt. xi. 17, 18. *Ib.* יִבָּקֵעַ. *It is torn, rent*, &c.: *i.e.* My bowels now suffer the violence and pain attendant on such action.

20. וְיִרְוַח־לִי. Lit. *And it shall relax me*, or *give me relaxation*. Rosenm. "*Ut respirem;*" which is not correct.

21. There is a manifest opposition here observable in the use of the terms אִישׁ and אָדָם; which I have endeavoured to keep up, by translating the first *the respectable*, and the last *the mean*. The writer's intention is I think, clearly this: Let me neither shew favour to the powerful, nor yet cajole the vulgar: expedients usually had recourse to by corrupt disputants. On the use of נָשָׂא, with פְּנֵי, see the dictionaries, and supr. ch. xiii. 8. *Ib.* אֲכַנֶּה. Lit. *Let me call by other names: i. e.* call a man one thing when he is another. Arab. كَنَّى. *Appellavit sive signavit nomine per se significante* rem *aliam*. On the construction, see Gram. Art. 222, 4.

The Oriental practice of giving long and fulsome titles is too well known to need any thing beyond the mere mention of the fact; which, with the use of the verb كنى, Heb. כנה, is well exemplified in the following distich from the Hamāsa, Freytag's ed. pp. ٥١٠–٥١١—

أُكَنِّيهِ حِينَ أُنَادِيهِ لِأُكْرِمَهُ ولا أُلَقِّبُهُ والسَّوْءَةَ اللَّقَبَا

كذاك أُدِّبْتُ حَتَّى صار مِنْ خُلُقِي إِنِّي وَجَدْتُ مِلَاكَ الشِّيمَةِ الأَدَبَا.

*Whenever I address him I flatter, that I may honour him: but I use no low title. Thus have I been polished, until it has become one of my properties. Indeed I have discovered the wealth of the virtue of politeness.*

Of this character Elihu professed himself not to be, because he feared God. Schnurrer's suggestion to read אֵל, *God*, for אֶל here, is a mere refinement; nothing being more certain than that the usage of the particles is far from constant. Gram. Art. 229, 9, note.

22. כִּי לֹא וגו׳. *For I know not, i. e.* אֲכַנֶּה, that *I may flatter*, or how to flatter: lit. *I know not I may*, or *can flatter;* the latter verb being added in such cases by way of epanorthosis, or qualifying term, instead of the infinitive usual with us, although this is occasionally done in the Hebrew. See Gram. Art. 222, 4. *Ib.* כִּמְעַט. *In a short time, shortly, soon.* See Ps. ii. 12; lxxxi. 15; xciv. 17. אוּלָם, or וְאוּלָם, seems to be omitted by the ellipsis. Not unlike Joseph, Gen. xxxix. 9, Elihu spoke and acted with the fear of God before him.

## CHAPTER XXXIII.

1. וְאוּלָם. *But nevertheless*, &c.: *i.e.* Be this as it may, hear now, &c. See Noldius, p. 5.

2. פָּתַחְתִּי. *I have opened.* I take it however to intimate the enouncement, not of what Elihu had said,—for hitherto he had said nothing on the question at issue,—but of his intention to speak; and thence to be an instance of those venerable archaïsms so frequently found in the Bible, as, he lifted up his voice and wept, &c.

3. יְשֶׁר־לִבִּי. Lit. *The directness of my heart* (detur venia verbo): *i.e.* that which I consider to be directly the truth in this case. *Ib.* וְדַעַת, suppl. וְדַעַת לִבִּי. Lit. *The knowledge of my heart: i.e.* what I know, have experienced, and felt: which I take to be equivalent to our term *opinion*, or *conviction*. *Ib.* בָּרוּר. Adverbially, *purely, sincerely: i.e.* untainted with any thing which may obscure, or give a doubtful turn to my sentiments. This is intended to impress upon Job, that what he is about to hear will be the real suggestions of Elihu's heart.

4–8. This portion seems intended to give confidence to Job; the first verse of which contains something like an oath or strong asseveration, with an obvious allusion to the work of creation, as detailed in Gen. chh. i. ii. *Ib.* כְּפִיךָ. Lit. *According to thy mouth:* by a meton. for *thy words, enouncements*, &c. *Ib.* לְאֵל. *For God.* Auth. Vers. "In God's stead," and I am,—as thou hast said of all men,—formed out of the clay. Thou hast, therefore, nothing extraordinary to fear from me. I am very far inferior to God, whom thou hast invoked; but yet I can answer thy arguments. *Ib.* וַאֲכַפְּךָ. Lit. *Litter, pannier*, &c. Arab. كَافٌ, *clitellæ*. Cogn. אָכַף, *curvavit*. Syr. ܟܦ, *sedulus fuit*. Arab. وَكَّفَ, *imposuit jumento clitellas*. Syr. ܟܦ, *incurvatus est*. Arab. كَفَّ, *clausit astrinctis vinculis feram*, &c. See also كَفَأَ, ܟܦ, &c.

8. אַךְ וגו׳. Lit. *Thou hast said* ONLY, *i.e.* thou hast kept to this assertion alone; which would be ambiguous in English. I have, therefore, taken *surely*, with the Auth. Vers. &c. *Ib.* וְקוֹל וגו׳. Lit. *And the sound of* (the) *sayings I hear*, *i.e.* I seem still to hear these repeated assertions;

where אֶשְׁמָע has its absolute force as a present tense. Gram. Art. 231, 9.

9. חַף אָנֹכִי. *I am clean.* Syr. ܚܦ, *lavit, detersit,* ܚܦܦܐ, *frictio, lotura, detersio.* Chald. חֲפַף, *pexit, fricuit, lavit,* &c. Arab. حَفَّ, *concinnavit, circumcisâ orâ,* barbam mystacemve, &c. حَفَي, *id. Ib.* וְלֹא וגו׳. Lit. *Et non* est *mihi peccatum,* i.e. *I have no sin.*

10. הֵן תְּנוּאוֹת וגו׳. *Behold, heavy things,* &c. Arab. ناء (*r.* نوأ) *surrexit cum labore.* نَاءَ بِالْحِمْلِ, *assurrexit cum onere,* pec. *eo gravatus.* And morally, according to Jauhari, from the Koran, لَتَنُوءُ بِالْعُصْبَةِ, which, as El Farā says, means, تُثْقِلُهَا, *lies heavy on such persons*: and from the poet, تَنُوءُ ضَرْبَتُهَا, *i. q.* تُثْقِلُ ضَرْبَتُهَا, *her stroke was heavy.* And again, عِنْدِي مَا سَاءَهُ وَنَاءَهُ اَي اَثْقَلَهُ, *there is with me what injures him, and is heavy on him,* &c. Conj. iii. *certavit* cum alio, *se opposuit illi, adversando,* vel *gloriando:* which approaches very nearly to the sense required. Cogn. نَوَي, in conj. iii. *id.* Rosenmüller finds "*hostilitates*" out of this, which, although it is no Arabian acceptation of the term, is not far from the sense intended by our author. In all such cases, however, we want precision; and when the Arabs will supply us with a definite and good sense, this it is our duty to adopt. I object still more to Rosenmüller's comment here on the conduct of Job. His words are: "Hæc quidem non totidem verbis dixerat Jobus, imo ipse se immundum et peccatorem agnovit erga Deum, in cujus judicio memo justus reperiatur (ix. 2); fuit tamen omnino reprehendendus, ut nunc jure ab Elihu reprehenditur, quod plura in Deum effuderit temere, dum nimium suæ justitiæ defendendæ adversus socios erat studiosus, ac Deum quasi in jus vocaret," &c. He then cites chh. xiii. 23; xvi. 17; xiii. 10 (xxiii. 10?); xxix. 14, in proof of all this; and ch. xxxviii. 12, as exhibiting the Almighty saying the same thing. The whole however is mere mistake. Job no where justifies himself in the sight of God *absolutely.* All I can find is, his justifying himself in God's sight, from the *particular charges* brought against him. Nor does he any where call God into judgment, much less "tantum non de sede sua eum detrudere vellet ad sibi reddendam rationem,"

&c. All he calls for is, a just decision before God's tribunal, either by His affording an answer miraculously,—as it appears He did in the case of Rebecca's inquiry (Gen. xxv. 22)—or, by His so influencing those, whose business it was to judge, that the question might be fairly decided. That God reprehended Job in ch. xxxviii, is evident enough; but it is equally evident that this was not for his impiety, but for his ignorance and imbecility: and because he, professing to be truly taught, had not seen why these afflictions had been laid upon him. On the contrary, God approves of the sentiments of Job generally. See ch. xlii. 7. Surely it need not seem strange that Job's friends misunderstood him, when all the light of modern Germany has failed to apprehend his meaning. On vr. 12, indeed, Rosenmüller nearly gives the whole of this up. It is well worth remark, that this doctrine of justification by faith, however easy and simple it might seem to be, and really is, is nevertheless of all things the most frequently misunderstood.

11. יָשֶׂם וגו׳. *He putteth*, &c. See ch. xiii. 27.

12. הֵן־זֹאת וגו׳. *Behold* in *this*, &c. Or זֹאת may be taken adverbially, *thus*, and הֵן, like the Arab. إِنَّ, or Heb. אִם, *surely*, *since*, &c.; and then the translation will run thus: *Since thou hast thus done unjustly, I will answer thee*, &c.; where the epenthetic ן, marked by *dagésh* in the pronoun of אֲעַנְךָ, marks the *ἀπόδοσις*, or consecutive member. See Gram. Art. 235, 2; and Nold. sign. 4, 5, &c. *Ib.* יִרְבֶּה. *He is greater*, &c. that is, in His knowledge of justice particularly, in the wisdom of His plans, the arrangements of His providence; and in the exercise of power and goodness by which these are brought to effect generally. By this Elihu seems to intimate, that Job ought to have acquiesced in, and patiently to have awaited, the result of his misfortunes. But in this Elihu was, perhaps wrong. Every religious-minded man ought to be anxious as to how he stands with God, and particularly under circumstances of great affliction. One main object of this book is, moreover, to shew and to exemplify, the short-sightedness of men generally, under such dispensations as those of Divine Providence; and hence, as much to correct the notions of bystanders as to the afflictions of others, as to evince the blindness of the sufferers themselves, however good and intelligent they may otherwise be. As far indeed as Elihu's sentiments may go in recommending acquiescence in God's dealings simply, they are right; but not, as they urge a

similar acquiescence in the opinions either of self or of others, in this respect. And, it ought to be remembered, that it was from these that Job's questions arose, and against which his arguments were directed.

13. כִּי כָל וגו׳. *Because* (for) *all*, &c. This was really the cause of all Job's complaint. He could not see why his afflictions had been laid on him, when, in fact, they were intended to shew that God's grace was sufficient for him, and to propagate this doctrine to all posterity. In this respect Job was certainly ignorant, but not impious; which last is manifestly the drift of Elihu's reasoning to establish: and, although he set out by promising that he would not adopt the reasoning of Job's other friends, yet the truth is, he did essentially adopt it.

15. תַּרְדֵּמָה. *Stupor*. Here, perhaps, as in other instances, the *ecstasy* experienced by prophets and others in receiving Divine revelations. See ch. iv. 13.

16. אָז יְגַלֶּה וגו׳. *Then is exposed, laid open*, &c. *i. e.* deaf as men may be to the admonition of others, God finds occasions, either by dreams or by ecstatic visions, effectually to admonish them of their ways, and so to reclaim them. גָּלָה is, in general, opposed to the notion *of covering* or *concealing*: hence it is used to imply *carrying into captivity*, because this is often the consequence of being overcome—of losing such fences, fortifications, or the like, as would otherwise have saved a country from invasion. See Micah, i. 6. So Jauhari, اِجْتَلَيْتُ العِمَامَةَ عن رَأْسِي اِذَا رَفَعْتَهَا مَعَ طَيِّهَا عَن جَبِينِكَ, *i. e. I became laid open, exposed, as to the turban, from my head*; when you took it up with its folds from your forehead. And again, الجَلَا اِنْحِسَارُ الشَّعَرِ مِنْ مُقَدَّمِ الرَّاسِ, i.e. *El Jalā* is the failing of hair from the fore part of the head. Hence, as in Hebrew, الجَالِيَةُ, literally, *the exposure* (for the exposed), الَّذِين جَلَوْا عَنْ اَوْطَانِهِم, *those who are led captive from their countries*. Not as some lexicographers will have it, because a country is denudated of its inhabitants; for, in fact, no such notion is any where found attached to this verb, or to any word whatsoever descended from it. On its usage in this place, see 1 Sam. xx. 2; Ruth, iv. 4, &c. A sense not very dissimilar

belongs also to the phrase אָזְנַיִם כָּרִיתָ, Ps. xl. 7. See my Prolegomena to Mr. Bagster's Polyglott Bible, Prol. iv. § iii. ¶ xvii. "Desumpta est locutio ab eo," says Winer ed. Simonis, "ab eo *qui arcani quid* alterius in aurem insusurraturus, hanc, remotis capillis ... retegere et nudare solet." But this is all without foundation: *to lay open*, or *bare*, the ear, being all that the word can mean. *Ib.* וּבְמוּסָרָם יַחְתֹּם. *And sealeth* them *to their correction.* Schultens proposes, that the Arabic خَتَمَ, should be taken here instead of خَتَمَ, as formerly done, in order to supply the proper sense of the Hebrew verb. I must confess,—as these are manifestly cognate roots,—I can see no real advantage obtained by this. The first signifies *inspiravit*, *indicavit*; and in this sense is construed with بِ, ב. It also signifies *firmum* et *necessarium effecit*: *decrevit*, &c. The second, *signavit*, *obsignavit*, *conclusum*, *consummatum fuit* verbum, &c. Now, whether we say *He indicates*, *decrees*, &c. *their correction*, *i.e.* that which shall chastise and amend them; or, whether having opened their ears, *he sealeth* them *to their correction* (as in the New Testament, sealeth them to the day of redemption), *i.e.* fixes upon their minds something which shall lead to this, the sense will be much the same. In either case, the meaning must be, that by this means something is so effectually infused into the mind, as to end in the correction of the person. And here it is to be noted, as intimated above, that the term מוּסָר, like the English word *correction*, signifies both *punishment*, and by a metonymy, the *amendment* brought about by its means.

17. מַעֲשֶׂה, supp. מֵאָדָם מַעֲשֶׂה, as the corresponding terms in the parallelism require. Commentators generally take מַעֲשֶׂה here, in the sense of מַעֲשֶׂה רָע, *wicked work*, which to me seems rather too general for the context. Besides גֵּוָה, *pride*, occurring in the parallel, seems to suggest, that *work* meriting reward was the sense intended by the writer. To מַעֲשֶׂה רָע, in this sense I have no objection. Comp. Eccl. iv. 4. Nothing can be more obvious, than that man is throughout this book represented by all parties as unworthy of favour from God, and that it is from His goodness alone, that this is to be expected. A little lower down too, we are expressly told of an atonement for man; which is in perfect unison with this. I feel compelled, therefore, to take the term מַעֲשֶׂה in its true and proper sense, signifying *work*, or *working*, in the first place; and then, secondly

by a meton. as the *effect*, *due*, or *merit of work*, as in many instances פֹּעַל does. See Exod. xxiii. 16; 1 Sam. xxv. 2; Isa. xxvi. 12; Rom. iv. 2, &c. If I am told, as I probably shall be, by certain *à priori* reasoners, that this doctrine *could not* have been known at so early a day, my answer will be: It is not for me to determine what could, or what could not, be known at this period: all I have to do is, to inquire what the context of my author requires, either directly or indirectly; and, if it appear that he must have been acquainted with this doctrine, then I have nothing more to do, than to represent him as thus speaking? And, I here repeat it, If salvation is every where in this book looked upon as a gracious gift; then, as human nature was always what it now is, and human pride and assumption were just as obtrusive in those days as they are in these; there can be no good reason assigned why this word should not here have a meaning so frequently found in the writings of St. Paul, when speaking of the manner in which Abraham found favour with God: unless, indeed, it can be shewn, that human pride, arising from an assumption of merit in the individual, never opposed itself in those days to a simple faith and reliance on God's favour; which it is, perhaps, not very easy to do.

18. בַּשָּׁלַח. From the parallel here, in which we find שָׁחַת, and from the parallel passage, vr. 28, in which we have מֵעֲבֹר בַּשָּׁחַת, equivalent apparently to the מֵעֲבֹר בַּשָּׁלַח, found here; it seems extremely probable that שָׁלַח, and שָׁחַת, are used either in the same, or very nearly the same, sense. It will be seen by referring to chh. xii. 5; xiii. 27; xxx. 12; xxxiii. 11, that *to thrust* the feet aside (שלח), to cause them to totter, &c. signifies, on the one hand, the being reduced to weakness, poverty, &c. and made subject to contempt and injury; while, on the other hand, to confirm the feet, make them hard, or strong (Ps. xviii. 34), &c., signifies quite the contrary. I believe, therefore, that שָׁלַח is here used in the sense of thrusting aside, *injuring*, and hence *ruining*; which is certainly the sense of שָׁחַת; that is, שָׁלַח has reference to the means by which one is injured: שָׁחַת rather to the *ruin*, or *injury*, so inflicted. In this case, then, שָׁלַח is, by a metonymy, used for *injury, contempt*; &c., and not any *missile*, as generally supposed: nor do the passages referred to by Rosenmüller afford the least confirmation of that opinion, viz. ch. xx. 24; Ps. vii. 14; xci. 1. See too, ch. xxxvi. 12.

19. וְחוֹכֵחַ. *And he is he reproved, i. e.* this is one of

those means so generally misunderstood, by which it is the will of the Almighty to bring men to their senses; and this, according to Elihu's views, was the case with Job: affliction of this sort being his monitor. *Ib.* וְרוֹב. *And the pain*, &c. Usually "*And the multitude*," &c., which appears to me a very unnatural expression. To say that a man's bones are *a multitude*, is what I have never yet seen or heard in any idiom. I am led therefore to inquire, whether this word (רוב) may not be susceptible of some other meaning, more agreeable to general usage, and to the context in this place. In the Arabic رَأَبَ, I find, *divisum collegit: fractum consolidavit*, &c. In (روب) رَابَ, *crassum evasit* lac: *turbata, confusa, gravata fuit* mens. *Attonitus hæsit ob admirationem. Animo languenti fuit ob somnum.* These, I think, are all mere modifications of one original idea; viz. signifying *compounding* or *putting together*. Hence the significations of رَبَّ, Heb. רבה, רבב, &c. *great*, &c. In the next place, if we suppose this compounding to take place by agitation, as the churning of milk into butter; this latter notion may, from the lax use of language in primitive times, have been allowed to qualify the former; and, from this again, that *of contention*, have prevailed in ريب, ריב, רבב, or רבה, when used to signify "jaculatus est," &c. Hence, too, the ideas expressed in "*gravata fuit*," "*attonitus hæsit ob admirationem, animo languenti fuit*," &c. Jauhari has supplied us with the following adages, in which one part or other of this word is used. اَهْوَنُ مَظْلُومٍ سِقَآءٌ مُرَوَّبٌ, *the worst of buttermilk* is that *of the agitated churning skin*, *i.e.* of milk not thoroughly churned. By which, I suppose, he means, The worst decisions are those resulting from a purturbed brain. شَرِبُوا مِنَ الرَّائِبِ فَسَكِرُوا, *they have drunk of buttermilk* (half churned), *and are drunken*. Again, قَوْمٌ أَرْبَى is said to mean persons brought confusedly together, thoroughly wearied by travelling, and heavy with sleep. هُمُ الَّذِينَ اثخنهم السَّيْرُ واستثقلوا نَوْمًا. This last usage will bring us to that of the passage under consideration, viz. וְרוֹב עֲצָמָיו אֵתָן, *and the weight, perturbation, shooting-pain of his bones is violent*, *i. e.* on his bed. See also notes on ch. vi. 6. In the Syr. too, we have ܐܪܝܒ, *tumultuatus*. ܪܘܒܐ, *clamor, tumultus*. Cogn. Arab. رَبَا, *auctus fuit, in-*

*tumuit* equus: *anhelavit altiore spiritu: totus metu correptus, consternatus fuit.* Comp. رَبَأَ, and رَبَّ, and Syr. ܪܒ.

20. וְזִהֲמַתּוּ, for וְזִהֲמַתְהוּ, Gram. Art. 208. *Abhorreth it, i. e.* with a pleonasm of the pronoun. *Ib.* Art. 216, 1. Comp. ch. vi. 7; Ps. cvii. 18. Chald. זְהַם, *sorduit, inquinatus est.* Syr. ܙܗܡܐ, *fætor.* Arab. زَهِمَ, *fætuit.* In Pihel, *considers it stinking, i. e.* abhors it.

21. מֵרֹאִי. *From* the *sight.* רֹאִי, for רֹאֶי, form פֹּקֵד regularly becoming י. Gram. Art. 87, 4. *Ib.* וְשֻׁפּוּ *And they have been made to appear,* or *to be prominent,* as it is the case with those who have been long subject to disease. Arab. شَفَا, *apparuit* nova luna, &c. *imminuit* exitium, &c. Cogn. شَفَّ, *auxit: extenuatum fuit* corpus: *emaciavit,* &c. Chald. שְׁפַף, *comminuit, limâ rasit.* See cogn. שׁוף ܫܦ and شَافَ.

23. אִם־יֵשׁ וגו׳. *Surely* there *is, i.e.* putting the case as a fact; which is here supposed as certain and acknowledged. I take אִם here to imply asseveration: that is to say, although a man may thus be reduced by sickness, still there *certainly* is an angel or messenger interested in his behalf (עָלָיו), who, though God may have wounded and broken him, is ready to bind up and to heal him. *Ib.* מַלְאָךְ מֵלִיץ. *An angel, an intercessor.* About the meaning of the second of these words, there is but little dispute. It is allowed, I believe, on all hands to signify an interpreter, intercessor, mediator, or the like. It is on the term מַלְאָךְ, that the great difference of opinion is here found. And, as a particular religious doctrine seems, at least, capable of being extracted from the passage, interpreters have, as their tastes may have led them, written much in favour of their several views. The fairest way of proceeding would perhaps be, to inquire in what sense this term was used in times prior to those of our patriarch; for in that it would be most probably used in his times, and by him. In the first place, then, it occurs both in the singular and plural number; and is, beyond all doubt, intended to apply to *the angel,* or *angels,* of God, in a sense connected with the religious welfare of good men. See Gen. xvi. 7–11; xxi. 17; xxii. 11, 15; xxviii. 12, 13; xxxi. 11, 13; xlviii. 16. So also Exod. iii. 2; xiv. 19; xxiii. 20–23; xxxii. 34; xxxiii. 2, &c.; and we need not go to Babylon for this doctrine, as our

German friends would have us to do. In the second place, it is occasionally applied to men, but never, as far as I can discover, either before these times or after them, signifying strictly any *religious teacher*, or *teachers*. See the places in the Hebrew concordances. In many cases it signifies *the Angel Jehovah*, or *of Jehovah*; the *messenger of the covenant*; and the Leader, Protector, Teacher, and Redeemer of God's people; as in Gen. xxii. 11; xxxi. 11; xlviii. 16; Exod. xxiii. 20, 23; xxxiii. 2; xxxiv. 10. Comp. Isa. lxiii. 9; Mal. iii. 1; Job, xix. 25, &c. Now, as this term is no where used to signify *doctor*, *teacher*, &c., in a religious sense and as applied to man, it would be forced and unfair to give it that sense here; it would be doing a violence to the passage, which would be perfectly unjustifiable. It cannot, therefore, signify any such teacher here, notwithstanding the unanimity of modern German divines on this point. Nor, for the same reason, can Elihu be meant by it as such teacher. Besides, such an insinuation in him would ill become the modesty and apparent sincerity of his professions; not to insist on the arrogance it would evince in any one, thus indirectly to enounce his own virtues and dictatorial privileges.

If then this term cannot, according to Scriptural usage, signify any religious teacher among men, the only alternative we have is, to ascribe it to an *angel*, or *messenger*, of God. And, among beings of this description, Scripture, from first to last, affords us but one entitled to the term *Mediator*, or *Intercessor*, and who is, at the same time, a Teacher of divine things. And, as this mediator is here mentioned in connexion with the doctrines of redemption and atonement; things with which no other angel ever had any thing to do, and by virtue of which alone man is to be justified, and restored to his primitive purity and soundness; there consequently is but one Being, viz. our Lord Jesus Christ, to whom we fairly can apply it. To Him, therefore, I do apply it in all the latitude which these terms, both here and elsewhere, require. Nothing further need be added on the term מְלִיץ, except to notice a remark of Winer's, who tells us (Edit. Lex. Simonis) "*Ferver* appellant Persæ." I can find no such word used *in this sense* by the Persians; and, until Dr. Winer shall give us his authority for this assertion, I must treat his remark as unfounded. See ch. xvii. 20.

*Ib.* אֶחָד מִנִּי־אָלֶף. *One of a thousand, i.e.* a sort of person very rarely to be met with; and, in this sense, perhaps פֶּלֶא, *a wonder*, Isa. ix. 5. *Thousand* is often used in the Scriptures to signify a large indefinite number. See the

places in the concordances, and ch. ix. 3 above. Similar to this is the following passage of Ibn Doreid, Haitsma, p. 219, vr. 178—

أَلنَّاسُ أَلْفٌ مِنْهُمْ كَوَاحِدٍ وَوَاحِدٌ كَالأَلْفِ إِنْ أَمْرٌ عَنَا

*But as for men, a thousand of them are as one, and one as a thousand, if a matter distresses.*

That is, as I understand it, when distress happens to come on, look not to the many for help: one faithful person (but rarely to be found) is worth them all. The usage, too, is parallel to that in 2 Pet. iii. 8; and will serve to shew, that the term *thousand* is taken just as indefinitely in the Arabic, as it is in the Hebrew.

*Ib.* לְהַגִּיד וגו׳. *To declare*, &c. Lit. To bring before him his own righteousness, *i. e.* the means of obtaining it by a *ransom*, or *atonement*. יָשְׁרוֹ, form פִּקְדִּי. The pronoun here ought in strictness to be referred to מַלְאָךְ, not to אָדָם immediately preceding; it being a rule in all the languages of this family, to refer the pronouns to *the subject*, or *principal noun* preceding, with reference to the sense. See Gram. Art. 216, 12. In this case, לְאָדָם may be considered as a subordinate nominative absolute, to which the affixed pronouns (in vr. 24) will refer (*ib.* Art. 216, 16, 17). This consideration completely takes away the ambiguity, with which those who have been strangers to it have always been puzzled; and hence it will here supply the want of a pronoun equivalent to our—*own*, which otherwise the Hebrews have not.

*Ib.* לְאָדָם. *As it regards man*, or *as to man*. Gram. Art. 216, 15. It signifies but little, as to the exegetical sense, whether we say here *to man*, or *as to man*. In the latter case, the proposition certainly is more independent and general than in the former; and this I think the place requires, for reasons stated above. The Greek πρὸς is frequently so used in the New Testament; and, perhaps, much more frequently than commentators have generally been aware. יָשְׁרוֹ. *His righteousness*, *i. e.* the righteousness which this Mediator is empowered to give or impute to those who duly seek it; and thus, as a mediator between God and man, to make it out as their due, by means of the ransom so found, offered, and accepted.

24. וַיְחֻנֶּנּוּ. *So will He, i. e.* God, *surely favour him*; *i. e.* The Angel and Mediator mentioned in the preceding verse

pleading his cause; God who, as before, is supposed to sit in judgment, will favour or be gracious to man. I take the epenthetic נ here to indicate the consequence, *so will He accordingly be gracious to him, i.e.* to man. See Gram. Art. 235, 3; 175, 17. *Ib.* וַיֹּאמַר. *And will say, i.e.* God, who is here the judge, will give this sentence, viz. פְּדָעֵהוּ, *redeem him, i.e.* man, &c. "Ambiguum est," says Rosenmüller "an ipsius Dei sint, an vero internuntii," &c. I do not think any ambiguity exists here, as to the exegetical sense, which is every thing in passages like this. The very notion of an *intercessor* or *pleader*, necessarily supposes the existence of a judge, and of a person arraigned. In the former of these acceptations God is introduced at vr. 10, and is continued in some verses following. Judgment must, therefore, be His province; and, as this is manifestly the subject here, אֵל (vr. 14) must, necessarily be the nominative absolute to which the writer has recurred. Still, as all judgment is now, as it ever has been, delivered to this Mediator, I shall not object *exegetically* to his being considered here the judge, although I shall *grammatically* to any such construction. I agree with those who take פדע here in the sense of פדה, nothing being more certain, than that ע and ה are, in the Chaldaïc, frequently changed the one for the other. "Literarum ה, ח, et ע," says Rosenmüller truly, "permutatione nil Chaldæis usitatius; Aramæismos autem in hoc libro jam plures deprehendimus." But, if we take פְּדָעֵהוּ, *solve eum*, with Michaelis, and a few MSS. the exegetical sense will still remain much the same; we shall still have liberation from death through a Mediator, and by means of an atonement. On this use of the preterite, see Gram. Art. 236, 2. *Ib.* כֹּפֶר. *An atonement, propitiation*, or *expiation*, as obtained under the law by sacrifices, &c. And such propitiatory sacrifices Job (ch. i.) appears to have offered up for his children. Arab. كَفَّرَ, *expiavit crimen*: كَفَّارَةٌ, *piaculum*.

25. רִטְפַּשׁ. *He shall grow fresh*, or *moist*. Compounded of רטב, *fresh*, or *moist*, and פָּשַׁשׁ (*r.* פוּשׁ, *abundavit*, or פָּשָׁה (Arab. فَشِيَ, *dimanavit*), Gram. Art. 197, 3-8; that is, the body wasted by disease (vr. 21), and dried up with burning heat (ch. vi. 4; xix. 26, 27), shall now be restored. Comp. 2 Kings, v. 10. *Ib.* מִנַּעַר. *Than childhood, i.e.* than the flesh of childhood; shall become fresh and healthy.

26. צִדְקָתוֹ. *His righteousness, i.e.* God's righteousness, as the preceding construction requires. It is the office of

the intercessor, as *advocate*, to make this supplication; and this is probably intended here, — the person tried having nothing to do in this case. God then accepts the person so interceded for: he then appears joyful before Him, being pardoned, or justified by His grace. On the frequent change of the nominative here, see Gram. Art. 230, 11.

27. יָשֹׁר. Lit. *Acting, thinking*, &c. *justly* or *rightly*, *exhibiting righteousness concerning men*. I take this to be a noun of the form פָּקֹד, or פָּקוֹד; a sort of infinitive, occasionally used like the Latin gerund in *do*, as פָּקֹד פָּקַדְתִּי, *visitando visitavi*. Comp. Hos. iv. 2. The passage, if fully written, would perhaps stand thus, יָשֹׁר יְיַשֵּׁר עַל־אֲנָשִׁים וַיֹּאמֶר וגו׳, *He shall fully consider, pronounce right, as to men, i. e.* generally, *so that one shall say*, &c. Restored, as he would now be, to a sound state of body and mind, his first confession would be his own unworthiness and sin. His words would be, "*I have sinned*," &c. He would see his own crooked ways, that he had perverted justice and been iniquitous, וְלֹא שָׁוָה לִי, lit. *and no equity is mine, i. e.* I possess none. Comp. Ezek. xviii. 25, &c. Cogn. Arab. وَشَرَ, or أَشَرَ, *luxuriam reddidit*, &c. Rosenmüller takes שׁור, *intuens*, to be the root used here. But if this had been the case, we should have regularly had יָשׁוֹר, not יָשֹׁר. Besides, this sense very ill suits the passage, as every one must see.

28. We have here a repetition of the sentiment delivered in vr. 14. On this use of the pret. see Gram. Art. 236.

29. יִפְעַל־אֵל. *God doeth, performeth, bringeth to pass*. This seems to be the original of a passage which has been most grievously misunderstood. In the first instance, it has been imitated, Deut. xxxii. 28, in יְהוָה פָּעַל כָּל־זֹאת; in the second, Prov. xvi. 4, in כֹּל פָּעַל יְהוָה וגו׳, *Jehovah hath done, performed, all for His own purposes; so also (the) wicked* (do, perform, &c. all) *for the day of evil, i. e.* of misery. Not as the Autlr. Vers. has it. See too my Sermons and Dissertations, &c. p. lxiii.

30. לְאוֹר בְּאוֹר וגו׳. *To be enlightened with the light*, &c. where לְאוֹר is probably put for לְהֵאוֹר, infin. of Niphhal. So Rosenmüller and others. See Gram. Art. 73. *Ib.* הַחַיִּים. Not of *the living*, but *of life*; which is by far the most usual acceptation of this word. See Gen. ii. 7, &c., and affording a sense more conformable to the usage of Scripture. See John, viii. 12, &c. As some error seems to

exist, respecting the use of this word, it may be worth while perhaps to notice it here. Both Gesenius and Winer give חַי and חֵי as substantives, when used in the formula of swearing: חַי יְהוָֹה, and חֵי נַפְשְׁךָ. Gesenius inserts the verb "*est*" to complete the expression, and Winer proposes the particle ב, which he translates "*per*." Gesenius tells us too, that חֵי is the form for construction. But I want to know on what principle it is, that a noun, manifestly not a *segolate*, can vary from the form of חַי to that of חֵי, in consequence of the state of construction; and this in the one case, but not in the other? I know of no such principle; and I think he knows of none. Again, the term "*by*," "*per*," is a *Latin* form of swearing. No such form occurs any where in the Hebrew Bible. To complete the formula therefore by inserting ב, would be manifestly erroneous. And again, the *verb*, not the substantive, or adjective (unless, indeed, these be considered as verbs), is usually applied in the formula of swearing. The drift of which (formula) is, to institute a comparison amounting to something like this, viz. As surely, or certainly, as God *liveth*, &c. so surely, &c. is something else named in the latter terms of the oath, to come to pass. As to the variety observable in the vowels of חַי, and חֵי, all I can say is: I believe both forms to be perfectly equivalent; being only different ways of representing the same sound. See Gram. Art. 87, 3. It is to the ignorance and superstition of the Rabbins, that we owe all the nice, but silly, distinctions made on the variety of these forms; distinctions to which—I am sorrow to say—our German friends, notwithstanding all their modern light and discoveries, appear to be in perfect bondage. See note on ch. xxvii. 2. *Ib.* בְּאוֹר. *With the light*, &c.; that is, as noticed on other occasions, the *prosperity*, *blessings*, &c. of life, as opposed to the privations of misery and death.

32. חָפַצְתִּי צַדְּקֶךָּ. *I have desired, i.e.* and do now desire, *thy justification;* that is, not to justify Job in the sense of clearing him: certainly no such sentiment can be elicited either from the terms used, or the temper entertained by Elihu; but *to give him justice*, do him justice, or shew him fair-play. The epenthetic נ, expressed by the dagesh in דּ (Gram. Art. 175, 21), if possessing any corroborative power, as usually in the verbs, would here imply *entire justice*, or the like.

33. וַאֲאַלֶּפְךָ. *And I will teach thee.* This verb is rather Chaldee than Hebrew.

## CHAPTER XXXIV.

2. מִלָּי. *My arguments*, or *opinions*. See ch. xviii. 16; xxiv. 24, 25; xxxii. 14. This would suit this word in the next verse: but, as "*sentences*" (which are often proposed for arguments) seems to suit the context better, I have used that term.

3. אֹזֶן. The *ear*, must here mean the *experienced ear*; *i.e.* of the wise, &c., as mentioned above. *Ib.* וְחֵךְ. Lit. *And* the *palate*: i. e. *as the palate* discriminates between good and bad food. This sentiment is taken from Job's own words. See ch. xii. 11, &c.

4. מִשְׁפָּט, here, as in many other places, signifies *the decision* or *conclusion* to be arrived at. Arab. سَبِطَ. *Æquabilis fuit.* Cogn. سَبَّطَ. *Luto obduxit, reparavit*, cisternam. Syr. ܣܒܛ. *Æquabilis fuit* coma; ܣܒܛ, *deglabravit*. The leading notion seems to consist in *setting matters straight*; or, at least endeavouring, or pretending, to do so. Hence we have in the Æth. ሰበጠ: *Decepit, fefellit.* *Ib.* נִבְחֲרָה. *Let us then choose*: *i.e.* carefully select—after due trial had—our conclusion. On the power of paragogic ה here, see Gram. Art. 234. *Ib.* נֵדְעָה בֵּינֵינוּ. Lit. *Let us know, recognise, among ourselves*: *i.e.* Let us endeavour to entertain that candour which will enable us all to determine what is good (טוֹב) and right.

5. הֵסִיר וגו׳. *Hath caused to pass away*: *i.e.* hath laid aside and neglected: not "hath taken away." This is too strong.

6. עַל־מִשְׁפָּטִי. *Respecting, on*, or *concerning, my case*: *i.e.* the matter which I have to bring forward. Not, *on my decision*; for none had been made: much less, "*my right*;" which had been impiously to prejudge the matter without a hearing. *Ib.* אֲכַזֵּב. *Shall I lie? i.e.*—as in verbs signifying lying, generally, in these languages,—*state any thing short of the truth, keep back, withhold*, &c., and when used of inanimate things as waters, fruits, &c., *fail, deceive the expectations*, &c. So كَذَّبَ. *Fefellit.* Comp. ch. xx. 12, כחד, כחש. So "my lie," &c., Rom. iii. 7: *i.e.* my defective powers in fully stating the glorious truths of the Gospel. And so Job here, Shall I not fully state my case? He then goes on to say, that his wound is desperate, mortal, incurable, in language not unlike that used in Virgil: "Hæret

lateri *lethalis arundo.*" *Ib.* בְּלִי־פֶשַׁע. *Without transgression, i.e.* adequate, as one would suppose, to bring down so great a calamity. And in this Job was right: for it was not on account of an extremely sinful life that he was thus afflicted, as we learn from the first and last two chapters of this book. That he was a sinner, generally, he plainly allowed. Elihu therefore unwittingly misrepresents him in this place, and, so far, falls into the same error with Job's other friends. This may also be said of the three following verses.

7. וְאָרַח. Lit. *And takes* his *way: i.e.* accustoms himself. לְחֶבְרָה. Lit. *To accompany, herd with.* Comp. Ps. i. 1.

9. לֹא יִסְכָּן. *It profiteth not.* See ch. xv. 3. *Ib.* בִּרְצוֹתוֹ. Lit. *In his acceptance,* or *his being accepted,* &c. The English idiom will not allow of the addition of the pronoun here. I have, therefore, omitted it in the translation. These statements of Elihu seem to be taken from the following passages: ch. vi. 4, 24, 25; xiii. 18; xxiii. 10, 11; xxvii. 6; xxxi.

10. חָלִילָה לָאֵל. Lit. *Profane* be it *to God.* If we may rely on the accents, the final ה here is paragogic. If so, it may here also have a precative force, as in other cases. See Gram. Art. 234. Winer gives it the force of "*in profanum,*" as if it were the same with the ה in אַרְצָה, *terram versus,* &c. I greatly doubt whether this will apply to words of a verbal character. *Ib.* מֵרֶשַׁע. Lit. *From wickedness,* or *doing wickedly.*

11. פֹּעַל. Lit. *Work, performance;* but here, by a metonymy, the reward of work, &c. *Ib.* יִמְצָאֶנּוּ. Lit. *Shall He assuredly cause him to find: i.e.* bring upon him. On the force of the epenthetic נ, see Gram. Art. 235, 3. On מצא, see ch. xxxi. 25, 29.

12. לֹא־יַרְשִׁיעַ. *Will not condemn: i.e.* unjustly, as the context here implies.

13. מִי־פָקַד עָלָיו. *Who shall set in order against Him?* &c. Usually, "Who hath given Him a charge over the earth?" The question here is not on the creation, nor on any thing that might have preceded it; but on the folly of rebelling against God. But, as פָּקַד is found thus construed, and in a sense suitable to this place, viz. signifying to *set in order of battle,* or the like, I cannot help thinking that it ought so to be taken here. See Jer. xv. 3, &c. *Ib.* I take אַרְצָה to be equivalent to אֶת־אֶרֶץ, the form answering to the Latin or Greek accusative; the force of which is, *As to, with reference to,* &c. Gram. Art. 229, 8, 9. אֶל will occa-

sionally give the same sense, as הָעִירָה = אֶל־הָעִיר, &c. Gram. Art. 241, 17, note. The latter member is a mere amplification of the former.

14. אֵלָיו. *Upon him: i.e.* upon a person so doing. I might have written "*such an one*," in order to avoid the ambiguity necessarily attending a repetition of the pronoun *him*, when belonging to different persons. *Thy* רוּחוֹ וגו׳. *His spirit*, &c. It is of no importance here whether we refer the pronoun וֹ to God or to man, the exegetical sense being the same in the main. The Grammar, however, requires that it be referred to אֵל; *God* being the leading subject of the whole passage. Allusion is made to Gen. ii. 7.

15. יִגְוַע כָּל־בָּשָׂר וגו׳. *All flesh should expire*, &c. This is a manifest allusion to the general deluge. All flesh, it should seem, had then become corrupt, and was consequently opposed to God. The giants which were then on the earth had, as we are taught, set themselves in array against the Almighty. And the result was, *all flesh* (excepting one family only) *did expire:* the very words used by the historian of that event. See Gen. vi. 17; vii. 21. This, therefore, I take to be a citation from that history. *Ib.* וְאָדָם. *And man*, &c. See Gen. iii. 19, to which allusion seems here to be made.

16. וְאִם־בִּינָה. *And if* there be *understanding, discrimination: i.e.* If thou hast this, attend to my discourse, which is not only grounded on true wisdom, but has been so awfully exemplified in fact. St. Paul has a similar usage, Phil. ii. 1.

17. הַאַף שׂוֹנֵא וגו׳. Lit. *Doth even the hater of judgment bear rule? i.e.* Is God then who ruleth, a hater of judgment? וְאַם וגו׳. *Or wilt thou condemn the just and mighty One?* In this view, צַדִּיק, and כַּבִּיר, epithets very proper for God, answer to the nominative latent in יַחֲבוֹשׁ, in the preceding member. And the sense is, Either we must allow that He who governs the world hates justice; or else, that thou art at liberty to condemn Him who is both just and great. A dilemma from which, as Elihu seems to have thought, Job could not easily escape. The truth however is, Job had asserted neither of these things.

18. הַאָמֹר וגו׳. Lit. *Is it a saying*, or *assertion, for a king? i.e.* to be used against a king, &c. Then consecutively in a sort of climax, vr. —

19. אֲשֶׁר, for לַאֲשֶׁר. *For Him who accepts not? i.e.*

Much more for Him, who is so far exalted above kings and princes, as to be under no temptation whatever to favour them before others in judgment. *Ib.* וְלֹא נָכַר וגו׳. And *acknowledges not, recognises*, or *prefers not*. Pih. of נכר. *Ib.* שׁוֹעַ וגו׳. *Affluent, rich*. The most easy and obvious etymology of this word is to suppose the root to be יָשַׁע. Arab. وَسِعَ. *Amplus fuit*, &c.; the form פָּקוֹד, יְשׁוּעַ; and, eliding the י (Gram. Art. 76), we shall have שׁוֹעַ, *affluent*, &c. The lexicographers often put it under שָׁוַע, *vociferari*; with which it seems to me to have no connexion. Cognate roots are وَشَعَ, *tinxit* eum canities,—*ornavit*; وَشَّعَ, *sparsim excrevit*, &c.; شَعَّ, *radiatim sparsit*; شَوِعَ, *dispersa duraque coma fuit*; شَاعَ, *palam evasit*; شَاعٍ, *diffusus*. Syr. ܫܥ. *Expolivit*; ܫܚ, *linivit, lævigavit*, &c.: all containing some shade or other of the sense above given. *Ib.* כִּי־מַעֲשֵׂה וגו׳. *For the work*, &c. This assigns the reason why God is so much above courting the favour of princes, on the one hand, or oppressing the poor, on the other.

20. רֶגַע וגו׳. *In a moment*, &c. An appeal to fact, that the sentiment is true. *Ib.* וַחֲצוֹת. Lit. *And* (in or during) *the portioning of the night: i.e.* during the time of its watches. Interpreters have usually supposed this to signify the *middle* of the night: but nothing can be more certain than that the word does not signify to *bisect*, or *cut into two equal parts*. See Isa. xxx. 28, &c. It may, therefore, signify the cutting up into any portions whatever; such as the portions assigned to the different watches of the night. *Ib.* יִגָּעֲשׁוּ עָם. *Are a people troubled: i.e.* whether great or small. The Concordance here is logical. Gram. Art. 215, 11. Cogn. Syr. ܓܫܫ. *Cornu petiit*. *Ib.* וַיָּסִירוּ. Taking סור for the root, the form will be Hiphhil, and the sense *So they cause to pass away*, taken impersonally, equivalent to they pass, &c., or are made to pass. But if we take סיר, Arab. سَيْر, for the root, then the form will be Kal, and the sense direct, *they pass away*. אֲבִיר. *Mighty*, taken collectively, and construed logically, as before. לֹא בְיָד. *Not with hand: i.e.* No man, or men, performing this. The expression is adopted in Dan. ii. 34, in similar context.

21. אִישׁ. *Every man: i.e.* taken distributively, as this word often is; and here intimating both the classes just mentioned.

23. כִּי. *Therefore,* &c Nold. p. 369, *ideo*, propterea; Gen. xxi. 17; 1 Sam. ii. 25, &c. *Ib.* עַל־אִישׁ. Lit. *Upon man: i. e.* incumbent on him, or his duty. Comp. Esth. ix. 31; Neh. x. 33. So, I think, Ps. xvi. 2. טוֹבָתִי בַּל־עָלֶיךָ. *My good, i. e.* prosperity, or being prosperous, *lies*, or *is incumbent, by no means* (*as a duty*) *on Thee.* He had just said, *She* (*i. e.* his soul, or Zion, perhaps) *hath said of Jehovah, Thou art* supreme *Lord.* He then adds the passage just cited. This usage of the Arabic عَلَيَ is very frequent, *e. g.* عَلَيْكَ بِجَارٍ, *i. e. It lies upon thee for* (thy) *companion:* it is incumbent on thee to do him justice, and to avenge his cause; or, as the Scholiast words it, انتصفْ لجارك وانتقم له.—Freytag's Hamāsa, p. ٢١٩. See also the places cited in Castell, col. 2770. Golius is defective in this case. *Ib.* יָשִׂים. That *he should place*, supp. לִבּוֹ, *his heart, any more* לַחֲלֹךְ *to proceed* אֶל־אֵל *against God in judgment.* That is, the facts being such as I have stated, and Job having publicly opposed God's appointments; I now say, Let no man any more presume to do this. Rosenmüller may be consulted on the various methods had recourse to in interpreting this verse. Reimarus seems to have been the first who perceived that לִבּוֹ ought to be supplied after יָשִׂים, which Schnurrer and others have since adopted. My opinion is, that still the true sense had not been seen. I believe יָשִׂים refers to אִישׁ, and not to אֵל understood, for these reasons:—1. It seems to be nonsense to say, God shall no more place His heart upon man, to proceed against God in judgment. The question manifestly is on Job's impiety (vr. 17) and God's power and independence. I cannot see, therefore, in what way the sentiment so extracted can apply, much less can I in what way the term עוֹד is to be understood. Surely, the dispute now before us could in no way determine what course God should take; as He is confessedly superior to any such consideration. But, if we apply this to man, the drift will be obvious enough: viz. that Elihu urges it in consequence of the arguments he had just advanced. Besides, if God be said here to place His heart on any thing, the meaning must be, either in pleasure or displeasure: for, I think, this will be implied by the term לֵב. If *displeasure* be meant, then the term לֹא will negative this; which will be altogether opposed to the terms commencing the very next verse. But if *pleasure* be intended, and it be said that He will not again (עוֹד) do this

—implying that it had some time been done—then will the passage be altogether at variance with the sentiments of Elihu. The truth is, the phraseology here has been misunderstood; and the consequence has been, as might be expected, the passage has been divested of all propriety, applicability, and point. On the view now proposed, all will, I think, be obvious and quite easy.

24. יָרֹעַ. *He breaketh down*, or *to pieces*: r. רעע. *Ib.* לֹא־חֵקֶר. Lit. *Not inquiring*: *i. e.* He executes His purposes without allowing them to be inquired into in any way. And in this sense the passage agrees well with the preceding context. "Without number," gives neither the exact sense of the words, nor a meaning in unison with the context.

25. לָכֵן. Lit. *For thus, so.* Nold. sign. 1 and 4, p. 434. *Ib.* וְנָכִיר וגו׳. He *recognises, takes cognizance of*, מַעְבָּדֵיהֶם, *their deeds*, or *services*: *i. e.* repays them by cutting them off, as they had deserved. Usually, "*their works.*" עבד, however, signifies *to labour, serve*, &c., rather than *to work*, *i. e.* fabricate any thing. *Ib.* וְהָפַךְ לַיְלָה. Rosenm. "*Et convertit*, super illos, *noctem*, &c. In such cases, however, ל generally precedes the noun; otherwise it would stand as the objective case to the verb. I take the passage thus, וְהַכָּם לַיְלָה, alluding to what was said in vr. 20 just above; and as the verb וַיִּדַּכְּאוּ seems to shew.

26. תַּחַת. This word, evidently I think, belongs to the preceding verse, and ought not to have been separated from it: and so the Syriac and Arabic of the Polyglott take it. A similar blunder has been committed by the Masorets in Ps. lxxii. 3, 4, where בְּצָדָקָה, *in righteousness*, now ending vr. 3, ought manifestly to commence vr. 4.

*Ib.* סְפָקָם. *One, some one, claps* the hands at *them*, by way of derision. *Ib.* בִּמְקוֹם. Lit. *In the place of spectators*: *i. e.* where many see for the sake of example.

27. אֲשֶׁר עַל־כֵּן. Lit. *Since upon thus*: i. e. *Since*, or *because*, *they thus departed*, &c.

28. לְהָבִיא. *To bring*, &c. In all such cases, I believe, the second member,—although a parallel,—takes a different mode of construction: so here, וַצַּעֲקַת, &c., and apparently for the sake of variety only. For the same reason, perhaps, a leading preterite tense is almost universally followed by a present; and occasionally, *vice versâ*, a leading present will be followed by a preterite. And so in the vowels, חֲהָרִים for חָהֳרִים, &c. The beginning of this verse is elliptical. וְחַלֵּל, וְכָל־זֹאת, or some such prefatory terms seem necessary.

30. מִמְּלֹךְ וגו׳. Lit. *From ruling*, or *bearing rule: i. e.* as in the preceding verse, יַשְׁקֵט, *He causes to rest*,—hides his face, *i. e.* withholds his favour, and so takes away all opportunities, so that such cannot obtain rule:—which seems to be indirectly intended for Job. *Ib.* מְפֻקְּשֵׁי וגו׳. Lit. *From the ensnarings of a people*: *i. e.* subjectively, as in the preceding member. This applies to גּוֹי preceding, just as the other member does to אָדָם יָחַד.

31. הֶאָמַר. Lit. *The word*, *i. e.* the diction or address to be applied. See vr. 18 above, and Hos. xiv. 3. *Ib.* נָשָׂאתִי. *I have taken up*, *assisted*, &c. Ezra, viii. 36; ix. 2; Lam. iv. 16, &c. This seems directed against Job's assertions, ch. xxxi. 13, where he speaks of his own conduct towards the poor.—Rosenm. *I have borne my iniquity: i. e.* have suffered for it: which is most unsuitable to the place.

32. בִּלְעָדַי אֶחֱזֶה. The first of these words terminates with the vowels usual in the state of construction. If this be intended, the connexion must be with the verb following, or rather with its objective case understood: which is neither contrary to analogy, nor unusual in the Eastern languages of this family. Gram. Art. 224, 5. It may be translated thus: *The exceedings of*—*i. e.* things beyond—(what) *I see*: things which from my ignorance I cannot now see, and therefore do not understand; these, הוֹרֵנִי *teach thou me*. Imp. Hiph. of יָרָה. לֹא אֹסִיף. *I will not repeat*, &c., sufficiently explains the לֹא אֶחְבֹּל in the verse above; which is evidently intended to express conduct in itself sinful and bad. Elihu seems to say, a defence of this weak sort is not to be offered to God; who, as a just judge, can receive nothing short of perfect obedience.

33. הֵמֵעִמְּךָ. Lit. *Is it from with thee: i. e.* at thy command, or will. יְשַׁלְּמֶנָּה, *He repay it, render its retribution: i. e.* of something not yet mentioned; in which we have *an hypallage*, *i. e.* the consequent preceding its natural antecedent. This, I suppose, is to be understood as occurring in מָאַסְתָּ, &c.: thus, כִּי־מָאַסְתָּ. *When thou hast despised*, and because thou choosest a conclusion, which I cannot?—Is God to avenge this according to thy notions? מָאַס is opposed to בָּחַר. Isa. vii. 15; xli. 9, &c. תִּבְחַר. *Makest thy choice: i. e.* of thy decision, מִשְׁפָּטְךָ. Comp. vr. 4 above: but this decision I choose not? וְלֹא אָנִי. *Ib.* וּמַה. *Whatever, then, thou knowest, speak out.* That is, Let us hear it all; which I think ought to commence the next verse.

36. אָבִי. *Would it were, utinam*, or the like. This par-

ticle I take to be nearly allied to בִּי, Gram. Art. 243, 2; and also to אֲבוֹי, Prov. xxiii. 29. The Arabs also have the formula, بوا الله ذلك, *God grant this*, from the root بوا, *i. q.* Heb. בוא. Whence one may be induced to believe, that אָבִי is an apocopated form of אָבִיא. *Let me bring in, would I would*, &c., as in other apocopated forms, and used as an ejaculation. *Ib.* עַל־תְּשׁוּבֹת. *On the answers.* בְּאַנְשֵׁי. *Respecting, for, or against wicked men: i. e.* I suppose, on the answers which he has already given, which might be considered, and cited, as favourable to the wicked; or, perhaps, more generally, on account of the answers to be given to or against wicked men. Elihu, on this view, wished the matter to be thoroughly investigated, in order to afford a standard to which appeals might be made in similar cases.

37. וְיִסְפֹּק. *He claps* his hands contemptuously. See vr. 26 above. וַיִּרְבֶּ. *And then* multiplies, &c., for וַיִּרְבֶּה, taking the form of a segolate noun. Gram. Art. 108.

## CHAPTER XXXV.

2. הַזֹּאת. *Whether this?* &c.: *i.e.* the conduct described in the close of the last chapter. *Ib.* צִדְקִי מֵאֵל. *My justification*, or righteousness, is *of, from*, or *with God*. Auth. Vers. "More than God's." Rosenm. "*Institia mea* est *præ Deo:*" which he interprets by "major quam Dei." Which in all probability is wrong. See ch. xxxii. 2, note.

3. וְיִסָּֽכֶן־לָךְ. *Will it profit Thee*, or *will profit accrue to Thee:* alluding perhaps to what Job had said, ch. x. 14, 15. Comp. chh. xix. 4; xxi. 17–21; xxii. 2, 3. From the last of which this passage looks like a citation. If so, Elihu must have understood it as retorted upon Job. In this case, לָךְ will refer to God: אֹעִיל to Job, as spoken of himself. Rosenmüller adopts Jarchi's comment, which he takes thus: "Plusne utilitatis capiam, quam si peccassem?" Which makes Job a most dissolute character, openly professing modern utilitarianism. The reply of Elihu, however, proceeds upon the ground that Job justified himself; not openly allowed that he was a profligate. All I can see in the passage is, that Job, having affirmed that God would justify him, now declares that he always considered sin as injurious. Besides, the reply of Elihu which follows goes to no such question as Jarchi's comment requires. It is directed more against the ignorance and presumption of Job than against his profligacy, as every one cannot but see; and rather goes

to the impossibility of injuring, or profiting God, than the mere will to do either this or that.

4. אֲשִׁיבְךָ מִלִּין. Lit. *I will return, I will answer* or *retort upon thee, assertions; conclusions*, &c. : *i.e.* those which thou hast advanced. In our idiom, *I will answer thy assertions, conclusions*, &c. וְאֶת־רֵעֶיךָ עִמָּךְ. "*And thy companions with thee,*" usually; but which may nevertheless signify, "*And thy opinions with thee,*" *i.e.* the opinions which thou holdest: עִם occurring often in this book in that sense. If so, this is added for the purpose of corroborating the preceding member: thus, yea even the opinions, or principles, which thou holdest: or, as an epanorthosis, see Gram. Art. 216, 4, note. On this sense of רֵעַ, see Ps. cxxxix. 2. Besides, so far is Elihu from answering the positions of Job's friends, that he actually adopts them. Nor, again, can Job's friends be said to have been *with him* in this case. With him, perhaps, in society they were: but the question is not here on that subject. I take this latter member, then, as an epanorthosis on the former: thus, *yea* (*rather*) *thy opinions which attend, or adhere to, thee.* He then proceeds to shew, that to argue in this way cannot avail in justifying Job, because in fact no sin, nor virtue of man, can affect the Almighty.

5. גָּבְהוּ מִמְּךָ. *They are higher than thou* (*art*): by which, as well as by the following sentiments, Elihu seems to intimate that Job had argued to no purpose.

8. רִשְׁעֶךָ. *Thy wickedness* (is). Elihu appears to me here to speak with some abhorrence of the principles of Job. He seems to treat them as sinfulness itself, and to say that Job, and men such as he was, these considerations might and would affect: God they could not. Rosenmüller, with the Auth. Vers., follows the comment of Jarchi; which, as it misapprehends the passage to which it alludes (viz. vr. 3 above), is not very likely to give a just interpretation here. In my view, the ellipsis is natural and easy, and the sense pointed.

9. מִרֹב. *From multitude, i.e.* excess: suppl. עֹשֶׁק, *oppression.* To this we have in the parallel, מִזְּרוֹעַ. *From the arm;* which, like יָד *the hand,* is often taken to signify *power.* Comp. ch. xxii. 8. In like manner, רַבִּים here appears to correspond in the parallelism to עֲשׁוּקִים: and, if so, it must be the nominative to יְשַׁוְּעוּ. Elihu seems here to allude to ch. ix. 24, where God's giving up a land to evil judges is mentioned.

10. וְלֹא אָמַר. Lit. *And one,* impers. *says not: i.e.* men so acting say not. They do not recognise God, who alone has lifted them out of weakness and obscurity. *Ib.* זְמִרוֹת

בַּלָּיְלָה. Lit. *Songs in the night: i. e.* has enabled them to sing and rejoice during the times of adversity which try others: for in this sense לַיְלָה is often taken as already noticed. Allusion is made here, and vr. 11, to Job's words, ch. xii. 7–9; xxxi. 15. And the point consists in this, that, although Job's words are not evil, his principles fail of bringing him to their due application; viz. to confess his error, and then to wait patiently for mercy.

12. מִפְּנֵי גְּאוֹן. *On account of the haughtiness*, &c. Elihu, like Job's other friends, seems to have thought that no *good man* could have been afflicted as Job was. In this place he insinuates that Job wanted humility, as indeed he does in many others. Then, vr. 13, follows his conclusion upon this; viz. that still God does both hear and see all this, and will in His own time avenge it.

14. אַף כִּי וגו׳. *Even though*, &c.; alluding to ch. xxiii. 8.

15. כִּי־אַיִן. *Since*, or *because it is not* so. Elihu here necessarily reverts to the main proposition with which he set out: viz. Job's being supposed righteous with God (vr. 2); and therefore he concludes, פָּקַד אַפּוֹ, *He hath appointed, set in order*, as an army, *His wrath: i.e.* commissioned it against thee. *Ib.* וְלֹא־יָדַע. Lit. *But knoweth, animadverteth not: i.e.* punishes not in its *excessive diffusion*, בְּפֶשׁ מְאֹד. The definite article, expressed by the (-) under ב here, may be considered as equivalent to the pronoun וֹ, *its:* for either of these would restrict the term פֶּשׁ to the subject-matter of the context, which is here אַפּוֹ.—r. פּוּשׁ, *multiplicavit*, &c. Chald. and Syr. *Mansit, residuus fuit*, &c. Arab. cogn. فَاشَ (r. فيش). *Expansus fuit*; فَشَّ, *manavit*; it. فَشِّي, id. Rosenmüller, after Jarchi, makes פֶּשׁ here to signify *a multitude of sins*. He then makes the whole verse to say, "At nunc quum parum animadvertat ira ejus, ignoretque peccatorum multitudinem." Which, to my mind, not only sets the grammatical construction of the passage at naught, but makes it propose sentiments altogether at variance with the reasoning of Elihu: which, if I can see any thing, is intended to shew that Job's sins are justly punished; that God does take cognisance of sin in this case, and this to some extent, though not to that dealt out on other occasions. Our Auth. Vers. is, if possible, worse. The last verse needs no comment.

## CHAPTER XXXVI.

2. כַּתַּר־לִי. *Wait for me.* Chald. et Syr. כְּ. *Expectavit,* &c. *Ib.* וַאֲחַוְךָ. *And I will shew, demonstrate, to thee.* This too is rather a Chaldaïc than a Hebrew word. The epenthetic נ, visible in ך, was probably intended to mark the ἀπόδοσις here. Gram. Art. 235, 3. *Ib.* לֵאלוֹהַּ מִלִּים. Lit. *Of* or *for God, sentiments,* or *conclusions: i. e.* many things are yet to be said, or urged, respecting Him.

3. אֶשָּׂא דֵעִי, perhaps for אֶשָּׂא מְשַׁל־דֵּעִי. *I will take up the parable of my knowledge: i. e.* speak of what I know. *Ib.* לְמֵרָחוֹק. Lit. *As to* (what is) *from afar: i. e.* the result of much labour, research, and consideration: no common-place matter. *Ib.* וּלְפֹעֲלִי וגו׳. *And to my Maker,* &c. I will give, or ascribe righteousness. אֶתֵּן־צֶדֶק, *i. q.* אַצְדִּיק, or, אֶעֱהַק.

4. כִּי־אָמְנָם. *For indeed,* &c. Comp. ch. xxxiii. 3, &c. *Ib.* תְּמִים וגו׳ for כָּל־תְּמִים וגו׳. *The whole complete* in *acknowledgment with thee: i. e.* such as thou shalt feel to be just and conclusive.

5. כֹּחַ לֵב ... בְּכֹחַ. *Great* ... in *power,* in *heart.* The commencement of this verse declares that *God is great, but despiseth not.* This latter member is a parallel to it, affirming that, as in the one case He has power, so in the other He has kindness. The next verse continues this theme, and preserves the parallelism. לֵב. Lit. *The heart;* usually taken here to denote *wisdom:* but, as it may signify any affection of the heart, by a meton. and, as it is often used to denote that of *love,* or *mercy,* I take this to be its sense here. "*Robore cordis*" seems to supply no perceptible sense whatever, and palpably so when followed by "Propterea *non vivificat,*" as Rosenmüller has it.

7. לֹא יִגְרַע. *He turneth not away* His eyes. Syr. et Chald. *Rasit, abrasit.* Arab. جَرَعَ. *Sorpsit,* &c.: *i. e.* neglects, thinks lightly of, &c. *Ib.* וְאֶת וגו׳. *And, as to,* &c.: *i. e.* I now speak with reference to kings, &c. Gram. Art. 229, 9. Jarchi, and after him Rosenmüller, ignorant of the true force of this particle, have completely misunderstood the passage. "Coll." says Rosenmüller, "eadem sententia, 1 Sam. ii. 8; Ps. cxiii. 7." But, whatever may be the meaning of these passages, neither of them contains the same, or even a similar construction. *Ib.* לַכִּסֵּא, for אִם יֹשְׁבִים הֵם לַכִּסֵּא. *Whether sitting on the throne.* Then fol-

lows וַיּוֹשִׁיבֵם. *So He maketh them sit*; i.e. *firmly establisheth* them. *Ib.* וַיִּגְבָּהוּ. Must here mean, *So they are greatly exalted.* Their exaltation is, by the stability so communicated, increased and raised still higher.

8. וְאִם וגו׳. *And if, when, putting the case that, bound,* &c. The וְאִם here, seems to require אִם in the preceding context. I have therefore supplied it in the ellipsis to לְכִפְּא׳: *i. e. Whether* in this state, *or whether* in that. Comp. ch. xxxvii. 13. So the Arabic, أَمْ—أَوْ; the Persic, خواه—خواه; the Latin, *sive—sive. Ib.* בַּזִּקִים. *In chains.* Arab. زِبْقٌ. *Collare indusii, pars ejus ambiens collum.* Cogn. زَوَّجَ. *Consociavit,* &c. أَدَاقَ. *Cinxit. Ib.* וְלֻכְּדוּן. *They are taken: i. e.* as captives in war; which is often expressed by אֲסוּרִים. All this, to the end of vr. 10, is mentioned as a work *of mercy,* intended to produce reformation in such men, when tempted by power to depart from the humility necessary to true religion.

11, 12. These two verses contain two cases, the probable result of such divine visitations; viz. prosperity in the one, a miserable death in the other. *Ib.* בְּשֶׁלַח. Lit. *In* or *to ruin.* Comp. ch. xxxiii. 18.

13. וְשָׂמוּ אָף. *They lay up wrath,* treasure it up with themselves, give no vent to their feelings in prayer, &c. Chald. שׂוּם. *Summavit, in summam conjecit.* Syr. ܣܡ. *Thesaurizavit,* &c. Comp. Rom. ii. 4, 5, where St. Paul seems to allude to this place: the doctrine in both places being perfectly identical.

14. נַפְשָׁם. *Their desire, lust, carnal affections.* Comp. ch. vi. 11; Numb. xxi. 4; Deut. xxiii. 25, &c. So the Greek, ψυχὴ occasionally; as in the ζωὴ καὶ ψυχή of Juvenal, Sat. vi. &c. For this reason I prefer translating חַיָּתָם, in the next member, by *their strength. Ib.* בִּקְדֵשִׁים would best be rendered by Juvenal's "Inter Socraticos . . . cinædos." Sat. ii.

15. אָזְנָם . . . וַיְגַל. Lit. *So their ear opens: i.e.* is opened. It. vr. 10, see ch. xxxiii. 16, &c.; *i. e.* is put into a situation to receive instruction.

16. וְאַף הֲסִיתְךָ. *And He moreover impelleth, stimulateth, urgeth thee on.* This verb occurs not in Kal, nor indeed in the sister dialects; except perhaps in some cognate form. No doubt however need be entertained, that lexicographers have given it its true meaning. Comp. 2 Chron. xviii. 31,

&c. Cogn. Arab. سَنَّى. *Accelerare* illum curavit, &c.; to which Jauhari makes سَكَّى cognate: *i. e. manum protendit* rem versus, *gradum dilatavit*, &c. *Ib.* מִפִּי־עֶבְרָה. Lit. *By the mouth of adversity: i. e.* by what it naturally seems to say. Hence פִּי, by a meton., signifies *a command*, &c. It is not necessary, therefore, to have recourse to Rosenmüller's metaphor, who says, "metaphorâ a rictu feræ ductâ, quæ eum sit devoratura;" which may appear very forcible, but is entirely unwarranted by Hebrew usage. War is indeed occasionally so represented by the Arabian poets: but we are not at liberty to call in their assistance, except when they concur with Hebrew usage, or when we have no other means of making out our context. *Ib.* רֹחַב, suppl. לְ, or אֶל־: *i. e. To extent, breadth*, i. e. *plenty*, as explained in the terms immediately following. לֹא מוּצַק וגו׳. Lit. *Its place no restraint: i. e.* the place of which is not compressed or straitened. Compare Isaiah, viii. 22, 23. *Ib.* תַּחְתֶּיהָ. *Under which, i. e.* the ground on which it rests: which comes to the same thing. *Ib.* וְנַחַת. Lit. *And the descent, laying down*, &c. Chald. נְחַת. *Descendit.* Syr. ܢܚܬ. *Descendere fecit.* שֻׁלְחָנְךָ. Lit. *Thy tray: i. e.* that on which viands are set, and sent (שְׁלַח) to the guests. Hence used to signify *a table*. So Mr. Rich, in his "Residence in Koordistan," vol. i., Lond. 1836, p. 117: "The pasha and myself sat together at the upper end of the hall, and before us was placed *an oblong tray of painted wood, with feet raising it a few inches from the ground*, on which the different dishes were placed." It. p. 126.

17. וְדִין־רָשָׁע וגו׳. *So the judgment of the wicked hast thou filled*, or *filled up*. That is, thou comest in no way short of the sentence, or judgment, due to the wicked. Comp. vr. 15 of the last chapter, and vr. 13 here, which seems to be indirectly intended for Job. It is added, דִּין וגו׳. *Judgment and decision will support, sustain* (this). Rosenmüller here reads וְאִם דִּין, *At si judicium*, &c.; borrowing this particle, I suppose, from vv. 11, 12. But it may fairly be doubted whether the same construction is employed here, particularly as the context clearly suggests the contrary. Rosenm. indeed, makes יִתְמְכוּ to signify "*se invicem sustentabunt:*" *i. e.* adds he, "sibi mutuo cohærebunt." But why this verb has a reciprocal sense here, perhaps no better reason can be given than that this view of the passage requires it; which, I think, is an absurd one: both because it makes judgment and justice to support one another—a notion nowhere broached

in Scripture; and also, because it unnaturally changes the tenor of the discourse for no apparent end. Comp. Exod. xv. 9; Mich. iii. 8; Esth. vii. 5. On the latter verb, see Prov. iv. 4; xi. 16; xxix. 23; Exod. xvii. 12. All Elihu intends is, I think, that both justice and judgment will sustain the conclusion just mentioned. Then very naturally follows the caution.

18. כִּי־חֵמָה. *But, as to anger.* We have now a recurrence to vv. 12, 13,—חֵמָה here, corresponding to אַף there,—and some advice is given accordingly. *Ib.* אַל־יַסִּתְךָ. *Let it by no means bow thee down,* i. e. *subdue,* or *turn thee aside.* Examples of this sort of transposition will be found in Gram. Art. 241, 18, &c. בְּשֶׁפֶק. Lit. *To clapping* of hands: *i. e.* contemptuous treatment. וְרֹב־כֹּפֶר. Lit. *And much ransom.* It is usual with robbers to seize on the persons and wealth of others, and then to require a ransom for their restoration. That Elihu supposed Job capable of being led even to this, is obvious from vr. 20 following, where he warns him against some such practice.

19. הֲיַעֲרֹךְ. *Will He set in order: i. e.* to compare. See ch. xxviii. 13, 17, 19, and תְּסֻלָּה, *ib.* vr. 16. *Ib.* שׁוּעֲךָ. *Thy influence.* See שׁוּעַ, ch. xxxiv. 19. לֹא בְצָר. *Neither wealth: i. e.* prædial wealth, ch. xxii. 24. מַאֲמַצֵּי־כֹחַ. Lit. *Confirmers of strength.* Comp. ch. iv. 4; xvi. 5; Deut. iii. 28, &c. That is, all such adherents, friends, connexions, dependents, &c., who may give stability to power: *i. e.* a ransom with thee may stimulate thee to sin: no consideration will do this with God.

20. הַלָּיְלָה. *By night: i. e.* During the night-time, when people are off their guard and at rest, excite not the dissatisfied to acts of marauding and plunder. עַמִּים. Lit. *Peoples;* by which is probably meant tribes, or families—with us *populace:* it being evident enough from the Hamāsa and other works, that it never required much effort to excite the different clans of Arabia to war and bloodshed. The stealing of a camel, or the like, has often done this. Harith, in his Moallakat (prize-poem), vr. 19, ed. Vullers, makes the night the season for plotting mischief: the dawn, the season for putting this in force. His words are:

أَجْمَعُوا أَمْرَهُمْ عِشَاءً فَلَمَّا أَصْبَحُوا أَصْبَحَتْ لَهُمْ ضَوْضَاءُ.

"*Decreverunt rem vespera, et illuscescente die clamores* belli *ediderunt.*"—Ed. Vullers, 1827.

It might have occurred to Elihu, that Job's distress and

complaints were very likely to have this effect upon him. See Hab. iii. 16. He properly enough adds, therefore —

21. הִשָּׁמֶר. *Beware*, &c. *Ib.* בָּחַרְתָּ. *Thou hast chosen*, or made choice עַל־זֶה. *Upon this, i. e.* on anger (vr. 18), which is likely to conduct thee to ruin. מֵעֹנִי. *Rather than* (on) *affliction, i. e.* the patient suffering of affliction.

22. אֵל יַשְׂגִּיב. *God giveth exaltation: i. e.* It is from God's power alone that exaltation, — in thy case, relief, — can come. Look, therefore, to His mercy and power (vr. 5), and not to complaint, anger, robbery, and wrong.

23. פָּקַד עָלָיו. *Has set up against Him*, &c. See ch. xxxiv. 13. That is, Who hath effectually resisted Him?

24. אֲשֶׁר שֹׁרְרוּ. *That men may see, contemplate*, i. e. *His doings;* and hence learn wisdom. The verb (שור) is here in the Pihel form.

26. שַׂגִּיא. Lit. *Much, i. e.* great. וְלֹא נֵדָע. *And we know not: i. e.* so great as to be incomprehensible to us. A similar mode of expression is adopted in the next member, which seems intended to assert the eternity of His existence.

27. כִּי יְגָרַע. *For He draws off, i. e.* from the clouds, which are said to be as hard as molten metal (ch. xxxvii. 18), *i. e.* extracts the drops of water, which are thence *fused in rain.* In יָזֹקּוּ, the notion of fusing metals is retained. See ch. xxviii. 1, and xxxvii. 18. *Ib.* לְאֵדוֹ. Lit. *For His mist:* i. e. *instead* of this; which I think is an allusion to Gen. ii. 5, 6, where we learn that at that time no rain had fallen, only a mist (אֵד) had ascended, which fell again and watered the garden. On the verb גרע, see vr. 6 above. Cognates are גָּרַר. Arab. جَرَّ. *Traxit, attraxit;* جَرْوٌ, *animosus fuit;* الْأَجْرَاءُ, *naturam habentes acutam.* Chald et Syr. גְּרִי. *Misit, immisit*, &c. Heb. גָּרָה. *Ruminavit.* Syr. ܓܪܝܢܐ *Ruminatio.* Redupl. גָּרְגַּר. *Grana singula collegit;* גַּרְגַּר, *cumulus, acervus.* That is here, God (אֵל, vr. 26) great, and incomprehensible, exhibits instances both of His power and goodness in extracting from the clouds of His firmament the plenteous shower, by which He waters the earth and makes it fruitful.

29. אַף אִם, וגו׳. *Even if one understand: i. e.* Could one even understand fully the expanding properties of the cloud, the laws whereby its action is regulated, &c. Still it would follow, that this all resulted from Him as its author. *Ib.* תְּשָׁאוֹר. *The rumblings*, rushing uproar like that of an assaulting army. Comp. Ps. xviii. 12–16.

30. הִן־פָּרַשׂ, *Behold He hath spread*, or *now spreadeth, His light;* here, probably, his lightning, *i.e.* He envelopes it in flame. If man could understand the מִפְרְשֵׂי, *expandings of the clouds*—make this a matter of scientific speculation; still observe, it is God who פָּרַשׂ *spreads*, &c. Here is a pointed paronomasia in the language, and a pointed difference in the matter taught. Rosenmüller makes עָלָיו here refer to God: "*extendit super se lumen suum*," because he says, *God dwells in light.* If we attend to the grammar, however, עָב, or סֵבֶּרוֹ, ought to be the antecedent: it is of no consequence to the sense here which of these we take. Again, the next member tells us that *He*, i.e. *God, covereth likewise the roots, depths, of the sea* Now, I would only ask, Is the comparison here between the incomprehensibility of God (v. 26), on the one hand, and the depths of the sea, on the other? or, between the height of the cloud, and the depth of the sea? It is hardly probable that God himself would here be put in comparison with the depth of the sea: no such thing certainly occurs in the Bible; and, if it did, it would manifestly be incongruous. All that seems to be intended is, that as God in the one case envelopes the thick and dense cloud in light; so he does in the other cover up the depth of the ocean with impenetrable darkness, Comp. ch. xxxviii. 16, &c.

31. כִּי־בָם. *For by them, i.e.* by means of his clouds, either withholding the rain, or striking with the thunderbolt, so as to destroy or plague them for their wickedness; or else יִתֵּן אֹכֶל. He *giveth food* in abundance, or great plenty; that is, by restoring the electric fluid to the earth, in order to its furthering and assisting vegetation; and by giving the needful showers in their due seasons and proportions. These phenomena, therefore, are not only proofs of God's power; but they are the ministers both of his wrath and bounty. Comp. Ps. civ. 2–7, which seems to be an expansion of this place. Still, עֹטֶה אוֹר, in vr. 2, seems rather to refer to God's pavilion than to God himself; for here, עָבִים, *thick clouds*, are his chariot; which, Ps. xviii. 10, is thick darkness, עֲרָפֶל. And in vr. 12, His pavilion is covered up with darkness and thick clouds. Comp. Ps. cxlvii. 8.

32. עַל־כַּפַּיִם. Lit. *On the palms of both hands;* that is, this אֵשׁ לוֹחֵשׁ (Ps. civ. 4), His minister, He holds, as it were, concealed and in check, upon, *i.e.* between, each of his palms, just as a man holds a furious animal, which he is about to let loose for the purpose of destroying. So Shake-

speare's, "*Cry havock, and let slip the dogs of war.*" It is added, וַיְצַו, *So, accordingly*, He lays *command upon it*. He holds it in complete subjection until He has delivered His precept: it then rushes out, בְּמַפְגִּיעַ, lit. *for meeting, encountering*, i. e. *to destroy*. Comp. Judg. viii. 21; 1 Sam. xxii. 17; Isa. liii. 6. The Jews, and others, take כַּפַּיִם here to signify *clouds;* to which I shall not greatly object, if they only mean that by these God does, as with hands, execute His purposes,—which will be a metaphorical usage. Comp. Exod. xxxii. 22. Lam. iii. 41, is also cited in this sense, as if כַּפַּיִם, and שָׁמַיִם, being parallel, must necessarily mean the same thing. But this will not bear a moment's consideration. *To lift up one's heart to the clouds*, is any thing but Hebrew certainly. All the passage implies, evidently is, either *Let us lift up our heart with—in addition to—our hands;* or, *Let us lift up our hearts*, as it were *on*,—אֶל being used for עַל,—*the palms* of our hands, just as an offering would be presented to any prince. There is not a shadow of reason, therefore, for supposing that כַּפַּיִם signifies *clouds* here; nor, indeed, any where else. The Arabs, too, have a usage not very dissimilar to this, when speaking of the lightning. So Amrulkeis, in his Moallakat poem, vr. 71, ed. Lette,—

أَصَاحِ تَرَى بَرْقًا أُرِيكَ وَمِيضَهُ
كَلَمْعِ ٱلْيَدَيْنِ فِي حَبِيٍّ مُكَلَّلِ

*O Socie mi, videsne fulgorem, quem tibi ostendo strictim coruscantem*
*Instar manuum, quæ vibrantur in nube elatâ, aliis circumdatâ nubibus.*

The scholiast here explains the phrase كَلَمْعِ ٱلْيَدَيْنِ, *like the shining of both hands*, اي كحركتهما, *i. e. like their brandishing*. He adds, يقال لمع بيده اذا حركتها. It might be said, لمع بيده, lit. *He shines with his hands*, when he agitates them اذا حركتها. حبي, he says, means *the upper clouds*, ارتفع من السحاب; and مكلل those clouds which collectively surround (any thing) like a crown. المستجمع المستدير كالاكليل. The imagery, therefore, in this place, is very much of a piece with that of our patriarch.

33. רֵעוֹ. *His will.* See Ps. cxxxix. 2, 17. Chald. רְעָה,

*voluit*. Syr. ܙܥܐ, *id.* מִקְנֶה אַף. *The zeal*, or *fierceness*, of anger: for מקנא. Gram. Art. 202, 4. Symmachus, ζῆλον περὶ ἀδικίας. *Ib.* עוֹלֶה, I read עַוְלָה, or עוֹלָה, Job, v. 16, &c. The various ways, in which this verse has been interpreted, may be seen in Schultens and Rosenmüller. I have preferred the above, as the most simple and obvious.

## CHAPTER XXXVII.

1. יֶהֱרַד. "Trembleth," usually; but this cannot be properly applied to the heart. I have given *leapeth from its place*, therefore, which suits well the following verb. *Ib.* וְיִתַּר. *And leaps*. So in Lev. xi. 21. In this case not unlike Shakespeare's, "*Makes my seated heart knock at my ribs.*" Elihu seems to be describing that violent palpitation of the heart which is felt under a strong apprehension of danger. He therefore calls the serious attention of his hearers to this subject, as to one of the most awful interest.

2. וְהֶגֶה. *And the muttering*, or *murmuring*, *i.e.* of His voice, קֹלוֹ, or His thunder. So Milton, speaking of the fall of man, "*Skies lowered, and muttering thunder,*" &c. Arab. هَجَا, *maledixit, vituperavit*, &c. Syr. ܗܓܝܐ, *gemitus, clamor*. Isa. viii. 19; xxxi. 4, &c.

3. יִשְׁרֵהוּ. *He letteth it loose*: r. שְׁרָה, or ܫܪܐ. Chald. Syr. *solvit* quod ligatum fuit. Both used very much like the Arabic حَلَّ. Fully יִשְׁרְהֵהוּ; but, by Gram. Art. 73, יִשְׁרֵהוּ. Rosenmüller supposes it to be the Pihel of יָשַׁר, which ill suits the passage. *Ib.* עַל־כַּנְפוֹת. Lit. *On the wings*, &c. *i.e.* the skirts, or extremities, of the earth. So Matt. xxiv. 27, ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν. *The letting loose*, mentioned here, is in reference to the figure introduced at vr. 32, last chapter.

4. וְלֹא יְעַקְּבֵם. *Nor doth any trace them*, *i.e.* the lightning and thunder. See vr. 3, עִקֵּב, *vestigium*. Arab. عَقَّبَ, *pressit vestigia, ponè à calce venit*. Syr. ܥܩܒ, *inquisivit, investigavit*. Comp. Ps. lxxvii. 20. *Ib.* כִּי־יִשָּׁמַע. *When*, or *though*, *His voice becomes*, or *is*, heard. See Gram. Art. 157, 19. Elihu seems here to say, Great and terrific as this exhibition of God's power is, still the progress of these His ministers cannot be followed by mortal eye. The sound

may indeed be heard, as our Lord says of the wind, but none can ascertain whence it cometh, or whither it goeth (John, iii. 8). Comp. Ps. xix. 4.

5. נִפְלָאוֹת. Lit. *Wonderful things*, but here used adverbially. So Ps. xlv. 5. וְתוֹרְךָ נוֹרָאוֹת יְמִינֶךָ: *And thy right hand shall teach*, or *exhibit, thee fearfully, i.e.* proclaim by its deeds that thou art tremendous. *Ib.* וְלֹא נֵדָע. *And we know not, i.e.* we cannot comprehend them.

6. הֱוֵא—אֶרֶץ. *Fall thou* on *earth:* form Heb. נָפַל, or Chald. imp. Arab. هَوَى, *decidit, delapsus fuit;* pec. ex alto, aut præceps. it. *appetiit.* Hence, perhaps, הָוָה, or הָיָה, *was, existed*, i. e. *fell out, happened.* Hence too هَاءِ, fem. هَايِ, *da, cede*, &c. which are not unlike the word in question. Rosenm. "*Esto in terra*," which is stiff and unidiomatical. Comp. Ps. cxlvii. 16. *Ib.* וְגֶשֶׁם וגו׳. Lit. *And body of rain, i.e.* heavy, and plentiful rain. Syr. ܓܶܫܡܳܐ *corpus.* Arab. جَشْم, *gravitas, ponderis; pinguedo*, &c. *i.e.* the rain producing fertility. The following must necessarily signify the stormy rains. I have therefore put *drenching* for גֶּשֶׁם, which seems to be its true force.

7. בְּיַד־כָּל־אָדָם. *For the advantage*, more generally, *the sake, of all men.* יַחְתּוֹם. *He sealeth, i.e.* by His will appoints, and by His power *ratifies*, this wonderful state of things. In Oriental acceptation, seals the precept (Firmān), vv. 32, 33, above. On this word too, see ch. xxxiii. 16. The various uses of the term יָד may be seen in the concordances and dictionaries. I have chosen that which seems to suit the passage best. It is obvious that *power*, as evinced by *the hand*, occasionally presents the sense intended to be conveyed by the word: thence *liberality, space, part, portion, help*, and the like. The same is precisely the case in the Arabic, and to a degree in the Persic; as may be seen in Castell, Golius, &c. So the author of the Soorah, after Jauhari, generally, توانائي ودستررس, *power and assistance.* And Jauhari, اليَدُ النِّعْمَةُ وَالإِحْسَانُ, *the hand*, is taken to signify, *favour, and the shewing of kindness. For the good* or *advantage* then, *of all men*, has appeared to me to be the intention of the writer here; which seems to be confirmed by what follows. לָדַעַת. *For the knowledge* or *information of*, &c. כָּל־אָנְשֵׁי מַעֲשֵׂהוּ. *All mortal men of His work, i.e.* These operations are so great, regular, and in every respect

wonderful, that men, the work of His hands, cannot but see in them the existence, power, goodness, &c. of a great and inscrutable Creator: a sentiment constantly in the mouths of the Eastern moralists. Saadi says:

ابر وباد ومه وخورشيد وفلك در كارند
تا تو ناني بكف آري وبغفلت نخوري
همه از بهر تو سر گشته وفرمان بردار
شرط انصاف نباشد كه تو فرمان نبري

*The cloud, the wind, the moon, the sun, and heavens, are in action,*
*That thou mayest have bread, but not eat it in idleness.*
*All,* FOR THY SAKE, *are revolving, and* UNDER COMMAND (lit. bearing the Firmān).
*It were no condition of justice, that thou bear no command.*

And again:

برگ درختان سبز در نظر هوشيار
هر ورقي دفتريست معرفت گردگار

*The green leaves of the trees in the eye of the intelligent,—*
*Every single leaf—is a book of knowledge* (evincing) *a Creator.*

Another poet:

آن يار كه غير او مرا ياري نيست
در گلشن وصل او مرا خاري نيست
گر كنه حقيقتش خفائي دارد
در هستي ذات او خفا باري نيست

*That friend,—besides whom I have none,—*
*In the rose-bed of His enjoyment I find no thorn,—*
*If, indeed, His person be concealed,*
*In the being resulting from His essence, a Creator is manifest.*

To which innumerable passages to the same effect might be added. See also Ps. vii. xix. where the *revealed will* of God is recommended from the consideration of God's power as seen in creation. Indeed, this always has been, and always will be, a favourite and powerful argument in the mouth of every considerate person.

8. וְתָבוֹא וגו׳. *So it entereth*, &c. Elihu now directs his

discourse to the orderly character even of the wild beasts, the occurrence of storms, cold, &c. all as effects of God's power and wisdom.

9. מִן־הַחֶדֶר וגו׳. *From the chamber* or *quarter*, supp. תֵּמָן, *of the south*, or *Teman*. See ch. ix. 9. From the occurrence of עָשׁ, כְּסִיל, וְכִימָה as names of certain constellations in that place, some such portion of the heavens is probably meant here; and also, from the occurrence of מְזָרִים here, perhaps meaning the same things as מַזָּרוֹת, ch. xxxviii. 32 below, and מַזָּלוֹת, 2 Kings, xxiii. 5: in connexion with which we there have: לַבַּעַל, לַשֶּׁמֶשׁ, וְלַיָּרֵחַ, וְלכל צְבָא הַשָּׁמָיִם: *Baal, sun, moon, and all the host of heaven;* it is extremely probable that this word denotes either a star or a constellation. From its occurring immediately after the mention of the *moon* here, one would suppose it to be a general name for the planets; and, as some of these, viz. Jupiter, Saturn, &c. have attendant moons, this might suffice to account for its being in connexion with עָשׁ, &c. in ch. ix. 9 above. Whether, therefore, we derive the word from אָזַר, *cinxit*, אֵזֶר, *a crown*, intimating the circumscribed boundaries of such constellations; or from נָזַל, Arab. نَزَلَ, *descendit*, whence we have the astronomical Arabic term مَنْزِلٌ, signifying *a station*, or *house*, applied to the signs of the Zodiac, &c. we get no further than a name suitable to a constellation generally. The attempts of Michaelis and others to ascertain what precise star, &c. is meant, may be seen in Rosenmüller; where, if I am not very greatly mistaken, it will also be seen that these attempts are vain. This is perhaps certain, viz. that the first of these terms, חֶדֶר, if applied to the heavens, must rather mean *constellation*, than *star;* and also, that from a comparison of this place with ch. ix. 9; Isa. xxi. 1; Zech. ix. 14; *a southern constellation* must be meant. Again, by the term קָרָה *cold*, occurring with מְזָרִים—considering too, the opposition here apparently intended—*a northern constellation was* likewise intended. As if Elihu should say, It is by God's appointment, that from certain quarters of the heavens, both the storm and the cold, usually come. See Ps. cxlvii. 17.

10. מִנִּשְׁמַת וגו׳. *From the breath*, &c. As frost rarely takes place with a strong wind, I suspect that what Elihu here means is, that under the *gentle breathings*, as it were of the gale, which are regulated *by God*, the frost takes place;

opposing this term נִשְׁמַת, to the סוּפָה preceding; and intimating that, in either case, it is the work of God, not of chance. *Ib.* יִתֵּן. *One gives*, i.e. *is given*, impers. *Ib.* רֹחַב. *Breadth, extent*, or, as we say, *sheet of water*. *Ib.* בְּמוּצָק. Lit. *In arctationem*, see ch. xxxvi. 16, *i. e.* so as to appear bound and laid under restraint. Ps. cxlvii. 18.

11. אַף־בְּרִי. Lit. *Moreover for irrigation*, r. בָּרָה, רִי, contr. for רְוִי. Gram. Art. 73. Syr. ܪܘܐ, *inebriavit*. Arab. رَوِيَ, *potavit, explevit potu*. *Ib.* יַטְרִיחַ. *One stretcheth out*. Arab. طَرَحَ, *longè removit*, construed with ב, as in this place; ii. conj. طَرَّحَ, *longè protendit* ædificium: conj. iv. *semet projecit*. Winer (Lexic. Sim.) tells us, that this interpretation is "*invito parallelismo;*" and directs us to *Umbreitius* for the proof. And his view Rosenmüller takes, who makes בְּרִי a derivative of בָּרָה, and cogn. with ברר, signifying *serenitas*. But, Is either of these words ever used in any such sense either in the Hebrew, or in any one of its dialects? not to insist on the want of simplicity and of idiom in the expression "*serenitas amovet nubes*," which he gives as a literal translation here. Besides, it is erroneous to suppose, that each member of a parallel must invariably say the same thing. In many cases they are directly opposed the one to the other; in many, explanatory; in others, corroborative; and so on. In this case, there appears to be a parallelism even in the subject; the cloud, for example, of one description is made to disperse the rain; of another, the lightning. If we recur to מְנַשְּׁמַת־אֵל, vr. 10, supposing the same construction as in the last verse continued, we shall have יַטְרִיחַ, *some one*, impers. *stretches out, i.e.* passively as before, *it is stretched out;* or, as some think, *is precipitated, in*, or *for, watering*. And, in like manner, the next member supplying ב, to אוֹרוֹ. The whole will then run thus: *By the breath of God .... the thick cloud is stretched forth for irrigation; the spreading cloud for his lightning.*

12. וְהוּא. *So He, i. e.* God, מִתְהַפֵּךְ, *becometh turning over, upside down*, &c. מְסִבּוֹת, *revolutions, evolutions*, &c. *i. e.* changing, and varying, the positions and offices of these His ministers, בְּתַחְבּוּלֹתָיו, *by*, or *according to, His counsels*. מִתְהַפֶּכֶת is used in a similar sense in Gen. iii. 24; תְּקוּפָתוֹ, Ps. xix. 7; סוֹבֵב in Eccl. i. 6. *Ib.* יְצַוֵּם. *He commandeth them*, alluding, as before, to ch. xxxvi. 32. This brings to my mind another passage of Shakespeare, which speaks of

an angel descending from heaven "*to turn and wind a fiery Pegasus:*" which is not unlike the imagery here employed by Elihu. *Ib.* אַרְצָה. Lit. *Earthwards, to*, or *towards, the earth:* which shews that this word ought to be construed with יְצַוֵּם preceding; and, that this place presents one of those instances of transpositon so often noticed in this book.

13. אִם־לְשֵׁבֶט. *Whether for tribe, i. e.* a single clan, אִם־לְאַרְצוֹ, or *whether for its land, i. e.* whole country: אִם־לְחֶסֶד. Surely *for mercy, favour*, יִמְצָיאֵהוּ, *He causes it to be found, had;* or, adopting the sense of مَضَى, Arab. *He causeth it, i. e.* His whole system of ministration for one and for all, thus *to go forth*. The manifest difference between חֶסֶד and the preceding terms, viz. שֵׁבֶט, and אֶרֶץ, makes it absolutely necessary to consider the intention as different; and the sense of אִם, different in the last, from the two former cases.

Elihu here concludes his argument generally; the drift of which is to shew, that God so regulates every thing in the natural world by his appointments, that, from the terrors of the lightning and thunder, down to the gentler effusions of the genial rain-drops, nothing can possibly happen contrary to His will: and the conclusion averred, rather than affirmed, is, that Job's plagues must have been sent by God, in consequence of some grievous wickedness in the sufferer. However, therefore, the flights of Elihu might exceed those of Job's other friends—which they certainly do in extent and magnificence—the conclusion finally arrived at is the same; which is, to condemn Job as guilty both of ignorance and sin, and particularly as to the line he had taken in discussing this question.

14. We have now a short peroration, recapitulating a few of the last considerations, which Elihu seems to have thought were of a very striking and convincing kind.

15. בְּשׂוּם וגו׳. Lit. *In God's placing upon them*, i. e. *His mind* (לִבּוֹ) and hence, perhaps, *His command.* Comp. vr. 12, with Gen. xlvii. 26, עַל וגו׳ . . . . לְחֹק . . . . וַיָּשֶׂם, &c. Exod. i. 11; v. 14; Deut. vii. 15; Judg. ix. 24, &c. *Ib.* וְהוֹפִיעַ, supp. ב; וּבְהוֹפִיעַ from the preceding בְּשׂוּם, *and in causing the cloud to pour down the lightning, i. e.* Knowest thou when this is done? Are thy powers equal to the task of ascertaining this? On this verb, see ch. x. 3. *Light* is not meant in this place, but *lightning;* because a cloud cannot be said, in any way, to supply *light*, while it naturally

does the *lightning*. And, again; because the command alluded to here seems analogous to the יְשַׁרְּרֵהוּ of vr. 3, where אוֹרוֹ must mean *His lightning*.

16. עַל מִפְלְשֵׁי וגו׳. *The poisings of the thick cloud? i. e.* Knowest thou how their equilibrium is maintained? "Hujus extera indagare, nec interest hominum, nec capit humanæ conjectura mentis ... Furor est, mensuram ejus animo quosdam agitasse."—Plin. Nat. Hist. lib. ii. 1. And again, "Ita mutuo complexu diversitatis effici nexum, et levia ponderibus inhiberi, quo minus evolent: contraque gravia, ne ruant, suspendi, levibus in sublime tendentibus. Sic pari in diversa nisu, in suo quæque consistere, irrequieto mundi ipsius constricta circuitu: quo semper in se currente, imam atque mediam in toto esse terram, eandemque universi Cardine stare pendentem, librantem per quæ pendeat," &c. *Ib.* lib. ii. 5. *Ib.* מִפְלְאוֹת תְּמִים דֵּעִים. Miracles (properly so called) *of*, or *with*, *the complete in knowledge*, *i. e.* Knowest thou these things, confessed by the most learned to be perfectly miraculous? We have תְּמִים דֵּעוֹת in ch. xxxvi. 4; and there it manifestly signifies, *complete* (in) *knowledge*, *i. e.* as the context requires, something which shall be recognised as true at first hearing. Here תְּמִים דֵּעִים might mean *A person perfect in the sciences;* for it is certain such existed very early in and about Babylon. "With regard to their uses" (*i. e.* of meteors), "those of the most magnificent and tremendous kind seem to be destined to preserve the balance of the electric fluid in the atmosphere, the want of which would be productive of the most fatal effects to the world in general. The effects of the inferior ones are more confined, and are of use only to particular districts, scarcely ever extending their influence over a whole country.... It is, however, surprising to observe how equally these act over the whole of a very large tract of land; so that, though there is never precisely the same weather in two places twenty miles distant from one another, yet vegetation goes on, without any perceptible difference, in the one as well as the other."—Encyclop. Britan. Art. Meteorology.

17. אֲשֶׁר בְּגָדֶיךָ וגו׳. Lit. *Whose garments* are *warm by* (some one's, *i. e.* God's) *causing* (the) *land to rest from the south? i. e.* no tempest blowing from that quarter. See vr. 9. In other words, Because thou hast knowledge enough to perceive that when the tempest from the south ceaseth, thy clothes will supply thee with warmth; Canst thou also tell When these other phenomena shall take place, and Why?

The comparison seems intended to put Job to shame, and to make his pretensions to any thing like knowledge, on the subject about which he was speaking, appear truly contemptible. So in Luke xii. 55, where we have, *καὶ ὅταν νότον πνέοντα (ἴδητε) λέγετε· ὅτι καύσων ἔσται· καὶ γίνεται.* Every one seems to have known, that when a gentle south-wind blew, there would be heat; and, consequently, that a person clothed as he would otherwise be, would feel uncomfortably warm. This, it appears to me, Elihu applies to Job, and then ironically asks him, How much farther his knowledge on these subjects reaches? Our Lord, too, uses an argument nearly allied to this in the place just cited, for the purpose of convincing the Jews of their utter blindness and ignorance. Rosenmüller, therefore, and others very erroneously repeat the interrogation here, by supplying הַתֵּדַע עַל from the beginning of vr. 16. "Num scis," adds Rosenmüller, "hujus rei causam, cur ita vestes tuæ tibi caleant?" &c. Surely it could require but little philosophy to know, why one's clothes became uncomfortably warm, when an oppressive and sultry wind succeeded to a violent cold one, such as tempestuous winds often are.

18. לִשְׁחָקִים. The *thin clouds.* Jauhari, مَسَاحِيقُ السَّمَاءِ ٱلْقِطَعُ ٱلرِّقَاقُ مِنَ ٱلْغَيْمِ, i. e. *the thin slender portions of the rainy cloud.* *Ib.* חֲזָקִים. *Hard;* however thin and small, yet unyielding as it respects the offices for which they are intended, כְּרְאִי, *as,* or *like as, a fused mirror.* In Exod. xxxviii. 8, we have מַרְאֹת, signifying *mirrors* of this sort apparently; and that they were metallic, the place is sufficient to shew, for they were converted into other metallic utensils. For the sense intended here, see ch. xxvi. 8. I think it is undeniable that the verb רקע signifies *confirming, making strong,* &c., as the ancient translators took it; and hence the term *firmament,* given in our own Auth. Vers. for רָקִיעַ. In this place, therefore, it is in sense connected with the חֲזָקִים following. I have, therefore, so translated the passage as to point this out. It is curious to remark, that some modern writers have imagined the electric fluid, on the extreme boundaries of our atmosphere, to form a complete and powerful barrier against the ascent of this fluid, as emitted from the earth to the sun, whether in fire-balls or otherwise.—Encyclop. Britan. Art. Meteorology, near the end.

19. לֹא נַעֲרֹךְ. *We cannot oppose,* cannot offer opposi-

tion of equal weight or value. See ch. xxxii. 14; xxviii. 17, 19. *Ib.* חֹשֶׁךְ, *darkness, i. e.* want of light, or *knowledge.* Observe, in the preceding מִהוֹדִיעֵנוּ, the accent is drawn back, and we have an apocopation. Gram. Art. 233, 3. As if the writer should say, So teach us that we may then say of Him that which is suitable and right.

20. הֲיְסֻפַּר־לוֹ. Lit. *Should it be told Him,* when I speak, *i. e.* Need this be done? אִם־אָמַר, or, *if any have said,* כִּי יְבֻלַּע, *that* some one *should be swallowed up, i. e.* overcome and destroyed? This construction presenting הֲ, and אִם, in the correlative members of sentences, is frequent in the Arabic. See Gram. Art. 179, 3. And so in the Heb. Gen. xxvii. 21, &c. as already noticed. Elihu seems to say, God has both wisdom and power sufficient to meet all the necessities of His situation as supreme governor of the world, and needs not, as man does, either to be informed on the one hand, or assisted on the other.

21. וְעַתָּה וגו׳. *And now they* (men) *look not* on the *light, i. e.* How can men, ignorant as they are, conceive of overcoming God by mere talk, when in fact they cannot so much as face His sun-beams with open eyes? רָאוּ אוֹר, construed in this sense with ב, for the most part, Gen. xxi. 16, &c.; but often without it, as Prov. xxiii. 31. *Ib.* בָּהִיר הוּא וגו׳. *When it breaketh through the clouds.* This first word is usually taken as belonging to the root בהר, which I think is wrong; both on account of the construction in this and the following member. I take the root to be הָבַר, whence הָבַל, *fracta, vel luxata corruit* structura, pars aggeris; construed occasionally with בְּ. It. *prostravit.* Cogn. הִבֵּר, *diruit* aggeris partem, &c. If then we take הִיר, as a verbal noun, of the form of פִּקֵּד, or פִּקֵּד, having this sense, and prefix בָּ (Gram. Art. 174, 6), we shall have, *in breaking down,* &c. as a mound, *i. e. in its breaking,* &c. *i. e.* the light's so forcing itself through the surrounding clouds, בָּשְׁחָקִים. This seems to be confirmed by the following וְרוּחַ, *or* when *the wind passeth, and cleareth them, i. e.* cleareth them away, laying the sun open to view, particularly as הֵבֵר also means a certain wind. If, however, we take בָּהִיר to signify (*r.* בהר) *shining,* the passage will mean, *they cannot look on the light* (when) *shining on the clouds,* which is not true. Men can view the light when transferred to the clouds. Rosen-

müller, to get rid of this, has made *in nubibus* to signify *in æthere;* and then refers us to vr. 18, the inapplicability of which every one must see.

22. מִצָּפוֹן זָהָב וגו׳. *From the north* (*indeed*) *cometh gold, i. e.* as I understand it, from a great, wise, flourishing, and distant country, the most precious of metals may indeed be brought; and this the wise of this world may idolise and adore, as the most splendid and glorious of things. The case, however, is different with God: His majesty is at once sublime, terrific, active, producing in the heavens and on the earth results the most astonishing, inscrutable; and these fraught with goodness and mercy. Babylon certainly lay northward of the place in which Job resided, a city which, from its immense treasures of gold, got the title of *The Golden City.* Comp. Isa. xiv. 4, with the Persæ of Æschylus, line 53. See also Rev. ch. xviii. 12, &c.; Herodot. lib. i. clxxxiii.; Diodorus Sicul. lib. II. ix.; Vitringa ad Jes. ch. xlv. 1. Whether this gold, &c. was obtained from a country still farther north, it is impossible perhaps now to say. The Jews, however, have an adage, "*Qui vult dives fieri*, יצפין, *adeat Aquilonem.*" See Castell under צָפוֹן. I am inclined to think, therefore, that this passage ought to be taken literally, and as explained above. Strabo, indeed, tells us, that among the Massagetæ gold was gotten in great abundance: "Αργυρος δ' οὐ γίνεται παῤ αὐτοῖς (Μασσαγέταις), σίδηρος δ' ὀλίγος· χαλκὸς δέ, καὶ χρυσὸς ἄφθονος (lib. xi.): "Argentum apud eos non nascitur, neque ferri multum; æris et *auri abunde.*"—Rosenmüller has "*aureus splendor.*" But I know of no such phraseology occurring either in the Bible, or any other Oriental book. Besides, I must deprecate the principle which runs out into the figures of speech in this way. According to Pliny, moreover, as cited by Rosenmüller, gold was found in the Gordiæan mountains (Hist. Nat. vi. 12 (11); and also among the Scythians (as above), lib. xxxiii. 21 (4). The passage cited from Schultens will by no means prove, that the *shining of gold* is said to be such by the Arabs, as to take away the sight. The phrase تذهب بالبصار (يَذْهَبُ بِالأَبْصَارِ, Kor. c. 24), means, indeed, *takes away the sight.* The *verb* here, however, has no connexion whatever with this notion of *gold, glittering*, or *any thing* of the sort; and it is wonderful how Schultens, and after him others, could have so far imposed upon themselves as to have thought it had. Nor does the term זָהָב, as applied to oil in Zech. iv. 12, refer to the brilliancy or splendour of

the oil, but to its *purity*: gold being one of the finest metals. Nor does Isa. xiv. 13, or Zech. vi. 8, tend to shew, in the least degree, that light and splendour come from the north rather than from any other quarter of the heavens. It is truly astonishing how any one should have supposed this from places such as these; unless, indeed, he had some favourite opinion to recommend, at all events. "Sed multo elegantior," says Rosenmüller, "prodibit sententia, si זָהָב h. l. significatu *splendoris*, &c. capiamus." My answer is, The interpreter who, on principle, determines to find nothing but what he may consider as *elegant* in any author, ought surely to be proscribed. Truth is every thing in inquiries such as this; which, however, does not make it necessary that elegance be lost sight of, when translating a really elegant writer.

23. לֹא־מְצָאנֻהוּ. *We cannot discover Him, i. e.* effectually, and to perfection, so as to be able to determine His duties, or attributes. *Ib.* לֹא יְעֻנֶּה. I prefer reading לֹא יֵעָנֶה. *He is not to be*, or *cannot be, answered.* See Prov. xxi. 13. The question here is not about God's inflicting chastisement or not, as the term יְעֻנֶּה would intimate; nor can it be inferred from the attributes here mentioned, that God will not punish; rather the contrary: and to this the drift of Elihu's reasoning generally adds weight. Nor again, has it been averred by either of the disputants, that God would not, in one way or other, afford answers to his rational creatures. His greatness, considered in the abstract, would *not* exempt Him from this; nor did it, in fact, when Rebekah and others inquired of Him in the earliest times; nor here, as the next chapter shews. But, that *He should not be answered*—as Job seemed desirous to do—is the drift of every objector to his pleas: and with this the greatness and fearful majesty, just adverted to, agree well, as also does the caution contained in the following verse.

24. לֹא יִרְאֶה כָּל וגו׳. *He looks not* upon (בְּ) *any of*, &c. See vr. 21, above. The Hebrews have no word equivalent to our *any*: when it is necessary to express such idea, they generally use the word כָּל, *the whole, i. e.* taken distributively. See Esth. ix. 21, 27, &c.

## CHAPTER XXXVIII.

1. מִן הַסְּעָרָה. *Out of the whirlwind.* If God is described as surrounded with clouds and tempests, ch. xxxvi. 29; xxxvii.; Ps. xviii. 12, &c.; xxix. 3; civ. 2, &c.; we need not wonder at His speaking out of these. A similar revelation was made to Elijah. See 1 Kings, xix. 11, &c. The LXX. have translated מִן here by *διά*, as if it was by means of the tempest that God spoke. Comp. Exod. xix. 16–19; Ezek. i. 24, 25; Rev. i. 7, &c.; in all which cases we have distinct revelations made, and the very words of these are given. In one instance the whole camp of Israel both witnessed the sight, and heard the words. Let it not be imagined, therefore, in these cases, that the hearers were left, as among the heathen, to make out indistinct communications as well as they could,—the favourite method of viewing these questions now by the learned of Germany. Comp. also Acts, ix. 3, 4, 7; xxii. 6; xxvi. 13, &c. It ought to be remembered, too, that to make the requirements of religion binding, they must be miraculously revealed; and, in such a manner as at once to be worthy of God, and indisputable with man. See my Sermons and Dissertations passim. The revelation we have here, therefore, is not only perfectly of a piece with those elsewhere described in Holy Writ; but, generally speaking, such as was absolutely necessary to give a paramount authority to the whole. See the Introduction (pp. 13, 36, &c.) on the first two chapters of this book.

2. בְּמִלִּין וגו׳. *With words*, &c. *i. e.* assertions having no foundation in knowledge.

3. כְּגֶבֶר. *Like a stout man*, or man of consideration. So Shakespeare, "*He was* A MAN, *take him for all in all*," &c. *i. e.* an eminent man. *Ib.* וְאֶשְׁאָלְךָ. Lit. *And I will beg of thee, i. e.* suppose thyself to be a person of note, me to be an inferior, in the situation of one begging for information. Although, therefore, God speaks out of the storm, it is in the accents of condescension. So in the case of Elijah, just alluded to: it was *a still and small voice*, distinct both from the terrific display of the fire (lightning), and of the mighty wind.

4. בְּיָסְדִי וגו׳. Lit. *In my founding*, &c. Speaking of the great work of creation, as men do of an ordinary edifice. *Ib.* בִּינָה, taken adverbially, *clearly, distinctly.* אִם here, as in former places, *putting the case*, supposing that thou

knowest this; which is the primitive acceptation of our *if*, Sax. *gif*, *give*, grant.

5. מְמַדֶּיהָ. *Its breadths*, i. e. *measures*, as the following member seems to determine, *i. q.* מִדָּה, ch. xi. 9. Arab. مَدَّ, *extendit*, &c. *Ib.* כִּי תֵדָע. *For thou knowest, i. e.* I take this for granted. The "*Si scias*" of Rosenmüller, &c. gives an erroneous impression here. *Ib.* קָו. *A line.* Allusion is perhaps here made to Gen. i. 9, where יִקָּווּ probably means, *Let them be marked out with a line, i. e.* circumscribed or bounded. See vr. 10.

6. הָטְבָּעוּ. Lit. *Have been impressed, i. e.* so as to have formed a sort of shoe, or socket. See Exod. xxxvi. 24, &c. טַבַּע, *impressum argillæ, similive rei sigillum*, &c. Rosenmüller and others have made this an answer to Job's *hanging the world upon nothing*, ch. xxvi. 7; which, as far as I can see, Job never said: nor, indeed, any Eastern author ever yet thought of. *Ib.* מִי יָרָה. *Who laid.* Comp. Gen. xxxi. 51. *Ib.* פִּנָּתָהּ. *Its corner, angle.* Arab. ثَنَّ, *miscuit, plicuit.* ثَنَّةٌ, or ثِنَّةٌ, *pars extremitasve seculi, temporis,—ætatis.* In Heb. usage,—*of place:* as if one should say, the extremities or joining of two walls, &c. as in the angular parts of fortifications, at which towers were usually constructed. See 2 Chron. xxvi. 9, 15; Zeph. i. 16. In Zech. iv. 7, we have shouting and rejoicing, in a similar manner, in laying this corner stone; and there it is styled הָאֶבֶן הָרֹאשָׁה, *the principal*, or *head stone.* Similar exultation is manifested on a similar occasion mentioned in Ps. cxviii. 22–25. Where Christ, as the Head of His Church, is manifestly meant. Comp. Matt. xxi. 42, and the other parallel places. In this place of Job, however—as men were not then in existence—we necessarily have the angels of God joining in one universal chorus with the morning stars. Whether the laying of this stone was meant to denote the completion, or the commencement, of the great work adverted to, it may be difficult to determine. In Ps. cxviii. and Zech. iv. *the completion* seems rather to be meant; and this, I think, is the case here. And, if so, the first and last hemistich of this verse will be opposed to each other; thus, Who first laid its foundations; or, at last, laid the top stone of its angle? Then follows the song of praise already alluded to. Now, if this short recital or summary of the work of creation be compared with Gen. i. the last act of praise noticed will have its corresponding part in Gen.

ii. 1–4, in which the first sabbatical appointment is mentioned. This universal shout of the angels, &c. was, then, the celebration of this appointment, and was but an echo to the blessing which God then pronounced on His works. Turn now again to Ps. cxviii. 24, 25, and consider, whether THE DAY (הַיּוֹם) there mentioned is not also intended to apply to the Sabbath day. Comp. also Ps. xcii. xcv. with Heb. iv.; and see my Sermon on the Sabbath, second edit. p. 45, &c. The recurrence to particulars in vr. 8, &c. may be compared likewise to a similar recurrence in Gen. ii. 4, &c.; a mode of writing familiar to the Orientals, and it will, therefore, furnish no objection to the view here taken.

7. בְּרֹן־יַחַד. Lit. *In singing* as *one*, *i. e.* with one accord. This is necessarily metaphorical, as in Milton's "*Fairest of stars .... praise Him in thy sphere.*" וַיָּרִיעוּ. *And they shouted;* a term frequently applied to the work of praise. See Ps. xcv. 1, 2; Ezra, iii. 11, &c. בְּנֵי אֱלֹהִים. *Sons of God.* Rosenmüller and Gesenius compare this with בְּנֵי אֵלִים, *sons of the mighty*, occurring Ps. xxix. 1; lxxxix. 7. But this last more properly signifies sons *of great men*, i. e. *princes.* Nor does the context, in either place, supply any reason for applying it to the angels. The contrary is clearly the case here in Job. Comp. ch. i. 6; ii. 1.

I think therefore that we have an allusion here to the first Sabbath after the finishing of the creation, as recorded in Gen. ii. 1–4. The two verses, 5 and 6, seem to me to exhibit perfect parallels to each other. Thus, מִי שָׂם וגו׳, with עַל־מָה וגו׳, i. e. *who appointed*, &c. with "*upon what*," &c.; and consequently מִי־נָטָה וגו׳, with מִי יָרָה וגו׳, *i. e.* the other hemistichs also being parallel to one another. We may, in this case, read these last parallels thus: מִי־נָטָה עָלֶיהָ קָו אוֹ מִי־יָרָה אֶבֶן פִּנָּתָהּ. *Who laid down the line upon it?* or, *Who projected its corner-stone?* Now, from the passages in which קָו occurs, it is evident that the *completing*, *finishing*, or the like, of something is meant. See Isa. xliv. 13; xxviii. 17, &c.; and that, when joined with תֹּהוּ, *ib.* xxxiv. 11, actual desolation is intended. In some places, as *ib.* vr. 17, a state of civilisation and prosperity seems to be intimated, because the lot of each family was to be measured out by line. Hence, the measuring of the temple, both in Ezekiel and the Revelation, seems to aver that the thing spoken of shall certainly be done. See Ezek. xlvii. 3; and comp. Isa. xviii. 2, 7; xxviii. 10, 13; Ps. xix. 5; where

it appears that instruction of a religious nature is meant. See Rom. x. 18, on the bearing of the last. I am inclined to think, therefore, that we have something more than mere creation meant in this passage of Job. I believe civilisation, and that grounded on religion, is also intended. By אֶבֶן פִּנָּתָהּ, *corner-stone*, it is evident the principal part of an edifice is meant. See the places in the concordance. In Zech. iv. 7, we have, as an equivalent to this, הָאֶבֶן הָרֹאשָׁה, *the stone, the head, i. e.* the finishing, or principal, stone of the building. This is clearly predicated of the temple built by Zerubabel and his companions. In this case, therefore, respect is had to instruction, and that of a religious nature, just as it is in the application of the term קָו by the Apostle in Rom. x. 18, noticed above. Now, to proceed one step farther, Christ is, by a metaphor, termed the *Head Corner-stone*, Ps. cxviii. 22; as the Apostle himself teaches us, Eph. ii. 20. Comp. Isa. xxviii. 16, with 1 Pet. ii. 6. And here, I think, the מוּסָד מוּסָד of Isaiah, identifies itself sufficiently well with the יְסָדִי of Job, vr. 4, l. c. Hence, I think, is derived the notion of Christ's being *a stone, a rock, rock of ages*, and the like. See Gen. xlix. 24; Dan. ii. 34, metaph. Zech. iii. 9; comp. Rev. iii. 1; iv. 5, &c. particularly the terms, מְפַתֵּחַ פְּתוּחָה, with Rev. ii. 17; the latter of which is evidently copied from the former, and seems intended to explain it. Comp. now Prov. viii. 27–29, with this place in Job; and again with Job, xxviii. 11, 12–27, where we have the work of creation intimately connected with the promulgation of true religion, and the manifestation of the Wisdom of God. This, I think, cannot, upon mature consideration, be avoided. See also the note on Job, v. 23. Compare now, Ps. xvi. 5, 11; xcvii. 6, 7, with this place in Job, and with Heb. i. 6, and let it be asked, Is not the passage in Job the first to which allusion is made? The heavens are here described as rejoicing upon the close of creation; and, as it should seem from Gen. ii. 1, on the observance of the first Sabbath. On the work of redemption being foretold, and its completion promised here in the Psalms, and elsewhere, as Isa. xlix. 13; Rev. vii. 9–12; xi. 15–18; xv. 3–5, &c. a similar rejoicing in heaven is mentioned as taking place. My conclusion is, therefore, that this place of Job has particular respect to the establishment and permanency of true religion on earth, under the rule and governance of him, whom St. Paul, Heb. i. 5, terms *the First-begotten*; the person also particularly had in view, Prov. viii. 24, 25; Ps. cx. 3; Mic. v. 2, &c.

8. וַיָּסֶךְ. *So He fenced in*, &c. This verse I take to be parenthetical. In that case, the apocope in the verb is obvious. Gram. Art. 233, 3. The term דְּלָתַיִם contains a metaphor taken from the large folding-doors of a city, which are usually set up for the purpose of stopping the progress of an invading enemy, and are hence supplied with bolts and bars. *Ib.* בְּגִיחוֹ. Lit. *In His extracting* (*it*), as a midwife does a child from the womb. See Ps. xxii. 10; Mich. iv. 10. Syr. ܓܚ. *Fudit, effudit.* Arab. جَاخَ. *Abrupit* fluxus terræ partem. Hence, this notion being introduced, it is added, without the particle of similitude כְּ, מֵרֶחֶם. *From the womb*, &c. The "*and He*," used here, must necessarily be referred to the מִי preceding in vr. 5.

9. בְּשׂוּמִי וגו׳. *When I appointed*, &c. Comp. Gen. i. 2, where darkness is said to have rested on the face of the great deep.

10. וָאֶשְׁבֹּר וגו׳. *And broke*, &c. It should seem by the parallelism here, that this verb is not very different in sense from that which follows it, viz. אָשִׂים; *i. e. I appoint, place, give out, enounce*, &c.: and hence may be supplied by נָתַן, or שׂוּת. Now, we have in Jauhari under this root, and for its explanation, اَعْطَيْتُ المَرْأَةَ شِبْرَهَا اي حَقَّ النِّكَاحِ: *i.e. I gave to a woman her* שְׁבֵר, i. e. *the duty of marriage.* He adds, شَبَرْتُ فُلَانًا مَالًا اَوْ سَيْفًا اِذَا اَعْطَيْتَهُ: *i.e. I* שָׁבַרְתִּי *to a certain person wealth, or a sword, when I gave it to him.* It means, therefore, *to deliver to*, or *give*; and, joined with חק, חֹק, as in the first extract and our place in Job, *to deliver the right, due*, &c.: *i. e.* enounce as right and statutable, or, as right, and to be observed. Hence too the idea of *buying*, or *selling*, prevailing in the Hebrew usage of the term שֶׁבֶר. *Apportioning* seems to be the general notion, as *determining the just quantity*, or price to be given in exchange for any thing,—from the primitive noun שֶׁבֶר, *a span.* The sense of *breaking* seems to belong rather to the cognate form in the Arabic, viz. شَفَرَ, *imminuit* rei, *scalpsit*, &c. And from this we have מַשְׁבֵּר, when applied to childbirth; as in شَفْر, *latus vulvæ*, &c. Compare this verse with Gen. i. 9.

11. יָשִׁית בִּגְאוֹן. Lit. *He, some one, appoints against the pride or swelling*, &c. Suppl. חֹק. *A statute*, or *limit.* See

ch. xiv. 13, except that the construction is here with בְּ. See Ps. lxxiii. 9, where *against* is manifestly intended by this construction. I have, therefore, taken this impersonal construction passively.

12. הֲמִיָּמֶיךָ. Lit. *Is it from thy days, i. e.* in consideration of the antiquity of thy birth,—see ch. xv. 7, with the note,—and of thy marvellous great age, that these appointments may seem to be quite modern: or, we may take יָמִיךָ, as signifying *thy days*, in the sense of *thy prosperity, power, good fortune*, or the like. See ch. xxvii. 6, with the note; and Ps. cx. 3. Rosenmüller prefers "*unquam:*" *i. e.* Hast thou ever commanded? &c. Which has no point, and is unsuitable to the context. Schultens has *præ diebus*, &c.: by which he means, *On account of thy days*, or *great age:* which, on the view given above, will very well suit the rest of the context.

13. לְאֶחֱזוֹ. *To take hold of*, or *possession of*. That is, Hast thou so appointed the coming on of the dawn, and the stations of the day-break, as to enable thee to seize upon any distant portion of the earth, whenever it may suit thy purposes to do so; and then, to expel the wicked from it? Comp. Ps. xcv. 4, 5. *Ib.* וְיִנָּעֲרוּ. *And they be shaken off*, or *out of*, &c. Chald. נְעַר. *Dejecit, de loco in locum transtulit.* Arab. نَعَرَ. *Restitit, peragravit* regionem, *huc illuc profectus fuit: i. e.* Is it since thy days that all this might be effected? Rosenm. "*Ut apprehenderet aurora,*" &c ... "elegantior ... imago!"

14. תִּתְהַפֵּךְ וגו׳. *It, i. e.* the earth, and its state, *be changed*, turned over, remoulded, *as the clay of the seal is* by impression. A passage similar to this is the following of Firdausi, Macan's Shah Nāma, vol. i. p. ۴۷:

بدین بود بنیاد ضحّاك شوم
جهان شد مر اورا چو بك مهره موم

*With this* (*i. e.* magic, &c.) *was the beginning of Zohāk abominable. The world was to him as an impression of wax.*—*Ib.* וְיִתְיַצָּבוּ. *And they, i. e.* men, *set themselves up*, for the purpose of prosecuting thy designs. This verb is cognate with נָצָא, *set in order* as an army; נָצַב, *established;* Arab. وَصَبَ, نَصَبَ, صَبَأَ, &c.; all having the same, or nearly the same, sense. In the Heb., *to present one's self*, as ready to execute the commands of another, &c. See ch. i. 6; Prov. xxii. 29. Or, for hostile purposes, Ps. ii. 2, &c. *Ib.* כְּמוֹ לְבוּשׁ. I

read לָבוּשׁ here, as elliptical for לְבוּשׁ הַשִּׁרְיוֹן, *clothed with armour*, &c. 1 Sam. xvii. 5. If we are to read לְבוּשׁ, *clothing*, then the passage may be rendered thus: *And they, i. e.* men, *present themselves* (changed, alluding to the תִּתְהַפֵּךְ preceding) as *a garment*. Comp. Ps. cii. 27. And it would mean, They present themselves changed in disposition, and renewed, as it were, for the contest in favour of Job, and to execute his commands. I prefer the former, as being more simple and obvious. So, in the Arabic, لَبُوس, *Lorica* in genere, &c., as Golius gives. How commentators could have satisfied themselves here with supposing, that the morning, &c. were made to stand up as a garment, or to present themselves as a royal garment, it is quite out of my power to say. One thing I may say, viz. garments, no matter how costly, can neither be said to present themselves nor to stand up. Besides, if irrational beings of this sort had been meant, one would have naturally expected to find the verb in the form תִּתְיַצָּבוּ, not יִתְיַצָּבוּ,—see Gram. Art. 216, 7,—in the first member of this verse. The following verse too intimates the application of force, not unlike that had recourse to in war.

15. וְיִמָּנַע. *And it be withholden, withdrawn*, &c.: *i. e. the light, i. e.* wealth, prosperity, of the wicked. All this requires the exertion of power, such as it has been shewn is implied in vr. 12 above; and such as is never ascribed to the mere action of light, by causing thieves and robbers, &c. to betake themselves to their hiding-places, as Rosenmüller will have it.

16. נִבְכֵי־יָם. *The labyrinths, mazes, of the sea.* Commentators have generally supposed, that this verb had for its root בָּכָה, *flevit*; and thence, that *the under-currents* of the sea were meant. Schultens takes نبك as the root, and thence supposes that *eminences*, or *hills*, under the surface of the waters, are intended. I prefer taking the general sense of the cognate roots, viz. Arab. بوك, بَكَّ, بيد. *Confusum fuit* negotium *confluxit*, &c. If we read then, נִבְכֵי־יָם (comp. Exod. xiv. 3), we shall have, *confused things*, or *places, of the sea.* Besides, the very Arabic verb which Schultens takes, viz. ٱنْتَبَكَ, signifies *implicuit se* malo, as well as *eminuit.* The following וּבְחֵקֶר. *And in searching*, &c., suits well with this sense: difficulties of this sort generally forming the objects of inquiry pursued by the learned and wise, such as Job is here, by the hypothesis, supposed to be. By

תְּהוֹם here, the תְּהוֹם רַבָּה of Gen. vii. 11, or great ocean, is apparently meant. *Ib.* הִתְהַלָּכְתָּ. *Hast walked about.* See ch. i. 7. Not unlike the sentiment expressed here is that of Homer, Odess. i. l. 52, respecting Atlas:

Ὅστε θαλάσσης
Πάσης βένθεα οἶδεν.

*"Qui et maris*
*Omnis profunditates novit."*

17. שַׁעֲרֵי־מָוֶת. *The gates of death,* &c.: *i.e.* the secret councils,—*gates* being usually places of judgment,—of that "country from whose bourn no traveller returns." So also the next member, which seems to suit well with the view taken of the גְּבִרִים preceding. Pliny, speaking of man's industry in searching after the precious metals (Nat. Hist. lib. xxxiii. 1), also says, "Imus in viscera ejus, et in sede Manium opes quærimus," &c. And *ib.*, "Illa nos premunt, illa nos ad Inferos agunt, quæ occultavit atque demersit." See notes on ch. iii. 8; xxx. 29; and xl. 25. A very beautiful description of a survey of the deep, through the clear waters of the northern seas, is given by Mr. Dewhurst (Nat. Hist. of the Whale, p. 25), from Sir Arthur de Capell Brook: "During the whole course of the tour I made," says the author, "nothing appeared to me so extraordinary as the inmost recesses of the deep thus unveiled to the eye. .... Now creeping along, we saw, far beneath, the rugged sides of a mountain rising towards our boat, the base of which perhaps was hidden some miles in the great depth below. .... Now we ... passed slowly over the submarine forests and meadows which appeared in the expanse below, inhabited, doubtless, by thousands of animals unknown to man." See also Brackenbury's dream in Shakespeare's Richard III.

18. עַד־רָחְבֵי וגו׳. Lit. *Usque ad latitudines terræ.* The term רָחְבֵי here seems to be synonymous with מְמַדֵּי in vr. 5, and the intention of the passage to be, Hast thou become by inquiry, and the exercise of thy own powers, so wise as to know all the things just mentioned (כֻּלָּהּ), even to the exact extent of the several tracts of land in the world? It is of little consequence to the exegetical sense, whether we construe כֻּלָּהּ with the first verb or the second. The first of these methods seems to suit both idioms best, on account of the עַד following. Many such transpositions, too, have been noticed already. See the passages cited from Pliny, ch. xxxvii. 16 above.

20. כִּי תִקָּחֶנּוּ. *That thou mightest take it* (comp. vv. 12, 13, above): *i. e.* as before, in order to enable thee to execute thy several purposes, in the one case; and to put wickedness out of existence in the other. Referring in the one to בֹּקֶר above, and to רְשָׁעִים in the other. Commentators seem to have entirely misunderstood the scope of this verse.

23. קְרָב. *Battle:* signifying rather *drawing near to battle.* Comp. Ps. cxxxv. 5–8, where the things here denied of Job are spoken of as the properties of Jehovah; which tempts one to believe that the Psalmist had this passage in his eye.

24. הַדֶּרֶךְ יֶחָלֵק. *The way*, or path, on which *light is distributed: i. e.* is so divided and apportioned as to fulfil the several offices assigned to it in the world: *i. e.* in affording the lights, shades, colours, &c. so agreeable and necessary to man in this state of things. *Ib.* יָפֵץ קָדִים. *One, some one*, &c., impersonally, disperses the deadly east wind, or سَمُوم, *Samoom: i. e.* so as to effect the other purposes of Omnipotence. Ch. xv. 2 above.

25. לַשֶּׁטֶף. *To the inundation;* which seems here to mean the *waterspout:* for the passage speaks of *a canal* (תְּעָלָה) as made, or cut out for this, in the upper regions. In the parallel, too, we have לַחֲזִיז. Lit. *For the cutting of the thunder*, which must mean *the thunderbolt: i. e.* in the first member we have a canal for the inundation, or waterspout; and, in the second, *a way, path*, דֶּרֶךְ, for the cutting of the thunders or the thunderbolt. Arab. خَزَّ. *Secuit*, &c. Cogn. خَزَّ. *Transfodit.* See ch. xxviii. 26, note.

26. לֹא־אָדָם. *No human being* exactly answers to the etymology here, and, I think, to the sense intended by the writer.

27. שְׁאָה וּמְשׁוֹאָה. Lit. *Desolation, and desolate place:* a repetition, signifying *places the most unfrequented.* Gram. Art. 223, 2. מֹצָא דֶשֶׁא. Lit. *The place of egress of the grass: i. e.* grass-land, or pasture. Comp. Gen. i. 12. This seems to be a very ancient mode of expression.

28. אֲגֻלֵי־טָל. *Bottles of dew.* Lit. *Collections of dew.* "*Non malè*," says Castellus, "*LXX. vertunt* βώλους *glebas Al, addit* συνοχὰς coagmentationes," &c. But, as these are here spoken of as if produced by a mother, *bottles*, or *vessels*, would seem to be most appropriate.—Comp. נִבְלִי, vr. 37 below.—Arab. أَجَّلَ. *Continuit, detinuit*, &c. Cogn. אָגַר. *Collegit*, &c. Arab. أَجَرَ. *Obligavit* os fractum, &c. Hence

we have the compound אֲגַרְטָל (Ezra, i. 9), instead of אֲגַלְטָל, to avoid the recurring sound of ל. A sort of vessel used (as some have thought) in catching the blood of animals sacrificed in the temple. Now, in the Arabic, طُلٌّ signifies either *milk* or *blood*. طَلٌّ, *moistening* the earth, as with dew, &c. The general meaning of the word may therefore be, *moisture-collector* or *catcher;* whether this be of water, milk, blood, &c. The Syr. ܩܪܛܠܐ. *Cista*, Arab. قَرْطَلَةٌ, قِرْطَالَةٌ, and قِرْطَالٌ. *Canistrum*, *sporta*, and Greek, κάρταλλος, or κάρταλον, *i.e.* κόφινος ὀξὺς τὰ κάτω; a sort of fruit-basket ending in a point at its bottom, not unlike the pottles, perhaps, in which strawberries are sold in the London markets (see LXX.; Deut. xxvi.; 1 Kings, x.; Jer. v.; Thes. Steph. sub voce); as well as the Arab. قَرَاطِيلُ, *promontories*, so called, perhaps, on account of their shape resembling that of this vessel;—might all have been derived from this word. Some, indeed, have endeavoured to derive it from the Greek: but to this there is one fatal objection, viz. that language will not readily supply its component parts; while it is certain that many words, with the things they meant, were transferred from the east to the west, and particularly to the inhabitants of Greece, as their collections of foreign words will abundantly shew. On the use of the word טַל, see ch. xxix. 19 above.

30. כָּאֶבֶן. The ellipsis seems to be אֲשֶׁר בּוֹ. *By which:* i. e. *as with a stone*, &c. יִתְחַבָּאוּ. *They become hidden, i. e.* covered and concealed, as if a stone had been laid upon them. *Ib.* יִתְלַכָּדוּ. *Become taken, i.e.* as a captive in war, or otherwise. The Hithp. cannot, in this last instance, have a reflective sense; neither has it in any other, of its own right.

31. מַעֲדַנּוֹת כִּימָה. *The sweet influences of the Pleiades.* Rosenmüller, with some others, translates מַעֲדַנּוֹת by "*vincula;*" "veluti," says he, "transpositis literis, ut עָדַן idem sit quod עָנַד *ligavit;*" and then cites the Talmudical usage of the word, the δεσμὸν of the LXX., and שֵׁירֵי, *catenas*, of the Targumist. To which מוֹשְׁכוֹת in the parallel seems to agree. My remark is, No reliance can be placed on the usage of the Talmud; it being as certain as it need be, that many Biblical words occurring in the Talmud, are used in a mistaken sense. This may be said of Rabbinical literature generally: which, it is much to be regretted, was not seen in the age of the Buxtorfs, Pococke, &c. If it had, the Old

Testament would have now been much better understood than it is. In the next place, the LXX. have here Συνῆκας δὲ δεσμόν. They seem, therefore, to have taken מַעֲדַנּוֹת, as if derived from יָדַע; and δεσμὸν as the translation of הֲתִקְשֹׁר. Aquila renders the place by ἢ συνάψεις μόρια πλειάδος; *Wilt thou join parts of the Pleiades?* No reliance, therefore, can be placed on Rosenmüller's argument drawn from the LXX. That of the Targumist now only remains to be noticed; and against it may be brought both Jerome and the Syriac. When we consider, moreover, how little is known of the various readings of the Targum, very little stress can be laid on its single authority in such cases as this.

As to the parallelism, this rather consists in the opposition observable in the verbs תְּקַשֵּׁר and תְּפַתֵּחַ, and, therefore, need not be sought in other synonymes. I have on these accounts preferred the usual rendering. The reader is referred to ch. ix. 9 above for its illustration. As to הֲתִקְשֹׁר. *Wilt thou bind — i. e.* in covenant, so as to insure to thyself the advantages hence derivable — it should be borne in mind, that this verb is far from being synonymous with אָסַר, *to bind as a captive, slave,* &c. This signifies *to bind to one's self,* as in covenant, conspiracy, ornaments, &c. See 1 Sam. xxii. 8; Isa. xlix. 18, &c. To bind the sweet influences, then of this constellation to one's self, will mean, to have such power over these heavenly bodies as to render them subservient to one's own purposes; and, in this case, to command the rich produce of the earth (notes on ch. ix. 9), on which they were supposed to exercise great power.

*Ib.* אוֹ־מוֹשְׁכוֹת. *Or the bands,* &c. This term has usually been taken to mean the *belts* of Orion, as pictured on our celestial globes; but, as far as I can see, without any good reason for doing so. All we find said is, that, as مَسَكَةٌ means *compes,* מוֹשְׁכוֹת here must mean *belts.* But *compes* means *a fetter* used in binding a prisoner; *a belt,* the girdle in which a weapon is carried. Can any two things on earth be more vexatiously dissimilar? Some, indeed, take it otherwise, thus: "*Num vincula, quibus Pleiades, vel Orionis stellæ junguntur, trahunturve, aut ligare aut solvere potes?*" But, who ever heard of these constellations being so joined, or dragged along? Others take מוֹשְׁכוֹת to signify the influences supposed to be exercised by this constellation in bringing on the winter season, and so binding up nature, as it were, in a state of sterility. Because, just as the Pleiades, by rising early in the spring, brought on the fruitful seasons; so Orion, by rising in the autumn, was said to bring on the

winter. This application I believe to be the true one; but I contend, that מוֹשְׁכוֹת rather means *attractions, i. e.* the *bands* or *very influences* supposed thus to affect sublunary things; and that תְּפַתֵּחַ is used to ask the question, viz. *Canst thou loose, untie, unbind,* or *render these ineffectual?* From מָשַׁךְ. *Traxit, attraxit, allexit,* &c. Arab. مَسَكَ. *Tenuit apprehensum; avarus fuit;* أَمْسَكَ, *dominatus est;* مُسَكَّةٌ (much the nearest Arabic form to our word), "*Qui, cum rem apprehenderit, illam dimittere non potest: ab eâ se expedire non potest:*" which, according to my view, is the very notion presented in our text. If, then, this constellation really represents the person and character of Nimrod (see notes on ch. ix. 9), nothing can be more suitable to his tyrannic disposition than the description thus supposed to be given of him. All that the passage exegetically means is, therefore, Canst thou so affect the heavenly bodies of this or that description, as to secure to thyself the wealth of the earth on the one hand, or to remove far from thee the occasions of its barrenness, want, and the like, on the other? It is no objection that the Divine Being here makes use of language, perhaps not strictly and philosophically true, as to the influences of these stars; it is enough for Him to have uttered sentiments then generally considered as true, and this in terms by which their force and bearing could be clearly understood and appreciated. Of this sort, language used by men, and to be used in addressing them, must necessarily be. Let no one imagine, therefore, either that this is of a piece with heathen fable, or in any way intended to recommend it.

32. מַזָּרוֹת. The *Planets.* See ch. xxxvii. 9. *Ib.* וְעַיִשׁ. *And console Ayish,* &c. See ch. ix. 9 above, where it is evident from the citation given from Jauhari, that this constellation was supposed to have *its sons* attending on it. תַּנְחֵם, I read תְּנַחֵם. *Wilt thou console* Ayish for her sons? *i. e.* on account of them. See ch. xlii. 11; Isa. xxii. 4; Ezek. xiv. 22; where the verb is construed with עַל in this sense: comp. Jer. xxxi. 15. What the circumstance alluded to may be, it is perhaps impossible now to say: but, that allusion is made to some popular notion well known at that time, seems to me extremely probable. תַּנְחֵם has usually been rendered, *Wilt thou lead them?* which I think must set every attempt at explanation perfectly at nought. For, who, it might be asked, are the "*them*" here mentioned? Does the term עַיִשׁ comprehend any such persons, or things?

Impossible. Again: How is עַל־בְּנֶיהָ made to signify "WITH *her sons?*" This is most lax. After all, some object of popular belief is evidently had in view, even in this case. Why not take the passage then at once, in its obvious sense, and confess our ignorance as to some parts of its application? Future inquiry may probably make all clear; and to that I therefore leave it. As to the vowels of this word, they were perhaps applied for the purpose of supplying the clumsy sense just alluded to; as it is the case in instances almost innumerable.

I will only add by way of conjecture here, that according to the Greeks and Latins, whose notions of astronomy must have come from the East, Arctus, ἄρκτος, *the bear*, was originally a daughter of Lycaon, and named Callisto; who, being pregnant by Jupiter, was changed into a bear by Juno, and was, with her son, finally translated to the heavens. Bootes, this son, was termed *Arctophylax;* while *Arcturus,* who is said to have been the father of Erigone, is the name of another star, situated in the tail of the great bear. Whether Callisto may have been said by the Chaldeans hence to have consoled her sons—taking this Arcturus for one of them—or whether some other such story as that of the Hyades bemoaning the fate of their brother Hyas, or that of the Pleiades weeping for their father Atlas, I leave it for others to determine. (See Ovid. Met. lib. ii. l. 381, &c.; Cicero de Nat. Deor. lib. ii. 42, 43.) I will only say, Some such generally current story seems to lie at the bottom of this phraseology.

33. הֲיָדַעְתָּ וגו׳. *Knowest thou* the laws? &c. This, and the two following verses, put the question more particularly as to principle, and as to the results thence to be expected. חֻקּוֹת. *Statutes, laws,* &c. by which the heavens, and heavenly bodies, are regulated. תָּשִׂים. *Canst appoint,* declare to be the influence, dominion, or rule (מִשְׁטָרוֹ) of each, on the earth. Comp. Prov. vi. 7; Deut. xvi. 18; Gen. L. 18, 26. "Suffixum ad מִשְׁטָרוֹ," says Rosenmüller, "est in singulari, etsi ad nomen duale שָׁמַיִם pertineat, undè מִשְׁטָרֵיהֶם, dicendum fueret." But does מִשְׁטָרוֹ refer to the preceding שָׁמַיִם? Does it not rather refer to חֻקּוֹת, and to be taken distributively? Let the reader judge. Again: Does any such dual form as מִשְׁטָרֵיהֶם occur with a suffixed pronoun? I know of no such thing; and I think none is to be found in the Hebrew Bible. Whether dual or plural, the form would regularly be מִשְׁטְרֵיהֶם, according to the best of my knowledge. And last of all, Is שָׁמַיִם a dual form?

Who would have expected to find Dr. Rosenmüller writing in this manner? And, what is still worse, Dr. Winer referring us in his edition of Simonis to this exquisite note, as above all exception? Gesenius too, I find, refers מִשְׁטָרוֹ to שָׁמַיִם, which is clearly wrong; חֻקּוֹת being the preceding subject, שָׁמַיִם only a qualifying word given to this! See Gram. Art. 224, 4. That the planets exercise some influence on the earth, as the moon on the tides, is admitted by all who have studied natural philosophy. We need not suppose, therefore, that astrological influences were intended here.

36. מִי־שָׂת וגו׳. *Who hath placed*, &c. As the context, both preceding and following this verse, manifestly relates to the heavenly bodies, it would seem to involve a most unhappy bathos to interpret it as referring to any endowments bestowed upon man. Schultens refers it to the heavenly bodies; and this he does by having recourse to the Arabic طَحَا, and طَاحَ, signifying *to wander*, *make a random shot*, &c.; and then refers this first member to the control which God lays upon what might otherwise seem a chance-shot of the lightning. My belief is, that Schultens is not far from the mark. The following cognates to this word seem to make for the same view. Arab. طَاحَ (r. طوح). *Periit* in terra, *in exitiali fuit discrimine*, cecidit: *attonitus huc illuc erravit: huc illuc impulit: percussit eum fuste.* Cogn. طبح, id. ferè. طَحَا, *expandit; pronum stravit hominem*, طَحًا, *amplum umbraculum;* طُحْيَةٌ, *pars nubis, nubecula.* طَخَا, *obscura fuit.* طَلِخٌ, *densæ tenebræ.* طَخَآءٌ, *nubes alta.* طَخْوَةٌ, *nubes exilis;* طَخْيَةٌ, *tenebrositas, alta nubes.* طَحَّ, *expandit.* 4th conj. *Projecit.* طَحْطَحَ, *fregit, segregavit, perdidit, strepuit, turbavit.* طَخْطَاخٌ, *sonus collisorum monilium; nubes compacta.* طَخَاطِخُ, *tenebræ.* Syr. ܛܚ. *Illuxit, fulguravit;* ܐܬܛܚ, *exagitatus est.* From all which it should seem, that some such general idea as *tempest* was in the mind of the sacred writer. I would translate this member, therefore, *Who hath placed wisdom in the tempest?* taking the plural form in טְחוֹת, as intended to heighten the idea, and to express *the great*, or *terrific, tempest;* and the passage as meaning, Who is He that so controls the contending elements, that they cannot but do

His will? Comp. ch. xxvi. 10; xxviii. 26; xxxvi. 32; xxxvii. 3–6; Ps. xviii. 8–17; xxix. 3–11; civ. 4, &c. The remaining member is, perhaps, to the same effect. לַשֶּׂכְוִי. *To the thunder-storm.* Chald. סִכְסוּךְ. *Mixtio, perturbatio, inflammatio;* סְכָא, *clavus.* Syr. ܣܟܘܟܐ, id. Arab. سَكِّيٌّ. *Clavus,* pec. *typus chalybeus, quo signatur moneta.* سُكَاكٌ, et سُكَاكَةٌ, *aër pertingens ad cœli confinia,* ipsumque *cœlum.* سَاكِي, *gravis molestusque* fuit in petendo. Cogn. صَكَّةٌ. *Vehementia meridiani æstus;* r. صَكَّ, *percussit* vehementius. ضَكَّ, *arctavit, pressit.* ضَكَّ, *sonuit.* ذُكُوٌّ, *ardens flagransque ignis.* إِبْنُ ذُكَاءٍ. *Aurora.* ذَكَاءٌ, *fomes ignis;* whence مُذْكٍ, *iterum iterumque pluens* nubes. شَاكِي, *instructus armis,* pec. acutis. شَكْوَى, *querela, lis.* شَكْوَةٌ, *uter in quo lac vel aqua defertur.* شَكَّ, *transfixit* eum *hastâ.* شَكَّةٌ, *arma,* &c. Simonis gives שְׂכְוִי, *imago,* and thence *phœnomenon cœleste;* which strikes me as any thing but a *sequitur:* and still the passage would remain vague! If, however, one might gather some general idea from these cognate words, *thunder-storm,* or some such thing, should seem to be meant; and this would suit the place well. The whole verse would then run thus: *Who hath placed wisdom in the tempest? or, who hath given intelligence to the thunder-storm?* Now, as the terms שְׂכִיּוֹת, Isa. ii. 16; מַשְׂכִּית, Lev. xxvi. 1; Numb. xxxiii. 52; Ezek. viii. 12; Ps. lxxiii. 7; refer either to idolatry or its practices, it is worth the inquiry, whether they do not denote representations either of the heavenly bodies, heathen deities, heathen mysteries, or the like, in every case. Certainly the words *pictures, imagery,* seem to me to fall much below the mark. I cannot help thinking that נָסַךְ, *fudit, effudit,* and thence מַסֵּכָה, *conflatile* (Deut. ix. 2, &c.), are kindred terms: and hence Arab. نَسَكَ. *Dei cultui devatus,* ac *religiosus fuit,* &c. Hence too, perhaps, the סְכּוֹת בְּנוֹת, (*Molten Venus?*) said to have been made by the men of Babylon, 2 Kings, xvii. 30. Comp. cogn. צוק, יצק. Of the words given above, شَكْوَةٌ, UTER, &c., is perhaps the nearest in form and sound to the שְׂכְוִי of Job, if we except شَكْوَى, *querela, lis,* belonging to the same root. The root too seems not to be without the

notion of *agitation* (which, indeed, prevails in most of the other cognate words), for שַׁכִּי signifies *Aptavit pellem hædinam ad lac agitandum, butyri eliciendi ergo.* In the very next verse, too, we have נִבְלֵי שָׁמַיִם put in the parallel with שְׁחָקִים; which seems to be a continuation of the idea started here. See also vr. 38 above. I object to Rosenmüller's "Quis *meteoris*," or *φαινομένοις*: because, as these cannot be considered as agents, but only as spectacles, it must be incongruous to ascribe intelligence to them: besides, these form an equally incongruous parallel to the *vagis jactibus* preceding; and which, after all, involve an absurdity. For how can these be styled *vagi jactus*, when from the very first,—from their very creation,—this wisdom must have been supplied to them by Him who now speaks of them in the context? It strikes me therefore that, although Schultens, and after him his followers, are not far from the mark in this place, their translation of it is sufficient to shew that they have not wholly succeeded.

37. וְנִבְלֵי. *The vessels of heaven.* This נֵבֶל (which is also given as a name of a musical instrument, probably the *νάϐλα*, *nabla*, *naula*, or *nablium*, of the Greeks and Latins) was a sort of jar, apparently, having a neck with a large belly or body, not unlike some of our stone jars. In these the rain or dew was supposed to be stored up, and then, as Providence thought proper, was poured down upon the earth. Comp. vr. 38. יַשְׁפִּיב. Lit. *Causeth to flow.* Arab. سَكَبَ. *Effudit* aquam, &c. This verb seems to have been applied to signify *lying down*, because perhaps then the system is considered as in a state of relaxation; in its proper sense, in such expressions as שִׁכְבַת־זֶרַע, Lev. xv. 16–18, &c.

38. בְּצֶקֶת, as לֶדֶת, for יֶלֶדֶת, r. יָצַק. *Fuse*, as metals: thence, *becoming hard.* לְמוּצָק. Lit. *Into a hardened* thing. Part. Hoph. In ch. xxi. 33, the word רְגָבִים was taken to signify stones, and particularly monumental memorials. That can hardly be the sense here: the hardening of the dust, mentioned in the preceding member, seems to require that *clods* be the sense here. The general sense, too, requires this; as it is on the *clods*, not on stones, that the falling rain can have any influence. It is highly probable, I think, that *stone* is only a secondary sense, and that *hard, firm, concrete, compact*, or the like, is the primitive meaning. We still have in the Arabic, مَرْجَب, signifying *stabilis, firmatus, firmus*, &c.; and تَرْجِيب, *making large*, or *great*; and, in

the cognate, ارْتَجَمَ, *accumulata fuit* res, et *congesta*. Such general sense, therefore, will apply to *a clod* just as well as it will to a stone; each presenting a substance in which the component parts have been consolidated so as to form a hard, compact, and gradually accumulated substance. So philosophers now use the term *formation*, applying it either to fossil or other substances. *Ib.* יִדָּבָקוּ. Lit. *Are made to adhere*, stick together, as if glued. That is, Who can sum up these, and tell their amount, when the plentiful showers are afforded for the purpose of fertilising the earth, and at the seasons in which they are most wanted.

39. לְלָבִיא. *For the she-lion.* See Bochart. Hieroz. pt. I. lib. III. c. i. וְחַיַּת. *Et appetitum.* Rosenm. Because, as he tells us, "eodem modo usurpari, quo haud raro נֶפֶשׁ." He then refers us to Ps. xxiv. 4; xxvii. 12; lxxviii. 18; for proof of this: in neither of which, however, the word in question occurs! Simonis refers us to ch. xxxiii. 20, and to this place, for the same sense; but in neither of these, certainly, does there appear any good reason for adopting it. In the Arabic, حَيّ signifies *familia, pars magnæ tribus*, &c. See Castellus. And so it does in the Heb., Gen. i. 25; Ps. lxviii. 31; lxxiv. 19, &c.; as the context manifestly requires.

41. לָעֹרֵב. *For the raven.* Arab. غُرَابٌ, taken here generically for the whole species; and hence, in the last member, יִתְעוּ, in the plural, *they wander:* not the young immediately preceding (for they remain in their nests and cry, יְשַׁוְּעוּ), but the old ones, whose business it is to look out, and to take the prey, when these are without food, בְּלִי־אֹכֶל. This passage is alluded to in Ps. cxlvii. 9.

## CHAPTER XXXIX.

1. עֵת לֶדֶת. *The season of bringing forth*, &c. That is, Art thou acquainted with the particular season when each of the mountain-goat species brings forth? Not, as Rosenmüller says, "*ut illis parturientibus opem ferre*," &c. (for Who ever heard of men performing any such office?), but rather, one would think, that thou mayest boast of this knowledge; or, it may be, take its young for food. The preceding verse seems, too, to recommend this last. *Ib.* יַעֲלֵי־סָלַע. Lit. *Rock-climbers.* See the Hieroz. pt. I. lib. III. c. xxiii. Rosenmüller gives us a note from Chrysostom, in

which the following, תִּשְׁמוֹר, ἐφύλαξας, is made to signify *Canst thou keep*, or *preserve*, the animal mentioned from casting its young? Which is manifestly wrong; as תִּשְׁמוֹר must here necessarily refer to עֵת preceding, which must also be supplied before חֹלֵל in the last member. Comp. the next verse. The phraseology will then be Hebrew; nothing being more common than the notion of *keeping*, i. e. *observing times*, or *seasons*. See Jer. viii. 7, &c. Chrysostom, who knew nothing of Hebrew, might well be excused; but I do not see how Rosenmüller or Bochart can, in making such a mistake as this. *Ib.* חֹלֵל, r. חול, cogn. חבל. *Binding as with a rope;* hence, the binding pains of labour (ὠδῖνες), &c., and the verb itself applied *to parturition*. This is, perhaps, the proper method of separating this sense from the many others which this verb has. On the word אֲחֻלּוֹת, see Hieroz. pt. i. lib. iii. c. xvii.

3. תְּפַלַּחְנָה. Arab. فَلَحَ. "*Rei compos est effectus.*" 4th conj. *Prosper successu.* Cogn. فَرَحَ. *Lætus fuit.* 2d conj. *Pullulavit, in propagines diffindi cœpit* planta. Hence, perhaps, we may see why verbs signifying *cutting*, or the like, are applied to denote the bringing forth of young: not because "fissâ et apertâ matrice excludunt," as Rosenmüller will have it after Schultens; but because the one may be said to be severed from the other, just as a branch is from the stock of a tree. Æth. ፈለሐ: *Ebullivit, emanavit, erupit*, &c. Cogn. فَلَجَ. *Fidit*, pec. *in duas partes.* Syr. ܦܠܓ, id. Arab. أَبْلَجَ. *Divisit*, &c. So בַּר. *Filius*, r. בָּרָא, *asciavit*, &c. *Ib.* חֶבְלֵיהֶם. *Their pains.* Some render it *the cause of their pains*, i. e. *their young;* which strikes me as a tautology: nor can I see why pains may not be said to be *sent*, or *dismissed*, just as fire, famine, &c. may. Ezek. v. 17, &c.

4. יַחְלְמוּ. *They feed.* Arab. حَلَمَ. *Pinguis fuit;* حَالُومٌ, *genus lactis acidi.* Cogn. حَلَبٌ. *Lac recens.* From *feeding, growing*, &c., we have perhaps the notion of *heaviness;* thence of *sleeping, dreaming*, and so on. One would hardly suppose that in the very earliest times, men would reason with Aristotle, and tell us as some do, "Et quia porrò ex humoribus sive vaporibus crassis *somnus* et *insomnia* oriri solent (cf. Arist. de Som. et Vigil. c. 3), hinc notat *somniavit*," &c. בַּבַּר, *i. q.* בָּרחוּץ, *i. e. In the open air.* Comp. Onkelos, Gen. xxiv. 31; Exod. xxi. 19; with the Heb. Arab. بَرٌّ *Ager, campus.*

5. פֶּרֶא. *The onager.* See ch. vi. 5; xi. 12; Hieroz. pt. i. lib. iii. ch. xvi. *Ib.* וּמוֹסְרוֹת. *And the cords;* r. יסר. *Castigavit.* Hence, some render it *discipline.* I prefer taking the sense of the cognate root. אָסַר. *Binding.* On עָרוֹד, another name for the wild ass, see Hieroz. as above. Not unlike this is a passage in the Ikhwān Ossafā, p. V, edit. Calcutta. وتجيء حيث ارادت في طلب مرعاها ومشاربها ومصالحها فنفرت منهم بعضها مثل حمير الوحش والغزلان والسباع والوحوش والطّيور بعد ما كانت مستانسةً متألّفةً مطمئنّةً في اوطانها واماكنها وهربت من ديار بني آدم الي البراري البعيدة. *So they* (*i.e.* the beasts) *went where they* (*i.e.* men) *would, seeking their pasturage,* their *watering, and quiet, places.* But some of them, as the *wild ass* the gazelles, lions, wild beasts, and birds, escaped from them, after they had been associated, united, and in safety in their countries and various places. So they fled from the children of men into the distant deserts.

6. מְלֵחָה. *Salt, barren ground.* So the old English *marish,* i.e. *sea-ish,* now contracted into *marsh.* But, as this is occasionally with us very rich pasture-land, the word would, in that sense, very ill suit the context here. See Ezek. xlvii. 11; Auth. Vers.

7. תְּשֻׁאוֹת נוֹגֵשׂ. *The tumult,* or *great tumult*—as a pl. of excellency—*of the oppressor.* Usually Arab. سَاءَ. *Malus fuit,* &c. Better, perhaps, شَاءَ. Mihi *admirationem concitavit;* شَيَاءَنِي, *admiratione perculsum* cor. Cogn. شَأْشَأَ. *Vocavit jumentum, increpuit oves;* شُؤْ شُؤْ, vel تُشْؤْ تُشْؤْ, *vox illa qua vocatur,* &c.; شَوَي, *calefecit* aquam; شَبِيَ, *voluit,* ii. conj. *impulit;* iv. *fecit ut confugeret.* Hence, probably, the notion of noise, *strepitus,* whether in a bad or good sense, as of a storm in שׁוֹאָה, Prov. i. 27, &c.; of *a waste,* as in שׁוֹאָה וּמְשׁוֹאָה, *i.e. howling, and a place of howling;* as a desert is said to be a waste howling wilderness, Deut. xxxii. 10. Hence too the notion of terror, as of the thunder in תְּשׁוּאוֹת, Job, xxxvi. 29; of joy, as in Zech. iv. 7; of the oppressor, as in this place. לֹא יִשְׁמָע. *He disregards.* This can hardly be rendered, *he hears not:* the question not being about what he hears or sees, but what he sets at nought.

8. יִתּוֹר. *Abundance, plenty;* root יָתַר, which see. I, therefore, follow Le Clerc here.

9. רֵים. See Hieroz, pt. i. lib. iii. c. xxvii. An untameable animal. עֲבָדְךָ. Lit. *Thy service; i.q.* our infinitive, *to serve.*

10. בְּתֶלֶם עֲבֹתוֹ. Lit. *In the furrow, its cords.* The natural order would be הֲתַחֲשֹׁר־רֵים עֲבֹתוֹ בְּתֶלֶם. *Wilt thou bind the oryx* (unite in one interest with thee, *I mean.*—Gram. Art. 216, 4, and note), *his cords in,* or *for, the furrow?*

11. יְגִיעֲךָ. May here mean, either *thy labour,* or *thy wealth; i. e.* the fruits of thy labour.

12. כִּי־יָשִׁיב. *Since he will cause to return,* &c., seems to be spoken in irony. Since, forsooth, he will, &c.; taking for granted that this will be the case.

13. The sense here seems to require a repetition of הֲתַאֲמִין בּוֹ: *i. e. Wilt thou put thy trust in the wing?*" &c. Because its power is great, its motion rapid, and sufficient to save it from the hunter? On the term רְנָנִים, see Hieroz. pt. ii. lib. ii. c. xvi. נֶעֱלָסָה. *Becoming agitated, exulting in wing,* as a cock before crowing, or after beating an antagonist. Πνοὰς ἐξαιρῇ τὰς πτέρυγας, κ. τ. λ.—Diod. Sicul. lib. iii. xxvii. *Ib.* אִם וגו׳. Here supply הֲתַאֲמִין בּוֹ, as before. אֶבְרָה חֲסִידָה, I take to mean, The *favoured, favourite,* or *choice,* or *graceful, feather,* which probably was then, as it now is, an article of considerable value. Bochart. Hieroz. pt. ii. lib. ii. c. xvi., supplies the following notices to this effect. Theoph. Hist. Plant. lib. iv. c. v. Τὸ φύλλον τὴν μὲν μορφὴν πρόμηκες, τοῖς τῶν στρουθῶν πτεροῖς ὅμοιον, ἃ παρατίθενται παρὰ τὰ κράνη. The leaf is oblong in form, *like the feathers of ostriches, which they place on helmets.* And Pliny, "*Conosque bellicos, et galeas adornantes pennæ.*" Bochart adds, "Hæ porrò pennæ tam ex alis, quam ex cauda sumuntur. Neque ullum est animal, cujus pennæ sint tam æquales: proinde apud *Ægyptios* struthionis penna legitur fuisse æquitatis symbolum," &c. Diodorus Siculus (lib. iii. xxvii.) gives an account of a people inhabiting the southern parts of Æthiopia, whom he terms Στρουθοφάγοι, *i. e.* Ostrich-eaters: for in those parts, he says, the ostrich abounds. He then describes it pretty much as our own naturalists do. Strabo (lib. xvi. § 11) says nearly the same things of a people living in Arabia. חָסִיד (r. חֶסֶד, *favour*), a person *favoured, beloved,* and hence applied to the saints under the Old Testament. Ps. iv. 4; xvi. 10, &c. In this view, these two words (אֶבְרָה חֲסִידָה) are in apposition, and are regularly and correctly written; whereas, the

supposition that the second word here means *the stork*, requires the first to be written אֶבְרַת; which, however, is not without example, as Bochart has shewn. Again, the supposition that the second word should be so interpreted, involves the context in insuperable difficulties; and this for no other reason than because חֲסִידָה *happens* to mean *stork*, as well as *favoured*. Had commentators but seen this, the whole difficulty would have vanished long ago. Rosenmüller has recourse, moreover, to an argument in this place, which strikes me as exceedingly weak. It is this: because certain travellers have said that the feathers of the stork may, in some cases, be compared with those of the ostrich, such comparison is, therefore, instituted here by the sacred writer. My answer is, I know of no such thing ever done in the Bible. I think, too, it would savour of confusion to institute any such comparison. *Ib.* וְנֹצָה. *And head-plumage, i. e.* for the head. Arab. نِصْيٌ. *Coma frontis propendula: capronæ, antiæ;* نُصَّةٌ, *coma muliebris in anteriore faciei parte.* Cogn. نَصَأَ. *Prehendit antias,* &c. Nothing can exceed the vagueness of the dictionaries here, as in almost all similar cases. אֶבְרָה is *penna*, or *ala*, they cannot say which; and so also is נֹצָה. Is this likely to be true? Comp. Ezek. xvii. 3, where Gesenius, after Bochart, sees a distinction between כָּנָף and אֵבֶר, as he also might between these two and נוֹצָה. The general sense then seems to be, Wilt thou trust either in the strength of the ostrich, or in the riches derivable from it? It is true, a sense is made out on the other view; but, to me, it is any thing but an obvious or easy one.

14. כִּי־תַעֲזֹב. *Because, since, when, she leaveth,* &c.: as if boasting in her independence and strength. These properties are strictly true of the ostrich.

15. וַתִּשְׁכַּח may be rendered, *And disregardeth.* תְּזוּרֶהָ. *May crush it, i.e.* each one of them distributively. Arab. زَوْرٌ. *Violentia:* as a verb, *May do violence,* &c. The Syr. ܙܳܪ, *Manu cepit,* falls short of the sense; while the Arab. زَوِرٌ, *Durus, validus, talis incessus,* seems to suit the passage exactly. Comp. Isa. lix. 5, where the pointing should be הַזּוּרָה, *i. e. The broken* (egg). Gesenius recommends הַזּוֹרָה, actively. But this would require an additional word, as an accusative. The passive is more easy and natural, as well as more consistent with the preceding construction. Thus, *And the broken* (egg), *split out,* i.e. *emit, a serpent.*

16. הִקְשִׁיחַ. Usually, *She dealeth hardly*, or the like. Cogn. קָשָׁה. Arab. قَاشِحٌ. *Crassior, rudior* vestis; قِشَاحٌ, *Hyæna*. Cogn. قَسَحَ. *Durus fuit*; كَشَحَ, *clandestino* in eum *odio affectus fuit*. As the female ostrich is the subject of the discourse here, a difficulty presents itself in this verb's being in the masculine form, while the feminine is used both in the preceding and following (*i. e.* 18th) verses. This could hardly have taken place, unless some object had been had in view by it. If then we take the verb impersonally, *some one hardeneth*; or passively, *they become hardened*, the translation may be, *Her young are hardened*, *i. e.* void of natural affection. More literally, *One*, *some one*, *hardens her young for* their *not* being *hers*; or, *considers* them so hardened (comp. Isa. lxiii. 17, where the verb has evidently this sense) as not to be accounted hers. Gram. Art. 157, 6. In this case the ellipsis may be thus supplied: הִקְשִׁיחַ אִישׁ בָּנֶיהָ לִהְיוֹת לֹא לָהּ; and continuing this train of thought, the next member may thus be supplied, וְהִקְשִׁיחַ אִישׁ לִהְיוֹת רִיק יְגִיעָהּ וְהִיא בְּלִי־פָחַד, *men consider her labour to be for vanity* (*i. e.* in vain) *and she without fear*. They neither owe nor pay her that *reverence* which, in every other case, is acknowledged and paid to a mother. יְגִיעָהּ must, I think, here be understood of the eggs and offspring of the bird in question, as having given her pain; for naturalists tell us, that she does watch them with the attentions of a mother. בְּלִי־פָחַד may also be taken, less obviously, as signifying that these young ones are *unsubdued* or *wild*, rendering neither *reverence* nor *fear* to any; *i. e.* like children brought up without restraint or check; and therefore doing that only which is right in their own eyes.—Then follows the reason of all this, "Because," &c.

17. כִּי־הִשָּׁהּ. *Because*, *when*, *seeing that*, *God hath withholden*, &c. Not "*deprived*," or "*privavit*;" for, in this case, something must be taken away which was once possessed: but here the thing spoken of was never possessed. In Hebrew, moreover, to remember, often means *to regard*; to forget, *to diregard*; and if הִשָּׁהּ means "*oblivisci fecit eam*," the passage may, perhaps, be thus interpreted. The Arabic نَشِيَ, however, occasionally signifies *iterum iterum*que *oberravit*; and also *ebrius evasit*, which in Hiph. (Arab. conj. iv.) will signify "*inebriavit* illum *vinum*." Cogn. نَسِيَ,

*oblitus fuit, neglexit, omisit,* &c. The latter member confirms this interpretation.

18. כָּעֵת. Lit. *According to the time, i. e.* when. תַּמְרִיא. Rosenm. "*In altum sesè extollit.*" Verbum מָרָא . . . trajectis literis factum ex רָאַם, quod perinde ac רוּם, *altum esse* significet." We are next told, that by "*in altum* staturæ proceritas commendatur, de qua omnes, qui de hac ave scripserunt," is meant. Pliny is then cited, "*Altitudinem equitis insidentis equo excedunt.*" רוּם, or רָאַם (*i. e.* מָרָא, *per metathesin*), must here be taken in the sense of קוּם! not to insist on the liberty taken by the metathesis. But, why not take מָרָא here as cognate with מָרָה, and תַּמְרִיא with הַמְרָה, Ps. cvi. 33, &c. *exacerbavit?* We shall then have Syr. cogn. ܡܪܝ, *pertinax, et morosus se opposuit, contendit* de victoriâ: *amarum fecit.* See Heb. מרר. Syr. ܡܪ. Arab. مَرَّ. Also Arab. مَرَأَ, *virilis, masculus, et fortis fuit.* Conj. v. *fortitudinem præ se* tulit, *i, e.* تَمَرَّأَ, which may well have the sense of our תַּמְרִיא, and cogn. مَرَيَ, *ad vehementiorem cursam scuticâ, aliâve re egit equum.* Again, מָרוֹם does not universally apply to place, but is occasionally put to signify the state of the mind. See Ps. lvi. 3, &c. Besides, it cannot be said that, *whenever* this bird rises, or elevates herself, from her nest or sitting place, she laughs at the horse and his rider: this can be predicated of her only when engaged, or likely to be engaged, in battle. There is, also, a want of energy and point in this view of the passage, which, in my apprehension, is quite sufficient to condemn it.

Bochart, whose illustration of this passage ought to be read, tells us, Hieroz. Pars II. lib. II. c. xvi. that "*Alis exultare struthiones* rectè dicuntur, cùm eorum alacritas ex alis tota pendeat," &c. From Ælian, lib. IV. c. iii. Ἐι δὲ ἀυτὴν διώκοι τις, ἥδε οὐκ ἐπιτολμᾷ τῇ πτήσει, θεῖ δὲ τὰς πτέρυγας ἁπλώσασα. If any one pursue her, she attempts not to fly, but runs, having expanded her wings. The poets of Arabia often allude to the swift course of the ostrich; and the resistance which it makes to the hunters. The following is from the Moallakat (suspended prize-poem) of Harith (ed. Vullers, 1827). I give the Latin version only, to save space, vr. 9:

"Ego vero jam auxilium petam contra mærorem, quando hospitem iter acceleratum abducet.

"A celerrime incedente instar struthionis *camelo,* pullorum matre, deserta incollente, longo collo prædita.

"Quæ percepit sonum occultum, quamque exterruerunt venatores tempore pomeridiano, vespera jam appropinquante. Vides pulverem pedibus nunc in altum levatis, nunc terram percutientibus a tergo illius *orientem*, similem atomis, atque soleæ corium huc illuc dispersum, deserto laceratum."

Tarafa, again (Reiske's edit. vr. 36), compares the swiftness of the hind with that of the ostrich, in these words, "Si velim, capite in mediam sellam erecto brachiis natabit celeritate sruthocameli."

19. רַעְמָה. Usually, "*With thunder.*" "Tropum," says Bouillier, "habes splendidissimum;" which, I cannot help thinking nevertheless, a most incongruous one. How thunder, which is a mere sound, can be said to be put on, it is quite out of my power to see. Figures may, indeed, be bold—and such are those used by the sacred writers—still, they must not be incongruous; and of this character, I think, they never are. Schultens makes the primitive and leading notion of this verb (as he does indeed of almost every other) to consist in a *tremulous motion*, and to be the same with رَعَدَ; all of which may be very true. The Syriac gives ܪܥܡ, *iratus est.* In Æth. *infremuit.* Chald. *murmurare, querulum esse*, &c. Cogn. Arab. رَغِمَ, *fastidivit, abhorruit, vim intulit.* رَاغَمَ, *succensuit ... iratus fuit*, &c. The word might, therefore, have originally been taken as an imitation of the *rumbling* noise of the thunder, and thence used to express *anger, indignation*, or the like, as in the verbs just noticed. And, in this sense it seems admirably to suit the passage in question; as if the writer should say, Canst thou clothe his neck, *i. e.* place about it, the *expression of indignation* which it appears to have when he rushes to the battle? Canst thou supply him with that proud and graceful curvature of neck which, with his flashing eye and smoking nostrils, bespeak his mighty and disdainful heart? The verb is also used *in this sense* in Ps. xcvi. 11; xcviii. 7; 1 Sam. i. 6. In Ezek. xxvii. 35, רָעֲמוּ פָּנִים is made to signify, "*commoti sunt vultu;*" but, to be literal, according to Schultens, it ought to mean, *vultu tremunt:* which is impossible. All, however, that seems to be meant is, Their countenances express their inward excitement of mind, just as the neck of the horse is here made to express his. The fault in applying this word consisted, therefore, in ascribing *a particular* sense to it, when the more general one ought to have been adopted.

Cicero gives us, in his translation of Aratus (De Natura

Deorum, ii. 43), a description not unlike this of the swift and spirited course of the Pagasus:

> "Huic Equus ille, *jubam quatiens fulgore micanti*,
> Summum contingit caput alvo."

But here, the flowing of the mane is made to resemble the lightning, not the thunder. The case is therefore quite a different one, while the figure is both bold and regular. The place in Job is evidently alluded to in Ps. cxlvii. 10. Amrulkeis too applies the description of the lightning to that of a spirited horse; but not a word does he say in this case about the thunder. The passage is cited on ch. xxxvi. 32.

20. הַתַּרְעִישֶׁנּוּ. *Canst thou make him rush on*, &c. *i. e.* in military array compact and firm, and with a noise like an army of locusts. Rosenmüller here copies a passage from Bochart, the object of which is to shew, that this verb must mean, *leap*, *skip*, or the like, as a horse does in galloping. But, strange to say, Bochart never intended in this place to determine the force of this verb at all! Bochart gives, indeed, from Giggæius, حَرْجَلَ الفَرَسُ, *saltavit equus;* "scilicet more," adds he, "locustæ, quam animal esse πηδητικὸν, et a saltu *saltarellam* lingua vernacula dici," &c. In the first place, it is more than either Bochart or Rosenmüller could do, to prove that the Arabic phrase, just adduced, has any such meaning as that which he ascribes to it; and, in the second, if this proof could be made out, it would still require to be proved that the sense of our Hebrew verb can hence be determined. Rosenmüller also assumes, that a single horse is here compared with a single locust: which is also incapable of proof. The horse is certainly described here as in the field of battle (see the following verses), and, if so, he is generically described: that is, every individual horse so circumstanced is described; which is just the same thing as speaking of a regiment or army of cavalry. Of all the names of the locust, too, אַרְבֶּה, signifying *multitude*, is chosen; which makes it seem as if the locust was also generically described. The best possible comment on this place is, I think, Joel, ii. 2–12; and, whether this passage is intended to be finally understood of locusts, or of men (I believe the latter), certain it is, that the whole description consists of a metaphor taken from *an army* of locusts. See ch. i. 4. This army, too, is represented as in motion, proceeding in regular martial array, and finally making the attack. It is remarkable enough, that the very verb in question occurs here, vr. 10, in רַעֲשׁוּ שָׁמַיִם; and, in this

place, it cannot possibly signify *leaping* or *skipping*. The only place here in which any such signification can hold, is in יְרַקְּדוּן, in vr. 5. But here, the sound of the whole body in motion is manifestly meant; which must allude to the noise of the flight of the locusts, not to their leaping or skipping on the ground.

One word now on the etymology of this word. It has been remarked that Rosenmüller has misapplied the reasoning of Bochart, and that Bochart also has travelled out of the record. I must now remark, that he has mistranslated a passage from the Kāmoos which tended perhaps in a great measure to deceive himself, and to mislead Rosenmüller. "Sic Arabicè," says he (Hieroz. Pars II. lib. IV. c. ii.), "حرجل *chargala* de equo dicitur, qui (?يمنة) عدا يمينة او يسرة, *saltat ad dextram, aut ad sinistram.*" But عدا never means *saltat*. Golius renders it by *præteriit, transivit ... cucurrit, irruit, avertit, divertit*, and so on: terms very proper for describing the course of a horse, or of an army of locusts. It is curious enough to remark, that this blunder of Bochart has found its way into all the modern Hebrew dictionaries!

In the next place, the Arabic رَعَشَ is rendered by *tremuit, trepidavit.* رَعْشَآءُ, *celeriter incedens struthiocamelus* fæm. *eoque tremens.* مِرْعَشٌ, *species columbæ, quæ in altum evolans gyros facit.* Cogn. رَعَسَ, *id.* So that the word, in one form or other, may be applied to the swift motion of an animal, or to the wheeling flight of certain birds, not without, perhaps in each case, the notion of shaking. On the noise made in flying and alighting by the locusts (which I have endeavoured to preserve in the term *rush*), see Hieroz. Pars II. lib. IV. c. i. orig. edit. p. 447; *ib.* c. v. pp. 474–478, &c. In Rev. ix. 9, we are told, that "the sound of their (*i. e.* the locusts') wings *was* as the sound of chariots of MANY HORSES RUNNING TO BATTLE:" which, as it is copied from the place in Joel already referred to, seems to be admirably suited to our context. A passage occurs, moreover, in the Epistle to the Hebrews (viz. xii. 26–28), which will throw very great light on the application of this word in prophecy. The original passage is Hag. ii. 6, 7, which the apostle here explains by that sort of shaking, which ends in an entire removal of the thing shaken, so that a perfectly new state succeeds.

21. יַחְפְּרוּ. *They dig, i. e.* each horse by prancing with the hoof or paw; *i. e.* they paw, "ere they start a thousand

steps are lost."—Pope. Comp. Judg. v. 22. From the occurrence of the plural here, followed by a singular verb, it seems extremely likely that the preceding verse, as already remarked, alludes to a whole line of cavalry. Rosenmüller, too, can see this here! רָגַז, I think here denotes the orderly, but rapid, march of cavalry to the attack, as if no fear or trepidation were experienced. Comp. Numb. xxi. 23; Josh. viii. 14. לִקְרַאת־נָשֶׁק. *In direct opposition to the presented weapon*, just as the cavalry of modern times will rush undismayed upon the line of opposing bayonets; which is well explained in the next verse.

23. עָלָיו. *Over him*, תִּרְנֶּה, *ringeth* (Arab. تَرَنَّي, *quæ cantat*, cogn. رَنَّ, Heb. רָנַן), the quiver, &c. of his opponent. Not unlike Hom. Il. i. l. 45, 46:

> Τόξ' ὤμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην·
> Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
> Αὐτοῦ κινηθέντος.

*Ib.* לַהַב. *Flame* or *flash*, i. e. *the blade*, which from its being polished, and reflecting the sun-beams, may be so termed, just as in the Arabic إِبْرِيق, *a very bright* or *flashing sword* is, from بَرْق, *lightning*. That the polished blade, or point, of such weapon is meant, is evident from Judg. iii. 22; 1 Sam. xvii. 7; Nahum, iii. 3.

24. בְּרַעַשׁ וְרֹגֶז. *In* his *rush* and *rage*, *i. e.* when he makes the charge. See note on vr. 20, above. יְגַמֵּא. *He drinketh up* the earth (1 Pet. v. 8, καταπίῃ), *i. e.* From the extreme rapidity and courage with which he pursues his course, the ground lying before him may be said to be absorbed by him, *i. e.* as if it ran into his person. Both the Arabs and Latins, as shewn by Bochart, speak of the horse in a similar manner; *e. g.* اِلْتَهَمَ الفَرَسُ الأَرْضَ, *Equus voravit terram*; and, "*Latumque fugâ consumere campum.*" Hieroz. Pars I. lib. II. c. viii. So Shakespeare, 2nd Pt. 'Henry IV. "*And starting so, he seemed in running to devour the way.*" וְלֹא יַאֲמִין. And *standeth not fast*, or *still*. The leading notion in this verb seems to be *acquiescence*, *the being satisfied* in, or with, something: hence Arab. أَمَنَ, *nixus fuit*, عَلَى, *upon* something: *securus, tutusque fuit: fidem habuit.* أَمِينٌ, *firmus, constans.* Syr. ܐܡܝܢ, *stabilis, assiduus*, &c.; whence

our *Amen*. The verse is antithetic, as is vr. 22, and may be paraphrased thus: In the charge he seems indignantly to drink in the earth; nor can he, at any time, stand still when he hears the trumpet. So Virgil Georg. iii. as cited by Bochart in the place referred to:

> "—— tum si quà sonum procul arma dedère,
> Stare loco nescit."

In the Hamāsa (p. ٥٣٣, edit. Freytag):

وَالْخَيْلُ أَجْوَدُهَا الْمُنَاهِبُ عِنْدَ كَبَّتِهَا الْأَزُومُ

*The best of horses is that which outstrips,—biting in the attack.*

25. בְּדֵי שֹׁפָר. Lit. *At the trumpet*, קוֹל being supplied by the ellipsis from the preceding verse. דֵי has been usually rendered by the Jews, *sufficientia;* but this is not well grounded, as Bochart l. c. has shewn. The particle is, perhaps, merely syllabic, as in Jer. xx. 8; xxxi. 20; and intended to add nothing to the sense. יֹאמַר הֶאָח, *i. e.* He breaks out with some such interjection as this, neighing perhaps as horses generally do upon hearing a horn, or trumpet, and snorting as if offended at the warlike apparatus and tumult opposed to him, and as if he seemed to scent an enemy in his front. On the force of רֵעַם, see vr. 19. This expression of rage, joined as it is with תְּרוּעָה, is best rendered, perhaps, by *tumult*, or *raging*.

To the numerous classical illustrations of this passage given by Bochart l. c. may be added the following, taken from Haitsma's Ibn Doreid, p. 57, &c. I omit the Arabic text to save space.

Vr. 60. "Per hæc (juramentum) sive per Equos, qui transeunt cursu alacri, prominentes jecoribus suis, extenuati ventre, iliisque.

"Equi impexi frement instar luporum Algadæ .... (comp. Habac. i. 8).

"Sublevabunt in dorsum omnem expeditum, strenuum, audacem animo, immittentem se mari bello."

Vr. 87. "Vestigium ejus; quando in illud intueri studueris, diceres: esse splendorem valde coruscum, aut fulgur latius se diffundens utrimque." (See from Cic. vr. 19.)

"Ac si esset signum Geminorum in tarso ejus, atque stella in ejus fronte, quando exorta fuit."

26. נֵץ. *The hawk.* See Hieroz. Pars II. lib. II. c. xix.

יַאֲבֵר. *Moults.* As אֶבְרָה, and אֶבְרָה, mean *feather*, see note on vr. 13 above, it is most natural to suppose that the verb

here has hence been formed; and, as this bird moults annually, the probability is strong that this is its true acceptation. • Gesenius gives "*in altum enisus est*," for the sense of this verb; and adds, "Nescio an vicinum sit עָבַר, עֵבֶר, coll. Pers. ابر eber, ὑπὲρ (super) quæ omnia *superi, superandi* hincque *transcendendi* notionem habent." He then refers to עָבַר; where we likewise find the Persian ابر, بر, and زبر. But, can we rely on a Persian particle for the sense of a Hebrew verb? particularly when the Hebrew verb, to which he also refers, is never found to have any such sense as that of *rising up in flight?* See Bochart's illustrations (loco citato) of this place. *Ib.* לְתֵימָן. *To the south.* Gregory the great—as Bochart tells us in this place, and after him Rosenmüller—say that, "Domesticis accipitribus, quò meliùs plumescere debeant, humida ac tepentia loca requiruntur. Agrestibus verò moris est, ut flante Austro alas expandant, quatenùs eorum membra ad laxandam pennam veterem venti tepore concalescant," &c.

27. עַל־פִּיךָ. Lit. *At thy mouth:* meton. for thing spoken or *command.* יַגְבִּיהַּ נָשֶׁר. *The eagle towereth on high. Ib.* יָרִים קִנּוֹ. *Raiseth,* or *exalteth on high his nest.* So Aristotle, as cited by Bochart, Hieroz. Pars II. lib. II. cap. ii. Ποιοῦνται δὲ αὐτὰς οὐκ ἐν πεδινοῖς τόποις, ἀλλ' ἐν ὑψηλοῖς μάλιστα μὲν, καὶ ἐν πέτραις ἀποκρήμνοις. Comp. Obad. v. 4.

28. שֶׁן־סֶלַע. Lit. *The tooth* of the rock, *i. e.* the craggy and inaccessible part of it. וּמְצוּדָה. *And the fastness.* "*Venatio,*" say some lexicographers, "deinde præda—*vertex montis,* unde prædatio et insidiæ fieri possunt." A happy method this of deriving words! for it will suit any thing, and any thing will suit it. Is it not more likely, that צוד is here used in the sense of צדד, Arab. صَدَّ, *prohibuit, impedivit,* or صَدٌّ, *id.* whence we have مُصَادَّةٌ, *contraria,* and مُصِدٌّ, *resistens,* &c.; and hence has the signification of *arx, præsidium,* or the like, Ps. xviii. 3? &c. Aristotle, as quoted by Bochart, l. c. tells us, Ὑψοῦ δὲ πέτεται, ὅπως ἐπὶ πλεῖστον τόπον καθορᾷ. And Apuleius, "Cùm igitur eò sese Aquila extulit, &c. indè cuncta despiciens, &c. circumtuetur, et quærit quorsus potissimùm in prædam supernè sese ruat." Which will form a good comment on the next verse.

30. יְעַלְעוּ. *They gulp down.* The word, like our own, may be an ὀνοματοποιητικὸν, formed from the sound of the act meant. The Arabic, however, supplies several cognate

verbs, as عَلَّ, *bibendum dedit* secunda vice, post priorem haustum. غَلَّ, *immisit*, *indidit* rem. لَوْغٌ, *cùm rem ore versatam deglutis*. *Ib.* לוּעַ. *Absorptus*. See also ch. vi. 3. Arab. لَغَا, *imbuit pinguedine* offam suam. تَلَعِّي, *avidus*, *gulosus fuit*. وَلَعَ, *cupidus fuit*. وَلَغَ, *insertâ* in vas linguâ *sorbuit* canis. Our verb here may, perhaps, be a compound of some two of these; as عَلَّ+لَعِي, so formed to denote excess or enormity. See Gram. Art. 197, 2–8. This bird drinks not water but blood, as may be seen in Bochart, l. c. and is a constant attendant on fields of battle, as most writers on the East attest. Comp. Matt. xxiv. 28; Deut. xxi. 18; Prov. xxx. 17.

Harith compares a band of robbers to a body of eagles rushing on to the prey. Moallakat poem, vr. ٣٤—

فَتَأَوَّتْ لَهُ قَرَاضِبَةٌ مِنْ كُلِّ حَيٍّ كَأَنَّهُمْ أَلْقَاءُ

"*Convenerunt ad illum latrones maligni ex omni tribu, ac si essent aquilæ.*"

The following adage, which is the lviii. in H. A. Schulten's edition of Meidani, is sufficient to shew what opinion the Arabs hold as to the keenness of the eagle's ken—

أَبْصَرُ مِنْ عَقَابِ مَلَاعِ

"*Acutius videns quàm aquila in desertis.*"

This is said to apply to the eagle of the plain, rather than to that of the mountain; because it is, of the two, the keener sighted, and the swifter in flight. So Homer, Il. xvii. 676, styles it *the keenest sighted of birds*. It has too, I believe, been ascertained by experiment, that it is from the sight, not from the smell, that the birds of prey generally find their food. Comp. ch. xxviii. 7.

## CHAPTER XL.

2. הֲרִיב. Lit. *Whether by contending?* &c. "רִב, Participium verbi רוּב, *litigavit* . . : ut אוֹר, *illuxit*, et Participium אוֹר, *illucescens*, Prov. iv. 18." Ronenm. in loc. All this, however, is very doubtful: for first, the verb here used is not רוּב, but ריב; and, secondly, in either case the participle would regularly be רָב, not רִב. Nor, again, is it at all cer-

tain that אוֹר, Prov. iv. 18, is a participle. It may be an abbreviation for אָוֹר, form פָּקוֹד, by Gram. Art. 75, and the preterite of the verb; or, it may be a sort of infinitive, of the same form: the context will admit of either. In the next place, רֹב will be the regular infinitive, or verbal noun, of רִיב, as בּוֹן is of בִּין. See Pardig. for בָּיוֹן, or רָיוֹב, form פָּקוֹד, contracted as above. Again, Rosenmüller takes יִסּוֹר, as signifying "*castigator*," *i. e.* of the form גִּבּוֹר, *potens*, שִׁכּוֹר, *ebrius*, *i. q.* יִסַּר, Prov. ix. 7. It may be objected that this word occurs not elsewhere as an agent in this form; nor, if רֹב is to be taken as an infinitive—which it ought to be—will it, as such, suit the passage. Besides, it exhibits the form proper for the third pers. sing. masc. pres. of Kal, of the root יָסַר. So Hos. x. 10, אֲסָרֵם, *and I will chastise them;* where אֶסּוֹר is manifestly the full form of the first pers.: the rad. י being dropped, and compensated by the insertion of dagesh, as in יִנַּח. יִסּוֹר, therefore, will be the form proper for the third pers. pres. masc. Kal; and, as such, it will suit the context. Nor does מוֹכִיחַ, *impleader*, in the parallel, require that רֹב be a participle: if a parallelism is found in the sense, that will be sufficient; and this the nominative contained in יִסּוֹר will supply, *i. e. One, any one, chastising, correcting*. I have added *this*, as complementary of the verb יִסּוֹר, referring to what had just been said, and which the pronoun in יַעֲנֶנָּה seems to require.

4. קַלֹּתִי. *I am vile:* opp. כָּבֵד, *heavy*. Syr. ܩܠ. Arab. قَلَّ. *Levis, imminutus fuit:* a confession most suitable to such an occasion. *Ib.* מָה אֲשִׁיבֶךָּ. If any reliance can be placed on the point representing the epenthetic נ in דָּ here, its force may perhaps be expressed in English by placing a strong emphasis on the word "shall:" what SHALL I, *i. e.* CAN I, answer thee? Implying that this can by no means be effectually done. Gram. Art. 235. יָדִי וגו׳. *Mine hand*, &c. See ch. xxi. 5.

5. Lit. וְלֹא אוֹסִיף. Lit. *And I will not add, i. q.* Anglicè, I will do so no more: a sentiment worthy of all imitation, and bespeaking the deepest piety of heart.

6. מִן סְעָרָה. In ch. xxxviii. 1, we have הַסְּעָרָה, with the article; a proof, if any were wanting, that the sacred writers were not quite so much attached to mere grammatical forms, as some have been willing to make them.

7. Comp. vr. 3; ch. xxxviii. and note.

8. הַאַף. Lit. *Whether moreover, even?* &c. *i. e.* Wilt thou then, child of a woman as thou art (ch. xiv. 1)—vile, as thou hast here confessed thyself to be; unable as thou hast also proclaimed man generally to be (ch. ix. 2)—still continue apparently to impugn my decisions, ordinances, and arrangements, upon earth, in order that thy innocence may the more plainly appear? The object of this passage does not seem to be, so much to accuse Job of directly denying God's goodness, or of asserting his own innocence, as to charge Job with having implicitly done this in some degree, by the incautious line of argument which he had taken. See chh. iii. vi. vii. xii. &c. Others, He seems to say, might take up these arguments and apply them in a sense, and for an object, very different from those now intended. In this way, therefore, he might be said to have *appeared* to justify himself, and to disannul God's laws, when in truth he meant to do no such thing. Comp. ch. xxxiv. 36; ix. 2, &c. as noticed above. The charge advanced, then, seems to involve foolishness and weakness, rather than impiety; which the following context also justifies by adducing considerations tending still more effectually to humble the patriarch, and to which he seems, ch. xlii. 2–6, more particularly to respond. *Ib.* לְמַעַן תִּצְדָּק. Lit. *That thou mayest be just, i. e.* mayest have the appearance of being so.

9. וְאִם וגו׳. *Or*, &c. On the correlative power of הַ, and אִם, see ch. xxxvii. 20; that is, Whether this, or that? The question here is, Whether Job can exhibit any such proofs of power, as God does. The answer will be found in vr. 14, below.

10. עֲדֵה וגו׳. *Deck* thee *now*, &c. Arab. عَدَا. *præteriit, supersedit*, &c. Hence, perhaps—as in חלף, *to pass*, also *change for the better*, see ch. xiv. 7, 14, &c.—this verb has been applied to dress, and to that in particular which is ornamental.

11. עֶבְרוֹת. *The fierceness.* Arab. عَبَرَ, *abegit* aves, *increpavit*. Cogn. عَبَرَ, *sanie intumuit, fissumque, fuit* vulnus, &c.

12. וַהֲדֹךְ. *Yea overthrow.* Arab. هَدَكَ, *i. q.* هَدَمَ, *diruit, evertit*, &c. This word does not occur again in the Hebrew Bible.

13. פְּנֵיהֶם. Lit. *Their faces:* but here manifestly like the Greek πρόσωπα, *persons*. *Ib.* חֲבוֹשׁ. *Shut*, or *bind up*. Syr. ܚܒܫ, *inclusit, obstrinxit*. Arab. حَبَشَ, *congregavit*.

Cogn. חָבַשׁ, *continuit, cohibuit.* *Ib.* בַּטָּמוֹן. *In safety.* Arab. طَمَّنَ, securitatem præstitit. See ch. iii. 16; xviii. 10; xx. 26.

14. וְגַם־אֲנִי. *Then I also.* See the note to vr. 9. אוֹדְךָ. I *will praise thee.* The pronoun expressed here, viz. אֲנִי, and repeated in the verb, is emphatical. Gram. Art. 223, 2. The epenthetic נ, implied by the dagesh in דָּ, was probably intended to mark this as an emphatic and correlative sentence. Gram. Art. 235. *Ib.* תוֹשִׁיעַ. *It will save, i. e.* יְמִינְךָ, *thy right hand;* not in the second pers. as Rosenmüller has taken it, "*salutem . . . parare possis:*" the members of the body being mostly construed as feminines.

15. בְּהֵמוֹת. The *beasts, i. e.* those that are *graminivorous,* as the next member of the verse tells us expressly. The descriptions given in the preceding chapter went to the consideration of the freedom of certain animals, and the impossibility of reducing them to the service of man. And such truly are the wild ass, the oryx, the ostrich, &c. Our attention is now turned to the most powerful and courageous of the quadrupeds, many of which have been, and still are, reduced and made to serve man. It would be almost endless to cite and refute all that has been said and affirmed of this passage; and it will perhaps be thought almost chivalrous to dissent from the opinion of the very learned and ingenious Bochart (Hieroz. Pars II. lib. v. cap. xv.), which has been adopted by all the learned since his day. I have, however, my reasons for doing so; and these I will now state. I object then, in the first place, to the term בְּהֵמוֹת being taken as a singular noun, and thence made to mean *some particular beast.* Because, 1. Neither the context, nor the singular pronouns following, require any such sense. 2. The phrase עָשִׂיתִי עִמָּךְ will not bear the sense attributed to it by Bochart; viz. "*feci tecum* vel potius *juxta te* . . . . inter belluas quas in Nilo creavi *Arabiæ tuæ vicino,*" &c. as I shall presently shew. 3. Because the passage, הִוא רֵאשִׁית וגו׳ cannot with propriety be predicated of any one animal; and 4. Because the descriptions given from vr. 20 to 25, cannot be easily and naturally applied to the hippopotamus, nor, perhaps, to any other single animal.

1. Nothing is more common in the Hebrew, than that a singular pronoun, in the consequent, should be made to correspond to a plural in the antecedent, when distribution is intended. See Gram. Art. 222, 6. This word, therefore, may be taken in its true plural sense, while the following

context may allude to some one or other of the species distributively.

2. The phrase עֲשִׂיתִי עִמָּךְ will not bear the sense ascribed to it by Bochart. First, because *feci tecum*, in that sense, cannot be shewn to be Hebrew; and, secondly, because none of the passages adduced, viz. Josh. vii. 2; Judg. ix. 6; xviii. 3; xix. 11; 2 Sam. vi. 7; xx. 8; Job, xvii. 3, either exhibits *that phraseology*, or any thing like it. For, *to make*, or *create*, any thing *with another*, must mean one of these two things; 1, either to do this in society with another so that he be present with the action; which is impossible here: or 2, to make, or create, any thing so that it may *be* or *remain with* another: and this I take to be the sense intended. In that sense, to *create with* would supply no sense adequate to that intended by the original. It is, consequently, a false translation. I have, therefore, translated the passage "*are* with thee" *i. e.* in thy neighbourhood, and familiar to thy sight. In this sense, I have no objection to adopt the "*propè*," or "*juxta*," of Bochart, in rendering it; although I claim the privilege of separating עֲשִׂיתִי from עִמָּךְ, by the term "*are*," by which a regular phraseology is restored. In this case too, we are not compelled to recur to the Nile exclusively to find the hippopotamus, but may take in the horse, the mule, the ass, the wild-ass or horse, the hippopotamus, and, indeed, every other animal which is graminivorous, and answers the descriptions severally here given.

In the third place, הוּא רֵאשִׁית וגו׳, *He* or *it* is *the head* or *first of the ways of God*, can fairly be applied neither to the hippopotamus, nor to any other animal or class of animals. Bochart intimates, that as other animals were created on the sixth day, but the hippopotamus, being an aquatic animal, was produced on the fifth; it may hence be termed רֵאשִׁית, *first*, &c. But this does not necessarily follow: for, first, if the "*ways of God*" are to be referred to creation generally, surely the *first of* these must have been the creation of the heavens and the earth, not of a certain aquatic animal. And, secondly, although the hippopotamus is an aquatic animal occasionally,—being amphibious,—it cannot hence be presumed that he must have been created on the fifth day; or, which is the same thing, that he was produced by the waters, rather than by the earth.

The other instance adduced, viz. Numb. xxiv. 20, is equally inconclusive; for Amalek could neither be the first of nations, in point of date, nor yet one of *the most noble of* nations. For, first, Amalek was the son Eliphaz (Gen.

xxxvi. 12). That nation could have been formed, therefore, only during the sojourning of the Israelites in Egypt, and under circumstances by no means favourable to the rapid increase of any people. They must, therefore, have been greatly inferior to Egypt, Babylon, and many other nations then in existence; and, for the same reason, they could with no propriety be termed the *first*, in point of date. I conclude, therefore, that רֵאשִׁית must here, *i. e.* Numb. xxiv. 20, be used in a sense totally different from that assumed by Bochart. Balaam, I think, must have meant, that as Amalek was the *first of the nations who opposed the Israelites in their journeying through the desert*, their doom was, therefore, they should perish for ever. Comp. Deut. xxv. 17, 19, with 1 Sam. xv. 2, 3, and xxviii. 18. If this may be relied on, רֵאשִׁית here cannot be taken in the sense ascribed to it by Bochart.

Our question now is, What is meant by רֵאשִׁית דַּרְכֵי־אֵל, *the first*, or *beginning, of the ways of God?* I think it is obvious, from the preceding context, that both the wisdom and power of Job is intended to be excluded here; and, on the contrary, those of God to be established. Now, if we turn to Prov. viii. 22, we shall find that *wisdom* is there termed רֵאשִׁית דַּרְכּוֹ, *the first*, or *beginning of His way*, *i. e.* of God's way; and this with reference to the works of creation, — some expressions relating to which are manifestly borrowed from the Book of Job. Allusion is made to this also in ch. xxvi. 14, and with reference to the very same subject, in the terms קְצוֹת דְּרָכָיו, and again ch. xxviii. 23, in connection with a similar subject, in the terms אֱלֹהִים הֵבִין דַּרְכָּהּ: which see with the notes. Our passage, therefore, may be read in either of these two ways: *He*, *i. e.* each, and every, of this class of animals is of *the first of the ways*, *i. e.* of the *wisdom of God*. Or, הוּא. *It*, *i. e.* this, of which I am now speaking, is so derived. It is added, הָעֹשׂוֹ, *He who maketh*, or *createth*, *him* or *it*, *applieth its weapon:* which is evidently intended to intimate His *wisdom* and *power*. The ellipsis may thus be supplied, הוּא מַעֲשֵׂה רֵאשִׁית דַּרְכֵי־אֵל הָעֹשׂוֹ, *He is the work of the first of the ways*, *i.e.* wisdom, *of God: He who made him*, &c. *i. e.* He who was wise and powerful enough to make him, was also to vest him with all the properties here described. I take רֵאשִׁית וגו׳, &c. therefore, to be a mere periphrasis for חָכְמַת אֵל, *the wisdom of God*.

Again, certain parts of the description given in this place

cannot apply to the hippopotamus; *e. g.* vr. 20, *The mountains bear provision for him;* for this obvious reason, that it is never found grazing on the mountains at all. All that is said of the hippopotamus is, that it is often seen grazing on the banks of the Nile, or other rivers: but surely, these cannot be termed the mountains, on which *all* the wild beasts do gambol and play. By this latter description one would suppose were meant, those mountainous districts which are far removed from the natural haunts of the hippopotamus, but in which the wild horse, the onager, &c. are found. I conclude, therefore, that the hippopotamus is not exclusively spoken of in this description.

Now, by the term בְּהֵמוֹת, is meant among the Hebrews, and generally among the Arabs, any four-footed beast, not excluding those of an amphibious kind. See Bochart. Hieroz. Pars I. lib. 1. cap. ii. and cap. vii. p. 49; also Pars II, lib. v: cap. xv. p. 755. When, however, it is necessary to speak more specifically, the tribe of animals so designated may, as in this place, be opposed to, or compared with, the ox tribe; or it may be opposed to the fiercer wild beasts, &c. It will then mean *that* of a different nature; and so on, till at last we shall be brought to the horse, and tribe of animals immediately, or more remotely, connected with it. Accurately speaking, therefore, the בְּהֵמוֹת of Scripture are of this species. And so I find the author of the Ichwān Oossafā speaking (ed. Calcutta, p. ٩), سخّروا من الانعام البقر والغنم ومن البهائم الخَيْل والحمير والبغال, *They pressed* into their service *of the profitable cattle* (for this seems to be the real meaning of نعم, of which انعا is the plural), *the oxen and sheep: and of the* بهائم, בְּהֵמוֹת, *the horse, the ass, and the mule.*[1] A little farther on, viz. p. ٩٥, the advocate of the بهائم בְּהֵמוֹת, is asked to account for the great body, long neck, small ears, and short tail, of the camel; the great body, long teeth, broad ears, and little eyes, of the elephant; the long tail, thick horns, and want of upper teeth, of the ox and buffalo; and for the different make of the sheep, the tais, the hare, &c. &c., apparently including all these under the general term בְּהֵמוֹת بهايم: but this is done in that laxer mode of speaking just adverted to. The conclusions, moreover, generally drawn here are perfectly in unison with that

[1] See also De Sacy's Chrestomathie Arabe, ed. 2, Pt. III. pp. ١٨٩, ١٨٧.

noticed above as to our context; viz. a manifestation of *the wisdom of God.* One of these conclusions, p. ٤٤, is: لتكون دلالةً ... لعلمه واقتضاء حكمته, *To afford proof of his knowledge, and for fulfilling* the designs *of His wisdom.* And again, p. ٤٢, كلها مصنوعات البارئ الحكيم الذي خلقها بحكمته بالعلل والاسباب والاغراض المقصودة .... ولا يعلم كنه ذلك الّا هو وغيره, *All of them are the works of a wise Creator, who created them in His wisdom for reasons, purposes, ends, and objects .... the depth of this none but Himself knows,* &c. Again, in a very interesting Persian tract,—a MS. copy of which I possess,—said to have been translated from an Arabic original from the pen of Jaafer Sādik, one of the chapters thus commences:— فكر كن اي مفضل درين سه صنف از حيوان يعني انسان وچهارپايان ومرغان كه هر يكرا آنچه مناسب حكمت وجود اوست باو عطا كرده. *Observe, O Mufazzil, in these three classes of living creatures, that is to say, man, quadrupeds* (here چهارپايان answers to the Arabic and Hebrew general terms, بهائم and בְּהֵמוֹת), *and birds, how to each of these has been given that which wisdom deems proper for it.* Indeed, this is a very favourite topic with the Orientals generally. I cannot help thinking, therefore, that by רֵאשִׁית וגו׳. *The first of the ways,* &c., in vr. 19, we are directed to that *Wisdom,* under the guidance of which creation was planned and completed. We may now proceed to consider the several particulars of this portion of Scripture, as it may appear necessary.

16. בְּמָתְנָיו. *In his loins.* It is not uncommon to speak of men as having strength in their loins, as Bochart has remarked (Hieroz. pt. II. lib. v. c. xv., as above). See Nah. ii. 1; Ps. lxix. 24, &c. But in the horse tribe this is more evident, as may be seen by their efforts, either in the race, or in drawing along heavy loads; while the ox tribe has no such property, and is, therefore, altogether unfit for such exertions. *Ib.* בְּשָׁרִירֵי וגו׳. *In the firmness,* &c. Chald. שְׁרִיר. *Firmum, ratum.* Syr. ܫܪܝܪ. *Verus, firmus.* Bochart assumes here, after the Rabbins, that this word signifies *the navel,* which is altogether groundless; and then argues that the elephant cannot be meant, because the skin of his belly is soft, while that of the hippopotamus is hard and impene-

trable. He ought to have seen, that there is no ground for supposing that this word signifies *navel;* and, even if it had, that it is absurd to suppose that the strength of any animal consists in his navel: and, further, allowing even this to be true, that the hardness or softness of the skin, in any case, can have any thing to do with the question. On my view, it will apply just as well to the horse, the ass, the wild horse and ass, to the elephant, &c., as it will to the hippopotamus. I take the technical term *viscera—bowels* with us—as exactly expressing the force of בֶּטֶן, in such passages as this; and the meaning to be, that his internal texture is so firm and powerful, that hence the great strength visible in the action of his loins is accounted for. "*Quoad tendines firmus,*" Ibn Doreid.

17. יַחְפֹּץ. *He bends,* or *moves,* &c. Bochart, l. c. "*Retorquet,*" &c., like the cedar; *i.e.* in proud and stately manner. Castell gives here, "*volet firmiter, firmabit, stabiliet, eriget;*" and adds, "LXX., Syr., Ar., Ab. Ezr., At. Chal. חפף, *i.q.* Ar. חפץ, *contorquet,* STRINGET: omnium optimè: Job, xl. 12." If this be the drift of this passage, Bochart's citations, shewing that the tail of the hippopotamus is like that of the pig, will be out of place; because it is not the form, but the action of the tail, under given circumstances, that is here had in view. The following no one would have expected from such a writer as Bochart: "Ergo cum hippopotami cauda brevis, crassusque sit, et valdè firma, tamen is ad libitum eam flectit, et retorquet, quod ut *maximi roboris argumentum* hic observatur!"—L. c. It is not uncommon with the Arabian poets thus to describe animals. So Tarafa, speaking of the she-camel, Reiske's Tarafa, vrr. 16, 17, &c.):

"*Cauda,* ac si duæ alæ aquilæ cingerent utrumque latus, os infixæ subula.

"*Cauda,* quæ nunc insessoris verberat posticam, nunc aridum, ceu uter aquarius, flaccidum, rugosum. Femora habet compacta," &c.

*Ib.* יְשֹׂרָגוּ. *Are interwoven.* Chald. סְרַג. *Intersecuit, internexuit,* &c. Syr. ܐܣܬܪܓ. *Aptatus est.* Arab. سَرَجَ. *Ephippio instruxit* equum. Cogn. Chald. שְׂרַג. *Ordinavit ad lineas.* Æth. ሰርገወ: *Ornavit.* Arab. شَرَجَ. *Constrinxit,* &c.

18. אֲפִיקֵי נְחוּשָׁה. Lit. *Channels of copper.* This is applied apparently to the hollow bones of the thighs, &c., which contain the marrow. So Schultens on the passage. *Ib.* גְּרָמָיו. *His* solid *bones.* This the context seems to require; and so we have in Castell, ܓܪܡܐ ܓܪܡܐ ܓܪܡܐ, and ܓܪܡܐ

*radius brachii*, which are solid bones. Hence the comparison, כְּמִטְיל בַּרְזֶל. Lit. *As a bar of iron.* Arab. "مَطَلَ. *Ferrum cudit et extendit;* مَمْطُولٌ, de ferro, cusum et in longum extensum."— Rosenm.

19. The former part of this verse has been considered. הָעֹשֶׂהוּ. Lit. *The* person *making him.* יַגִּישׁ חַרְבּוֹ. *Applieth*, i.e. *giveth, his weapon.* Bochart applies this exclusively to the teeth of the hippopotamus, and says, "Nos hic *harpen interpretamur.* Neque enim ἅρπη *Græca* vox, aliundè deducitur quàm ex *Phœnicia harba.*" He then cites Sanchoniathon from Eusebius, Prep. Evang. lib. i., as saying, Τῆς δὲ Ἀθηνᾶς γνώμῃ καὶ Ἑρμοῦ κατεσκεύασε Κρόνος ἐκ σιδήρου ἅρπην καὶ δόρυ. "*Ex* Minervæ *autem et* Mercurii *sententia paravit* Saturnus *ex ferro harpen et hastam.*" Its shape, according to authorities there cited, was that of a crooked sword or scimitar. Some passages are also cited to shew that this term has been applied to the teeth of the hippopotamus, which are long, sharp, and slightly curved. So Nicander Theriac, vr. 566:

Ἢ ἵππου τὸν Νεῖλος ὑπὲρ Σάϊν αἰθαλόεσσαν
Βόσκει, ἀρούρῃσιν δὲ κακὴν ἐπιβάλλεται ἌΡΠΗΝ.

*Aut fluvialis equi*, Nilus *quem pascit adustam*
*Trans Saïn, atque* HARPEN *damnosam immittit in agros.*

See the whole article, Hieroz. pt. II. lib. v. cap. xv. It certainly is curious to find the very Hebrew word here used applied to the hippopotamus. Still I contend, it will not follow that it is to be considered as applicable to no other animal, and in no other sense. The Arabs certainly speak of the *weapons* given to the animals for self-defence: *e.g.* in the Ichwān Ossafā, p. ٣٧, speaking of the elephant: وانيابه سلاح له يمنع بها السباع عن نفسه. *And his teeth are weapons to him, by which he keeps the fierce beasts off from his person.* So again Kazwini (Chrestom. De Sacy, edit. 2, p. 3, p. ١٨١): ولما كانت الحيوانات بعضها عدوًّا لبعض اقتضت الحكمة الالهيّة لكل حيوان آلة يحفظ بها نفسه من عدوّه فمنها ما يدفع العدوّ بالقوة والمقاومة كالفيل والجاموس والاسد ومنها ما يسلم من عدوّه بالفرار فاعطي آلة الفرار كالظباء والارانب والطيور ومنها ما يحفظ نفسه بسلاح كالقنفذ وغيره. Which M. De Sacy thus translates: "*Nous voyons aussi que, parmi les animaux, chacun ayant son ennemi à redouter, la sagesse divine leur a également accordé de moyens*

(آلة *instrument*) *de défense et de conservation. Les uns, tels que l'éléphant, le buffle, le lion, ont reçu la force en partage pour affronter leur adversaire; d'autres, qui cherchant leur refuge dans la fuite, ont été doués d'une grande légéreté, comme la gazelle, le lièvre, les oiseaux; d'autres sont protégés par des armes puissantes, comme le porc-épic,*" &c. And, a little further on, speaking of that class of animals which is termed בְּהֵמוֹת, بهائم, it is said: ولما كان المطلوب من الدوابّ السير صلبت حوافرها ليمكن المشي الكثير عليها ولتكون سلاحًا دافعًا للعدوّ . . . . . فتتمّ آلة المشي والسلاح وغيره. "*Comme la principale destination des bêtes de somme est pour les voyages, leur sabots sont faits d'une manière solide, capable de résister à une longue marche, et de leur fournir en même temps des armes redoutables contre leur ennemis . . . . et procure ainsi à ces animaux deux moyens parfaits, l'un pour la marche, l'autre pour la défense.*" To the same effect the Persian tract already cited says: وايشان را اعانت كرده اند باسلحه وادواتيكه براي شكار شايسته باشد. *And to them* (*i.e.* the fierce animals) *have they supplied weapons, and such instruments as are necessary for hunting.* Whence it must appear that the Orientals look upon these *weapons*, not as afforded merely for the purpose of procuring food (as in the teeth of the hippopotamus, above noticed), but also for self-defence, and for the purpose of making war upon others. And, in the horse tribe, both the teeth and hoofs are used for this purpose. Bochart's illustration therefore so far as it goes, is excellent: its defect consists in not being carried out to its legitimate extent. It may be remarked here, that the term חרב, or ἄρπη, is probably the origin of our *harpoon*, conveyed to us from the Arabic حَرْبٌ, by way of Spain. See Gol. under حَرْبَةٌ.

20. בִּיבוּל וגו׳. *For provision*, &c. Nothing can be more blind than the account given of this second word in the dictionaries. "Proventus terræ," says Gesenius, "a rad. יָבַל, ut תְּבוּאָה, proventus, a בּוֹא." But here, neither the forms nor the sense are analogous. Winer gives "*proventus*" ex Chald. (Talm.) linguæ usu;" and ends with "Alii: *proventus arboris* h. e. *lignum*, quod magis placet." Under יָבַל, Gesenius gives "*fluxit*, maximè copiosè et cum quodam impetu; Arab. وَبَلَ, copiosè fluxit, pluit," &c. But no Arabian author gives *fluxit* for the sense of this word: as far, at least, as I can discover. Nor, *pari ratione*, is there any authority what-

ever for the "*fluxit* maximè copiosè," &c. ascribed to the Hebrew. This has all been coined, for the mere purpose of affording an acceptable etymology. Golius and Castell give "*Acriter persecutus fuit, vehementer propulit* prædam . . . *copiosè et vehementer pluit* cœlum." But not one word about *fluxit*, which is the turning point of Gesenius's etymology. The truth seems to be, that *abundance, excess*, or the like, is the idea prevailing in this word; and hence perhaps its application to the jubilee,—*i. e.* the leading on of a number of persons,—and its relationship to מַבּוּל, r. נבל, *deluge*. Arab. cogn. بَلَّ. *Rigavit;* بَلَلٌ, *convivium . . . providentia;* بَلَّةٌ, *bonum, beneficium*, it.; بِلَّةٌ, *humiditas; alimentum;* بُلَّةٌ, *graminis ac virentis pabuli humor*. Cogn. بَلْبَلَ. *Confusus fuit*. Hence بَلَبْلٌ. *Humidus ventus, bonum, beneficium*. Syr. ܒܠܠܐ. *Pabulum*. Heb. בְּלִיל, id. Cogn. بَوْلٌ. *Numerus*, et *multus*, it. *urina*, it. *effluxio*. The leading notion of our word seems to be *plenty;* and hence, when applied to the earth as it is here, or to fruit-trees as elsewhere, it will necessarily signify *produce*. And, whether we consider it as an abbreviation of יְבוּל, which it probably is (see Judg. vi. 4, &c.), or as of a cognate form, the result will still be the same.

It has already been remarked, that the hippopotamus cannot be said to frequent the mountains: that the horse tribe does, need not be proved. Now, if the בְּהֵמוֹת, of which we are now speaking, is here opposed to חַיַּת הַשָּׂדֶה, as in Gen. ii. 20; iii. 14 (comp. Gen. i. 24); and God is said to have given him *his weapon*, as in the preceding verse; and it is also said that he pastures on the mountains, where all the fiercer carnivorous beasts are found to wanton; I think we can see why the mention of weapon was here introduced: viz. to intimate that Divine wisdom had not left this tamer animal without its means of defence. This must bring to every one's recollection a passage in the Psalms, which is perhaps a parallel to this. It occurs in Ps. l. 10. כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אֶלֶף. *For mine are all the fierce beasts of the forest, the* graminivorous *beasts on a thousand mountains*. Here a complete distinction is kept up between חַיְתוֹ־יָעַר and בְּהֵמוֹת. And, although the forest is the natural residence of the former, no one can deny that they occasionally take their sport on the grassy mountains (comp. Ps. cxlvii. 9); where, however, the hippopotamus,

as already remarked, is never found. Abdollatif too (White's edition, p. 77) tells us, that this animal is found in the *lower parts of the land in Egypt*, and principally in the river near Damietta. If it be objected that the term *mountain* sometimes means pasture-land in Scripture, as the mountains of Bashan and Carmel; I answer, It cannot be said that all the wild beasts gambol there. That sort of mountain, therefore, cannot be meant. Abdollatif tells us a little further on, viz. p. 79, that the hippopotamus is, in reality, nothing more than a large water-hog. And the same is said by Damiri of the dolphin.—Hieroz. pt. I. lib. I. cap. vii.

21. צֶאֱלִים. *Wild lotuses.* Gol. أَصَالَ, et أَصْبَلَ. *Produxit* locus *arborem qua dicitur* ضَبَالٌ, coll. *Lotus sylvestris,* aut *alia arbor.* Diodorus Siculus tells us, moreover, that the *lotus* grows in these parts to a large size. His words are: . . . ἔστι δὲ λωτὸν ἀνδρομήκη, lib. iii. xlii. See too Hieroz. lib. III. (p. II.) c. x. p. 825. Rosenm. after Bochart, takes this word as equivalent to צלל in origin, *i. e.* as signifying *shade* generally, which is too vague. Besides, to say in the very next verse, that *the shadows cover him with their shade,* would be to speak in a very extraordinary way, and certainly very unlike the style of this book. One would suppose, that—

22. עַרְבֵי־נָחַל here would, in one way or other, supply a sense not unlike that in the preceding parallel: certainly shadows will not suit this place. See Cels. Hierobot. T. I. p. 304, on this word.

23. יַעֲשֹׁק. *Swell.* See Schultens on this place. It is curious enough to remark, that Bochart can find nothing here but the Nile and the hippopotamus! That this animal is found both grazing and couching on the banks of the Nile, no one will deny; although all perhaps may, that עַרְבֵי־נָחַל here means "*Salices Nili.*" Nor will any one, that this animal is known to conceal himself among the reeds, and in the shadowy places of lakes, &c. Yet it will not follow that the בְּהֵמוֹת, properly so called, do not the very same things; and this in the marshy places bordering on the Euphrates, in Job's very neighbourhood, just as they do in the neighbourhood of the Nile, and even among ourselves in the hotter season of the year. And it is a fact, that the Arabs speak of them in this very way. In the Ichwān Ossafā, p. IV, the advocate of the بهائم, בְּהֵמוֹת, is made to say: كلّ واحد منّا مُقْبِلٌ على شأنه في مكانه موافقٌ لمآربه في برّيّة او اجمة او سهل او جبل وغيره. *Every one of us presenting himself in*

*his order, in his place, according to his dwelling in the desert, or in the reed-pool, or on the plain, or on the mountain.* These places, then, are assumed here as common to these beasts, whichever of them may be meant by the context. Again, speaking of the virtues of the horse (which is one of these), at pp. ٤٨-٤٩ it is said: وَجَرَيانٌ كجَرَيانِ السِّرحان وَمَشْيٌ كَمَشْيِ الثَّوْرِ في التبختر وخَبَبٌ كتقريب التّتفل وعَطَفات كعطفاتِ جلمود الصَّخْرِ اذا حطّه السَّيْلُ. His *running is like that of the wolf, and walking like that of the bull in his insolence. His stealing on is like the approach of the fox; and his gyrations like those of the torrent, when they beat upon the solid rock.* And again, when it is said he "trusteth that he can draw Jordan into his mouth," the description is not altogether at variance with what is said of the horse at ch. xxxix. 24: nor is the Arabic citation just made,—as said of the horse,—unlike the former part of vr. 23 here. And, if we may depend upon this, the meaning of the passage is, *He trusteth that he can maintain his rapid course, even in opposition to the swelling stream of the Jordan.* See note on the place just cited. That is, as the horse was there said in his course to seem to drink in the earth; so here, his believing he can drink up the Jordan only means that he can maintain his course there. And such the horse is, and probably the wild ass and mule.

Once more: Are we to look for the hippopotamus in the Jordan? I believe not. I believe this animal is never found in that river. And, therefore, to get out of this difficulty, Bochart supposes the Jordan to be put here for any river: which is rather bold! It may be asked, too, with what propriety any river can be said to *press upon* (יַעֲשֹׁק) the hippopotamus, which is an amphibious animal? In such a case, he would only have to dive to the bottom, and then the pressure would be at an end. The same may be said of the terms לֹא יַחְפּוֹז. Surely it can be no proof of the courage of any animal not to fear, or to flee from, that which could do him no harm! And this must be the case with the hippopotamus, how much soever a river may be swollen or violent. But, if we suppose such animal as the horse, onager, &c. (see ch. xxxix. 22; it. 5–9), to be meant, the terms used are proper, and the description is forcible and striking. I cannot help thinking, therefore, that the hippopotamus is not intended to be understood in this place, but some one or other of the بهائم, or בְּהֵמוֹת, already mentioned. *Ib.* יָגִיחַ. See

ch. xxxviii. 5. *Ib.* אֶל־פִּיהוּ, Bochart renders as if עַל־פִּיהוּ, *Over his mouth;* and makes נָגִיחַ to signify *erumpet*. He then compares this with Ps. lxix. 2, and cxxiv. 4. "Ut spirandi meatus intercludat." But why all this? Is it to prove either the strength or courage of the animal? No: it is only making much ado about nothing! Strabo will shew us, in the sixteenth book of his Geography, that animals of this description were in great abundance in the deserts of Arabia, not far from Job's country: and much the same is the case now. Either the horse, or wild ass, or wild bull, will, as before, suit this description.

24. בְּעֵינָיו. Lit. *In his eyes: i. e.* in his sight, and when he is looking on. יִנָּקֵב־אָף. *One bore his nose: i. e.* so as to put an iron ring therein, and then lead him away to servitude like a camel. See Isa. xxxvii. 29. According to my view, some one of the בְּהֵמוֹת, or בְּהֵמוֹת, is here meant; and it may be either the wild horse or ass: probably the latter. See ch. xxxix. 5–9. I suppose, therefore, that from vr. 15 to 25 some one or other of these graminivorous animals is meant; but that it is left to the intelligence of the reader to discover which of them, and so to apply the context as he proceeds, which is no difficult thing. And, if this be the case, then *no such monster as the behemoth ever existed*, either in the world or in the mind of the sacred writer; and the whole is a figment of Jewish ignorance and superstition!

25. תִּמְשֹׁךְ לִוְיָתָן. *Canst thou draw forth leviathan?* &c. It has already been shewn, ch. iii. 8; xxx. 29; that לִוְיָתָן and תַּנִּין signify the same animal. See also ch. vii. 12. I now remark, that there is no reason—as far at least as I can discover—for supposing that תַּנִּים and תַּנִּינִים do not also mean the same thing. The only question, therefore, we now have to consider is, what animal, or species of animal, it is which, by this or that word is intended in the sacred writings. Bochart and many others, suppose it to signify the *crocodile* here; in some other places, the *whale*, or other sea-monster. My opinion is, that in this place the description rather suits *the whale*, and more particularly one of the dolphin tribe; although I believe *sea-monster* is the general intention of the sacred writer: just as בְּהֵמוֹת is taken generically in the preceding context. In some others, the wolf. Let us first consider Bochart's opinion. He tells us, then (Hieroz. pt. II. lib. v. cap. xvi.), "Radix porrò nec *Hebræa* est, nec *Syra*, sed Arabica." But in this he is manifestly wrong; for it is both Hebrew and Syriac, as well as Arabic. Heb. לוּה, whence לִוְיָה, Prov. i. 9, &c., *adjunctio*,

&c. Syr. ܠܘܐ, or ܠܘܝ. *Conjunxit*, &c. He proceeds: "*Arabicè*, scilicet verbum لوي passim occurrit in significatione flectendi, et contorquendi," &c.; and his conclusion is, "Itaque *Leviathan* propriè sinuosum est animal, et in plures spiras volubile, qualis est maximè draco . . . Itaque *leviathan* a Esaia definitur נחש עקלתן *serpens obliquus*, vel *tortuosus* . . . . Ita," he adds, "et nomine *leviathan* passim cetos, et balenas appellari videas, ut *Ps.* lxxiv. 14, et civ. 26, et *Es.* xxvii. 1." This is good, and worthy of all acceptation, perhaps; but, when we are told that "Quâ ipsâ de causa factum ùt utroque nomine *thannin*, inquam, et *leviathan*, crocodili significentur, quia crocodili sunt *ad similitudinem draconis*, ùt asserit *Haitho* Armenus," &c., it may be excusable to object: because, however *like* a crocodile may be to a dragon, or how respectable soever the person making this assertion, still it ought not to be mistaken for proof that a crocodile is a dragon, or that the term *leviathan*, which means *tortuosus*, will apply to an animal the farthest removed possible from such a character. I must say therefore that, whatever other arguments may be adduced to prove that לִוְיָתָן here means a *crocodile*, certainly the assertion of *Haitho*, viz. that the crocodile is *like* a dragon,—which latter the term לִוְיָתָן also means,—can never suffice for that purpose: not only because similitude does not constitute identity, but also because *dragon* is a most indefinite and delusive term.

A little further on, viz. Hieroz. *ib.* cap. xviii., Bochart offers some other reasons to shew that *leviathan* here must mean the crocodile. These he deduces from a consideration of Ezek. xxix. 3, 4, and xxxii. 2, 3. In the first of these places it is said: "*Ecce ego insurgam contra te* Pharao *Rex* Ægypti, *magne* thannin, *qui* cubas in medio rivorum tuorum," &c. "Et indam hamos maxillis tuis, et agglutinabo pisces rivorum tuorum squamis tuis, et ascendere te faciam è medio rivorum tuorum," &c. And, in the second, "*Tu eras sicut* thannin in *maribus* . . . . *et prodibas per flumina tua, et turbabas aquas pedibus tuis*," &c. "*At expandam super te rete meum in cœtu multorum* populorum, qui te trahent in sagenam meam." The arguments drawn from these passages are these. "Iis, inquam, verbis, *Pharaonem* clarum est cum crocodilo, non cum balæna, conferri, quæ nec pedes habet, nec squamas, nec versatur in Ægypti rivis, et fluminibus, nec inde asceñdit in terram, nec retium indagine cingitur. Sed neque eam hamo capi quisquam dixit præter unum *Oppianum*," &c. One consideration more. *Ib.* "Ad *Pharaonis* nomen sic alluditur, quo crocodilum

significari, ex Arabibus discimus, *Alcamus* الفرعون التمساخ Pharao, *crocodilus*," &c.

To begin with the last of these. This passage, cited from the Kāmoos, is nothing more than a comment on a passage in the Koran. It is, therefore, of no earthly use or value whatever in this place; and it is astonishing how Bochart could have so much imposed upon himself as to have thought otherwise. To proceed now to the others in their order. First, then, *The whale has no feet.* Nor does the passage affirm that the animal here mentioned has; but only that Pharaoh did with *his feet* disturb the waters, just as the תַּנִּין did, by some means. In the second place, it is not certain that *squamas* is meant by the word קַשְׂקְשׂוֹת, found in the original. The passage alluded to stands thus: וְהִדְבַּקְתִּי דְגַת־יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ . . . . וְאֶת כָּל־דְּגַת יְאֹרֶיךָ בְּקַשְׂקְשֹׂתֶיךָ תִּדְבָּק׃—Auth Vers. "*And I will cause the fish of thy rivers to stick unto thy scales . . . . and all the fish of thy rivers shall stick unto thy scales.*" We have another word occurring in the Law, viz. סְנַפִּיר, which is usually translated by *fins.* Now the question here is, Are these words accurately translated? From the accounts given of them in the dictionaries, it is certain that very little is known about them. My own opinion is, that the first of these ought to be translated *fins*, the latter *scales*, contrary to the usual practice. My reasons are these:—First, I cannot see how fish can be said to adhere to the scales of any other fish, or similar animal; while it is certain that *the fins* of the whale, and indeed of other fish, are used, some to protect their young, and others (the dorsal fins) for other purposes. Secondly, both the LXX. and Syriac translators give here, the former, τὰς πτερυγάς σου; the latter, ܓܦܝܟ, signifying the same thing. Thirdly, from the etymology. In the Rabbinic, קַשְׁקֵשׁ signifies *sarrire, sarculis fodere;* קַשְׁקוּשׁ, *sarritio, tinnitus,* &c. And, under this verb (col. 3469), Castell gives קשקשין, *Lorica.* I make no account here of the difference between שׂ and שׁ, which arises merely out of the pointing: and I take קָשָׁה, *durus fuit,* to be a cognate root: it being a fact, that the *fin* is generally harder than the scales of any fish. In the Arabic, قَضَّ. *Comminuit* rem. iv. conj. *durus, asper fuit;* قَضَّآءُ, *aspera contactu,* &c. *lorica* (comp. 1 Sam. xvii. 5). Cogn. قَضْقَضَ. *Confregit.* كَضْكَضَ, *celeriter incessit;* كَصَّ, *motus et agitatus fuit.* To which many other cognates may be added. The word in

1 Sam. xvii. 5, means *armour;* probably a coat of mail: not because it is like the scales of a fish, but because it is hard and impenetrable, and intended as a means of defence. In the Æth. ቍስቋስ: signifies *any piece of furniture.*—Ludolf, coll. 201. If any reliance can be placed on these, they certainly apply much better to the *fins* than to the *scales* of fish. As to the other word, viz. סְנַפִּיר. We have, Æth. ሰወረ: *protexit, obtexit.* Arab. ضَفْر. *Opus plexile;* ظُفْر, *unguis* (supposing the נ to have been inserted, which is often done, by way of augmentation). And, in the Coptic, ϣⲉⲛϥⲓ. *Shenfi, squammæ piscium:* which is, in all probability, the identical word in question. All of which would rather go to prove that סְנַפִּיר must mean *scales,* not *fins.* In other places, indeed, the LXX. and Syr. take these words in the order as usual; but this can amount to nothing, as it is but of little consequence what order is taken. This argument, therefore, cannot stand for much. In the third place, a species of the whale tribe is found in the Nile; and, as I shall presently shew, of that too which is described here. Fourthly, "Nec inde ascendit in terram." Nor does the text say it does; but only, that when taken it should *be made so to ascend,* just as any other monster might. Fifthly, "Nec retium indagine angitur." This, I shall presently shew, is true of the whale. Sixthly, "Sed neque cum hamo capi," &c. I answer: Nor does the word here used necessarily mean any such thing, as every one will see by consulting the lexicons. So far, then, these considerations are of little force or weight. (Boch. repeats them, *ib.* pt. I. lib. I. cap. viii.)

Once more. Upon collating vr. 5 here, viz. Ezek. xxix. with Ps. lxxiv. 13, 14, it will be evident, I think, that the same animal is meant: for, in each case, the dead carcase is given for food. And, in this last place, Bochart himself has no doubt the *whale* is meant (Hieroz. pt. II. lib. v. cap. xvi.). Compare now with these two passages, Ezek. xxxii. 4, 5, and say, Is not the same animal meant in them all?—Let us now examine the particulars.

וּבְחֶבֶל תַּשְׁקִיעַ. *Or with a cord* which *thou lettest down.* אֲשֶׁר seems to be understood here. *Ib.* לְשׁוֹנוֹ. *His tongue, i.e.* תִּמְשֹׁךְ supplied from the beginning of the verse, *Wilt thou draw out,* or *along?* Bochart finds a real difficulty here, because writers are unanimous in declaring that the crocodile has no such tongue as can be thus dealt with; but, that the tongue he has is made fast to his lower jaw. It is quite ridiculous to observe how this writer labours to prove

that Aristotle spoke, in saying this, after the manner of the vulgar; and that, although the crocodile *seemed* to have no tongue, yet that, in fact, he had *a small one*, which was immovable, and — which he allows after all — could not be taken with a hook, as here described! Nothing can be more certain, than that whales of the dolphin tribe have all tongues.

26. אַגְמֹן. *A reed:* "*id est*," says Bochart, "*funem junceum.*" I see no necessity for this. The parallelism seems to require, that by *a reed* should here be meant a light sort of spear, or arrow, made of the reed, for the purpose of striking the smaller fish. *Ib.* וּבְחוֹחַ. *Or with a thorn.* "Id est," adds Bochart, "hamo spinæ instar acuto." This too is objectionable; and particularly so, as it tends to recommend a principle of interpretation *by similitude*, as if (as before noticed) things similar ought to be taken as identical. I take חוֹחַ, therefore, in its simple and obvious sense; implying that it would be absurd to attempt taking this animal, as the smaller fish are, by merely fixing an arrow, or thorn, in his jaw.

27. הֲיַרְבֶּה וגו׳. *Will he multiply cries?* &c. Allusion is, I think, here made to well-known cries of the dolphin. Comp. Mich. i. 8; Pliny, Solinus, &c., as cited by Bochart, Hieroz. pt. I. lib. 1. cap. vii. "*A captis delphinis*," says Petr. Gill, *ib.* "*tanti fletus gemitusque fiunt, ut cùm in navi ubi permulti delphini tenebantur pernoctarem, mihi acerbissimum dolorem inusserint*," &c. And Mr. Dewhurst, in his Natural History of the Whale, speaking of the fiercest of the dolphin tribe, one of which was some time ago captured in Lynn harbour, says, p. 179, "It was with much difficulty they were able to despatch him by the help of knives and sharpened oars. The groans," he adds, "of the poor animal are described as having been most horrible, and the effusion of blood very great." This tribe vary, according to Mr. Dewhurst, from twenty to twenty-four feet in length. The one just mentioned measured, from the tip of the upper jaw to the division of the tail, following the curve of the back, twenty-one feet three inches.

This animal, viz. the *Delphinus Orca communis*, or common grampus, "is," says Mr. Dewhurst, "of an extremely fierce and predaceous disposition, feeding on the larger fishes, and even on the dolphin and porpoise. It is also said to attack whales, and to devour seals, which it occasionally finds sleeping on the rocks, dislodging them by means *of its back fin*, and precipitating them into the water. This animal is found both in the Mediterranean and Atlantic seas.

. . . . The lower jaw is much wider than the upper . . . . the dorsal fin sometimes measures not less than six feet in length, from the base to the tip. Fabricius," continues he, "emphatically styles it *Balænarum Tyrannus;* and it is considered as *one of the most ferocious inhabitants of the ocean.*" Of the common dolphin, Mr. Dewhurst says, p. 176, that "the motions of this animal are inconceivably swift: hence it has been named by mariners . . . the *arrow of the sea.*" And of the porpoise, another species of the dolphin, p. 172, it "is observed, when in quest of food, to turn up the sand and mud at the bottom of the water like a common dolphin," &c. And *ib.* p. 176, the common dolphins "are gregarious, and, like the porpoises, *frequently sport about upon the surface, leaping out of the water,* so as to be entirely visible. (Comp. Ps. civ. 26.) Again, p. 170, "The porpoises are constantly to be found sporting in the stormy sea," &c. This is also said of some other whales; and is, probably, true of them all.

There is another sort of whale, viz. the *Balænoptera rorqual,* or broad-nosed whale; which, as it is found in the Mediterranean, is not improbably had in view in this description of the leviathan. "This genus" (*ib.* p. 114) "is found not to remain so much in the northward as the common Greenland whale . . . I have already stated its occasional occurrence in the seas about Great Britain, Ireland, Norway, &c. It has also been found in the Mediterranean, near the Straits of Gibraltar." . . . "Its great velocity, &c. make this species a matter of indifference to the whalers, who rarely attempt its capture." One of these, lately exhibited in the skeleton at Charing Cross, London, was found to be ninety-five feet in length, and to weigh, when entire, two hundred and forty tons!

Another species of this is the *Balænoptera gibbar*, or razor-backed whale. (Dewhurst, p. 92.) This is generally found in the northern seas; but one, as it is believed, one hundred and one feet long, was stranded in 1750 on the banks of the river Humber. A musket-ball appears to make no impression on it (*ib.* p. 94), and, when struck with the harpoon, "not unfrequently drags the fast-boat with tremendous speed . . . hence the harpooner is commonly under the necessity of cutting the line." (Comp. Job, xli. 18.)

I have cited these few different accounts of the whale, because I have thought it probable that the description, which it is my business to illustrate, may take in more than really belongs — or was intended to be understood as belonging — to any one species of the whale tribe. My opinion, however is, as already intimated, that the *Delphinus Orca*

*communis,* or common grampus, is the animal more particularly had in view; because, not only does it answer our description best generally, but also is found in the Mediterranean, the Red Sea, and also the Nile. I shall now present a few extracts from Oriental writers, for the purpose of enabling the reader to see, how exactly their notions of this animal suit the context of the sacred writer in this place.

Bochart, Hieroz. pt. I. lib. I. cap. vii. gives the following from Kazwini:—*Pessimus est ex* Alcausegis (الكوسج). *In ore habet dentes instar cuspidis hastæ: Longus est, ùt palma procera, oculis rubentibus instar sanguinis, latus ore, et ventre, aspectu fulgurante. Vorat animalia multa, ità ut tam terræ, quam maris animalibus sit terribilis. Cùm movetur, mare fluctuat præ roboris ejus vehementiâ.*" And, a little lower down, "*Est animal* (*i. e.* الكوسج) *in mare infestius, quàm in terra leo, quod aquatica animalia scindit dentibus suis,* السيف الماضي *ut ensis egregiè cædens.*" And again, from Zamakhshari: "Frequens est in mari *Kelzem*, in quo submersus est Pharao."—"*Almutariz*," adds Bochart, "eandem belluam omnium mari belluarum dicit esse *dominam, et longè pessimam.*" "ORCAM puto significari," continues Bochart, "infestam balænis belluam, cujus imago, inquit *Plinius*, nullâ repræsentatione exprimi possit aliâ, quam *carnis immensæ dentibus truculentæ.*" This is, in substance, just what Mr. Dewhurst and Fabricius, as cited above, have said of the "Orca communis," or common grampus; some parts of which are almost literal translations of an hitherto extremely obscure passage in our description: viz. ch. xli. 26. We are told too by Abdollatif (White's ed. p. 75), that the dolphin is found in the Nile, particularly about Tanis and Damietta. Having now touched generally on the character of these animals, let us proceed with our comments.

28. הֲיִכְרֹות וגו׳. *Will he make a covenant? &c.* That is, Sensible of thy power, will he be content to accept terms of servitude at thy hands, as the conquered generally do, and so become a perpetual slave? On the phrase here used, see the dictionaries.

29. הֲתְשַׂחֵק־בּוֹ. *Wilt thou play with him? &c.* So Catullus, as cited by Bochart:

> "*Passer deliciæ meæ puellæ,*
> *Quicum luderet,*" *&c.*

There is a peculiar propriety in applying this to the whale, which, as already observed, is often seen sporting

among the stormy waves of the ocean. *Ib.* וְתַחֲקֹשְׁרֶנּוּ. *And wilt thou attach him?* &c. See note on ch. xxxviii. 31.

31. יִכְרוּ וגו׳. *Will companies bargain?* &c. This verb is often taken in the sense of *digging*; and, as bargains were usually ratified by the slaughtering and feasting upon animals (see Gen. xxxi. 54), *hiring*, *bargaining*, and the like, have become part of its significations. Arab. كَرَا. *Fodit* terram; conjj. vi. viii. x., *conduxit*; كِرَا, *conductionis pretium*; كَرِيّ, *conductor*, &c. *Ib.* חֹבְרִים. Persons whose profession it is to trade *in companies*, as in the caravans of the East. See Gen. xxxvii. 25; and Gram. Art. 154, 12, and note. *Ib.* כְּנַעֲנִים. Lit. *Canaanites*. "Quia *Chananæi* mercaturæ erant dediti, ideò *Chananæus* in scriptura passim pro mercatore sumitur."—Bochart. That is, Is the capture of this animal so certain, that thou mayest stipulate with the merchants for his sale, apportioning him, &c., as a matter of course, beforehand?

*Ib.* בְּשֻׂכּוֹת. *With missiles*, or *pikes*. Bochart, שכות, *missilia* explicamus ex Arabica lingua, quâ شوكة vel شكّة *missile* et teli acumen est." "Sed, et צלצל, pro telo, geminatis radicalibus alludit ad. Arabicum ضالة, quod sagittas explicant *Giggæius*, et *Golius*, ille in ضول, hic in ضبل." Bochart adds a note to the effect, that if a whale were spoken of here, this could have no good application, because it is usual to capture it with instruments such us these; otherwise, if a crocodile was meant, whose coating is impervious to them. Whence he would have it inferred, that the animal spoken of could not be a whale, but was probably a crocodile. I doubt whether such inference can fairly be drawn; for, first, No one ever thinks, or ever thought, of attacking a crocodile in this manner. There are other and easier ways of despatching that animal, as Bochart himself has shewn (Hieroz. Pars II. lib. v. cap. xvi.). It would therefore have been out of place to talk of destroying that animal in this way. Again, no one, I believe, ever thought of dividing a crocodile among the merchants, as said of this animal in the preceding verse. No part of that animal was, I think, ever made matter of merchandise. It would therefore have been out of place to speak in this way with respect to him. In the second place, there are whales, as already noticed—whose oil at least is, and perhaps was, even at this early time—an object worthy the attention of merchants; and these animals are killed in the manner here described.

Yet it is a fact that some of these, as mentioned above, are so powerful, swift, and determinate, in opposing the greatest combined force that can be brought against them, that very rarely indeed are they attacked at all, much less by a single individual, as here intimated. I do not think, therefore, that Bochart's remark is of much weight. After all, however, Bochart reduces the argument to this: "Hæ ad *Jobum* provocationes tantum eo pertinent, ut scias non esse, quod sibi quis facilem de eo animali spondeat victoriam, cum et mole sit vastum, et robore tremendum:" which may be said with equal propriety of the whale. A little lower down, he doubts of the truth of the stories told by the ancients, when they affirm that the Tentyritæ very easily despatched them; and he adds, by way of confirmation of this, that no one of modern times has seen any such thing done. I remark, One would hardly think this sufficient to bear down a statement supported by the most respectable writers of antiquity. Many things might have happened, in so long a period of time, sufficient to put an end to the custom; such, for example, as wars between that people. Yet Abdollatif speaks, even in his times, of certain men brought from Nigritia, two of whom very soon destroyed two very formidable hippopotami, which had infested the neighbourhood of Damietta for a considerable time. White's edit. p. 79; which appears to me to shew, that something not unlike the ancient practice referred to, actually existed in his days.

32. שִׂים־עָלָיו. Lit. *Lay on him*, i. e. *concerning him, thy hand*, supp. לְפִיךָ, *to thy mouth*, in token of silence and astonishment. Comp. ch. xxix. 9, and xxi. 5, above. It cannot be meant, surely, that the hand is to be laid on this terrific animal; yet Rosenmüller has here, "Injice ei *volam tuam*, *i. e.* si injicere ei ausus fueris, recordari," &c. Bochart, "cum ipso tactu compereris cutem esse illi contra omnem ictum invictam." But surely, there could be no necessity for touching the animal, in order to ascertain this, in the one case; nor for putting the man in mind, in the other, that the contest would be a very unequal one. This would be just as much as to say: If you cannot believe my statement, make the trial for yourself: when, in fact, the whole argument proceeds on the assumption, that enough is known to need no such experiment: and to this the subsequent context bears its testimony. On my view, the general sense would be, The character of this animal, or class of animals, is such as to excite the deepest dread and astonishment, even in its contemplation: much more upon the supposition of

its being encountered single-handed. Forbear, then, even to think of such a project.

It has already been remarked, that the term לִוְיָתָן here used contains the notion of *sea-monster* generally; and that my belief is, this was the intention of the sacred writer. It might also apply to those enormous serpents which are occasionally seen in the sea, and in the warmer climates in lakes, and occasionally on the land. I shall notice here a relation to this effect given by Diodorus Siculus (lib. iii. xxxv. &c.) He first tells us that the tales, related by historians as well as by the natives of Æthiopia, about these serpents, exceeded all belief. These he passes over, and proceeds to tell us of the means had recourse to by a certain company of merchants, for the purpose of taking one alive for one of the Ptolemys of Egypt. We are then told of the first attempt to take one of thirty cubits long, in which a total failure was experienced, and many of the persons engaged were killed: Ὡς δὲ ἐπλησίαζον (says he) ἀεὶ μᾶλλον ἐξεπλήττοντο τῷ δέει, θεωροῦντες ὄμμα πυρωπὸν καὶ λιχμωμένην πάντη τὴν γλῶτταν, ἔτι δὲ τῇ τραχύτητι τῶν φολίδων, ἐν τῇ διὰ τῆς ὕλης πορείᾳ καὶ παρατρίψει, ψόφον ἐξαίσιον κατασκευάζοντα, τὸ μέγεθός τε τὸ τῶν ὀδόντων ὑπερφυὲς, καὶ στόματος ἀγρίαν πρόσοψιν, καὶ κυκλώματος ἀνάστημα παράδοξον, διότερ τῷ φόβῳ τὰ χρώματα τῶν προσώπων ἀποβεβληκότες, δεινῶς ἐπέβαλλον τοὺς βρόχους ἐπὶ τῆς οὐρᾶς . τὸ δὲ θηρίον, ἅμα τῷ προσάψασθαι τοῦ σώματος τῶν κάλων, ἐπεστράφη μετὰ πολλοῦ φυσήματος καταπληκτικῶς, καὶ τὸν μὲν πρῶτον ἁρπάζει · τῷ στοματι . . . καὶ τὰς σάρκας ἔτι ζῶντος κατεσιτεῖτο . τὸν δὲ δεύτερον φεύγοντα τῇ σπείρᾳ πόρρωθεν ἐπεσπάσατο, καὶ περιειληθὲν ἔσφιγγε τὴν κοιλίαν τῷ δεσμῷ . οἱ δὲ λοιποὶ πάντες ἐκπλαγέντες διὰ τῆς φυγῆς τὴν σωτηρίαν ἐπορίσαντο. "At quo propius accedunt, eo plus terroris invadit, cum *oculos igni quasi ardentes*, et *exsertæ linguæ vibratum*, *strepitumque immanem*, *asperitate squamarum*, et virgulta prosternente incessu *excitatum*, et *enormium dentium magnitudinem*, *adspectumque oris truculentum*, et peraltæ spiræ orbem, collis instar deprehendunt. Per totum igitur faciem consternatione pallidi timide laqueum caudæ injiciunt. Qui simulac corpus attigit, cum sibilo se monstrum horrendo retorquens, primum . . . rictu suo arreptat, vivique adhuc carnes dilaniat. Secundum procul ex ipsa fuga spiræ innexu attrahit, et circumvolvens se medio constrictum ventre firmiter tenet. Reliqui metu perculsi fuga saluti consulunt." Eventually, however, one was taken and carried to Alexandria. This was perhaps one of the boa species. Valerius Maximus, lib. i. c. viii.—to which Pliny, lib. viii. c. xiv. A. Gellius, lib. vi. c. iii. &c. also bear testimony—tells us from Livy of a serpent of im-

mense size contesting with Regulus the passage of a river in Africa. Pontopiddan, too, Hist. of Norway, vol. ii. p. 195, &c. gives a similar account of an enormous sea-serpent. These may perhaps fall in with the general scope of the sacred writer. Comp. Isa. xxvii. 1, &c. and Mr. Dewhurst's work, p. 205, et seq.

From what follows, it is evident that the argument involves a sort of climax, or what is usually termed *à fortiori*; *i. e.* If the case be thus as to this animal, how must it be with reference to God, who is not not only the Creator of it, but of all this immense and splendid universe? And certainly a more humiliating consideration cannot be presented to the human mind. Upon the whole, as בְּהֵמוֹת, in the preceding context, signifies no one particular animal, but rather those quadrupeds which are most remarkable for their strength and courage; so here, לִוְיָתָן signifies those monsters of the seas which are the most powerful, swift, and destructive: and the descriptions here given are generally more suitable to the whale tribes than to any other of the aquatic or amphibious animals.

## CHAPTER XLI.

1. תּוֹחַלְתּוֹ. *His hope, i. e.* of any one so presuming to act. Comp. Eccl. vi. 10. נִכְזָבָה. Lit. *Hath been made false, failing*, &c. It has already been remarked, that words signifying lying (chh. xvi. 8; xxxiv. 6), originally implied defect. The preterite is here used to imply a strong future sense. Gram. Art. 236. *Ib.* הֲגַם, for גַּם הֲלֹא, the negative sense being implied in the preceding verb. יֻטַּל. Lit. *Thrown down at length.* Hoph. of טוּל: that is, The sight of such an animal is quite sufficient to put an effectual end to every idea of conflict.

2. לֹא־אַכְזָר. There is *none* so *fierce*, &c. *i. e.* no individual who dares do so. יְעִירֶנּוּ. That *he stir him up, i. e.* provoke him to the battle. See also ch. iii. 8, above.

3. הִקְדִּימַנִי. *Hath caused to be before me, i. e.* hath laid something before me as a plan, which I am to fulfil: hath prescribed a course for me.

4. אַחֲרִישׁ. *I will not be silent*, or *dissemble, i. e.* will now more fully enter on the description of his power, &c. *Ib.* בַּדָּיו. *His powers.* Whether this word have the sense here which I have given to it in ch. xviii. 13, or whether it take its meaning from the branches of trees, as *limbs*, according to the lexicons, the exegetical sense will be much the same;

*i. e. powers*, or the like. וְחִין. *And the destructiveness*, &c. Commentators, &c. have generally taken this word as equivalent to חֵן, *gracefulness*, &c. But how this can apply either to the crocodile, or the whale, it is beyond my powers of vision to see. No animals, perhaps, are more ill-favoured in form than these. I feel compelled, therefore, to take the Arabic حَبِنَ, *r.* حَبِنَ, or حَوِنَ, *periit,—exitium, pernicies*, &c. עֶרְכּוֹ, *order, equipment, array*, &c. for the battle.

5. פְּנֵי לְבוּשׁוֹ. Lit. *The faces of his clothing, i. e.* so exposed him, as to have deprived him of his power. This verb is used to denote the dismantling of any fortress, and thence to imply captivity. See ch. xxxiii. 16, &c. *Ib.* בְּכֶפֶל. Lit. *With*, or *for*, *doubling*. Schultens takes the construction of יָבוֹא, with בְּ here, as equivalent to the Arabic بِهِ جَاءَ, *he came with it;* which is perhaps straining the point. *In order to double, for the purpose*, &c. seems to me to suit the place better. The whole thus: Who can lay him open to assault? Who can approach and place a surcingle on his nose? *i. e.* as on the nose of a fierce camel.

6. דַּלְתֵי וגו׳. *The doors of*, &c. The terms used are still military. *To lay open*, Arab. فَتَحَ, and Pers. گُشَادَنْ, having the same meaning, are often used to signify victory. *Ib.* שִׁנָּיו. *His teeth.* Arab. سِنَانٌ, *acies, cuspisque hastæ*, as if armed in this part with encircling spears. The crocodile, it is true, has teeth and a mouth, which will very well suit this description. But this is also true of the whale, and particularly of that genus, which seems to be described here. Of the whale, one genus has teeth only in the lower jaw, another, in both the upper and lower.

I shall now give a few extracts from Mr. Dewhurst's book on both these genera. Of the *Physeter cylindricus*, it is said, p. 161: "This species has a hunch on the back; the teeth are curved and pointed at the top; the spiracles, or breathing-holes, are in the middle of the snout . . . The head is at least one-third of the whole length of the body . . . On each side of the lower jaw there is a row of twenty-five curved, sharp-pointed teeth. The dorsal-fin is replaced by a hunch, eighteen inches high, and four inches and a half long at the base."

Of the *Physeter microps;* another species of this animal, the account of La Cépède is, that it "is one of the largest, most cruel, and most dangerous inhabitants of the deep. Adding to formidable weapons, the two great sources of

strength, bulk and velocity; greedy of carnage, a daring enemy, and an intrepid fighter: what part of the ocean does he not stain with blood?" "Its head is so enormous as to equal the whole length of the body .... The teeth, which appear in ... (the lower jaw), are conical ... The dorsal-fin is straight, high, and pointed, and by some zoologists has been compared to a needle. The whole length of the animal usually exceeds fifty feet" (pp. 162, 3). Another species, the *Physeter mular*, or great-finned cachalot, is said to be very wild, and difficult to wound, and consequently is but rarely taken. "It appears that the harpoon can only pierce them in one or two places near the pectoral fins." (*Ib.* p. 165.)

Of the dolphin genus, the *Porpoise* is said to have a mouth of a moderate width; the teeth sharp, small, and numerous, being commonly from forty to fifty in the jaw. The common dolphin has, according to some, ninety-six teeth in the upper jaw, ninety in the lower; according to others, forty-seven in each jaw. This, as well as the preceding, stirs up the mud at the bottom when in quest of his prey (*ib.* pp. 172, 175). "The mouth ... is very wide, reaching almost to the insertion of the head. The dorsal-fin is high."

The common *Grampus*, the largest animal of the dolphin genus, has forty teeth in each jaw. It will attack both whales and seals with its dorsal-fin, which is sometimes not less than six feet in length from the base to the tip. It has twenty-four teeth in each jaw; "the seven backward ones are *cuspidate*: the rest appear to have been the same, but are now worn down." (*Ib.* pp. 178, 180.) It would be endless to cite the various accounts of this animal: what has now been given is sufficient to shew its very near accordance with the description given by our sacred writer.

7. גַּאֲוָה. *A back.* This I take to be the *dorsal-fin* just spoken of: a weapon unknown to the crocodile. Bochart takes the word to mean *corpus* vel *tergum*. "Quia," says he, "crocodili squamæ potissimum in tergo sunt." The *squamæ* have been disposed of. Let us now see what is further said. אֲפִיקֵי מָגִנִּים. *The risings*, or *embossings, of shields*, This Bochart passes over. Winer renders it, "*squamaram nales.*" But what are these? Dicat qui possit. Rosenmüller gives "*robora scutorum.*" But no such sense is contained in the term אֲפִיקִי. In ancient shields, however, there was occasionally an eminence in the middle, raised to a considerable height, and terminating in a sharp point, not unlike the dorsal-fin of one of these whales. With this, too,

the animal does similar execution, in attacking and wounding his adversaries. The particle of similitude כְּ must be supplied here by the ellipsis. *Ib.* כָּגוּר וגו׳, I take to intimate the firmness and strength of this fin, comparing it to the setting of a signet in metal.

8. אֶחַד וגו׳. *One to another*, &c. This, as well as what follows in the next verse, applies probably both to the account of the teeth preceding, and to the setting in of this dorsal-fin: implying that all is compact, firm, and inseparable.

10. עֲטִישֹׁתָיו. *His neesings.* "Per nares," says Bochart, "confertim actus spiritus tanto prorumpit impetus ùt scintillare videatur, et flammas emittere." "Quod *plurium* scriptorum testimoniis confirmat," says Rosenmüller. Yet, I can find but one from Aristotle, in which the crocodile is said to sneeze: not one telling us that this gives out a light, or any thing like it.

*Ib.* וְעֵינָיו וגו׳. *And his eyes*, &c. In a passage already cited from Kazwini (ch. xl. 27), on the كوسج, the [illegible] *communis*, or *Grampus*, after stating that "*dentes* (h[illegible] *instar cuspidis hastæ*," it is added, "*oculis rubentibus* [illegible] *sanguinis ... aspectu fulgurante:*" which is perhaps as good an illustration of this passage, as is Bochart's appeal to the hieroglyphics in which the eyes of the crocodile are made to represent the dawn. Neither of these descriptions, however, intimates that the eyes are remarkably brilliant. The light of the dawn is not very bright: and of this sort the eyes of the whale are universally said to be.

11. מִפִּיו וגו׳. *From his mouth*, &c. Of whatever animal this is said, it is quite certain, as Rosenmüller has observed, that it must be taken figuratively. If so, Bochart's citations from Achilles Tatius, and Eustathius of Antioch, stating that the hippopotamus emits from his nostrils inflamed smoke, must stand for nothing. Besides, the text here speaks of the mouth, not of the nostrils. All the passage seems to mean is, that as this animal is very dreadful in the pursuit of his prey—which is usually done open-mouthed—and as *fire* is generally said to accompany the sword in Hebrew descriptions of the ravages of war; so it might here be said to act similarly, and thus *to consume* all before it.

12. מִנְּחִירָיו. *From his nostrils* issueth smoke. This is so true, and so well known, of the blowings of the whale, that it can stand in need of no further illustration. *Ib.*

וְאַבְנֵט. *With reed, i. e.* burning. Arab. أَجَمَ, *ferbuit.* أَجِيمٌ, *fervere, ardere*, &c. By some supposed here to signify *a caldron*, or the like: but perhaps without any good reason.

13. נַפְשׁוֹ. *His breath.* Arab. نَفَسٌ, *anhelitus.* The Hebrew word, however, also means *person.* The expression may, therefore, be intended to convey the fiery character of his disposition, as we say, *personal bravery, courage.* In any case, much the same is said, in vr. 11, above. It may be considered, therefore, as a continuation of that verse. Gram. Art. 241, 18. And so, perhaps, vv. 8, 9, above, are continuations of vr. 6, if not also of vr. 7.

14. בְּצַוָּארוֹ. *In his neck.* "An in collo balænæ quod nullum habet?" asks Bochart, very shrewdly; yet Mr. Dewhurst, in his description of the *Balænoptera rorqual* (p. 122), actually gives an account of the anatomy of the neck! I only ask, Could he have done this if the animal really had no neck? A neck may not indeed appear to general spectators, and, in some cases, there may be none; yet, in general descriptions like that in our text, it may in every case be allowable to assume this, just as it may, when speaking of the animal emitting smoke and fire, as above.

*Ib.* יָלִין עֹז וגו׳. *Lodgeth strength*, &c. Two instances are given by Mr. Dewhurst of the immense strength of the whale (pp. 104, 5). One is of an American ship, in lat. 47°, long. 118 west; the other, of a Dutch ship (I suppose). Of the former it is said, "They were surrounded by whales, the three boats were lowered down, and the crews busy in harpooning them. Shortly afterwards, a whale of the largest class struck the ship, and knocked part of the false keel off. . . . He then turned, went round the stern, and, going away about a quarter of a mile, suddenly turned, and came at the ship with tremendous velocity, head on . . . The vessel (which was going at the rate of five knots) went back at the rate of three or four knots. The consequence was, that the sea rushed in at her cabin-windows, every man on deck was knocked down, and the bows were completely stove in. In a few minutes the vessel filled," &c. Of the latter, "Von Longdorff, in the narrative of his voyage from Kamtschatka to Ochotsk, says, 'An uncommonly large whale, the body of which was larger than the ship itself, lay almost at the surface of the water, but was not perceived by any one on board till the moment when the ship was almost upon him. . . . We were thus placed in imminent danger, as this gigantic creature, setting up its back, raised the ship at least three

feet out of the water. The masts reeled, and the sails fell all together. . . . We saw the monster sailing off, with the utmost gravity and solemnity.'" This is, perhaps, sufficient illustration of the following, וּלְפָנָיו. *And before him*, &c. which is necessarily figurative, and is well illustrated by Bochart from the poets, speaking of the prancings of the war-horse. He has, however, egregiously failed in his application of it to the crocodile, an animal frigid and tame in the extreme.

15. מַפְּלֵי וגו׳. *The muscles*, &c. Bochart: "*Tori* carnis ejus, id est, partes prominentiores . . . ad verbum *procidua carnis ejus*. Gr. προπετὴς," &c. Which Rosenmüller converts into "*laxæ*," and applies to the soft and pendulous parts of oxen. But, Is it not absurd to say, that the lax and pendulous flesh of any animal is hard and immovable, as our text here manifestly does? *Tori carnis* would, perhaps, more correctly mean the interlaced and firmer parts of the flesh, as the Targumist has taken the place: where his Latin translator has improperly given *costæ*. Buxtorf renders שְׁלַד, the term here used by the Targumist, "*Torus, pulpa carnis musculosa et firmior*." This, as may be gathered from Mr. Dewhurst's work, lies under the fat, or blubber, of the whale; and hence, perhaps, is in the text termed מַפְּלֵי בְּשָׂרוֹ, *the fallings*, or *lower parts, of his flesh*. The fat or blubber being removed, "there remains," says Mr. Dewhurst, "only the *kreng*, nothing more than a huge shapeless mass of bones, covered with a quantity of *black muscular substance* [this he terms, p. 42, "muscular flesh," exterior to which is the blubber]; which is abandoned, either to sink or to be devoured by the flocks of ravenous birds and sharks which duly attend on this occasion (pp. 64, 5)." That the interior structure of the animal is spoken of, the following verse seems to prove.

16. לִבּוֹ וגו׳. *His heart*, &c. "The quantity of blood which circulates in the whale," says Mr. Dewhurst, p. 39, "is much greater in proportion than that which flows in the veins of quadrupeds. The diameter of the aorta, or large artery arising from the heart, is sometimes more than thirteen inches; and the late Mr. John Hunter estimated the quantity thrown into it, at every contraction of the heart, to vary from *ten* to *fifteen gallons*, and that with an immense velocity." This is, I think, sufficient to shew, that the texture of this vessel must be of uncommon firmness and strength. See also Bochart on the place; who rather travels out of the record, as it appears to me, to make this hardness

of heart expressive of the courage of the animal. There is nothing in this which Bochart could ascribe particularly to the crocodile. He merely says, it is true of all large animals. *Ib.* כְּפֶלַח וגו׳. *As the lower millstone.* See Deut. xxiv. 6; Judg. ix. 53; 2 Sam. xi. 21; Cant. iv. 3. Arab. فَيْلَخ. *Lapis inferior molæ;* r. فَلَخَ. *Fregit.* Jahn has described these hand-mills in his Archæologie, pt. I. vol. ii. p. 176. It does not appear to be known, why the lower stone is here appealed to for its firmness in preference to the upper. A harder stone might, indeed, have been chosen for this situation: but of this we are not certain.

17. מִשְּׁחֹתוֹ. *At his rising.* "Hic elatio belluæ est super aquas emersio."—Bochart. See Gen. vii. 17. That is, in the contest. See the note on vr. 14 above. *Ib.* מִשְּׁבָרִים. *By* his *breakings.* "The Dutch writers," says Mr. Dewhurst, p. 76, "mention Jacques Vienkes... who, after a whale had been struck, was hastening with a second boat to the support of the first. The whale, however, arose, and with its head struck the boat so furiously that it was shivered into pieces, and Vienkes was thrown with its fragments on the back of the huge animal. Even then," it is added, "the bold mariner darted a second harpoon into the body of his victim: but, unfortunately, he got entangled in the line.... At last, however... he swam to the boat." Another boat was, by a similar rising of the whale, thrown about fifteen feet into the air, which then turned over, and fell into the water, with its keel upwards. *Ib.* p. 77. יִתְחַטָּאוּ. *Lit. Become erring, i. e.* confused, as under such circumstances they necessarily must be. I do not see how this can fairly apply to the crocodile.

18. חֶרֶב. I take this to signify the *harpoon;* and, as already remarked, to be the identical word. This passage needs no further illustration. *Ib.* חֲנִית. *The spear,* &c. Mr. Dewhurst, p. 55, will supply drawings of the harpoon, lance, &c., as used in attacking the whale. Bochart has given the best explanation of these terms, on the place. Hieroz. pt. II. lib. v. cap. xvii.

19. יַחְשֹׁב. *He counteth,* &c. It is not said that iron, &c. will not take effect on him, but only that he considers it as straw, and so on. Bochart may have spared his citations, therefore, to shew that the crocodile's back and tail are so hard as to resist musket-balls, &c. Much the same is said, too, of certain genera of the whale and sea-serpent.

20. This verse is literally true of the whale. בֶּן־קָשֶׁת. Lit. *Son of the bow.* Comp. Lam. iii. 13.

21. תּוֹתָח. *A club, bludgeon,* and, generically, *clubs.* Arab. وَتَخَ. *Fuste percussit.* Indè مِتَخَّة. *Fustis.* So Bochart.

22. תַּחְתָּיו. *Beneath him, i. e.* the things just mentioned, are accounted (יֶחְשְׁבוּ supplied from the preceding verse) *points,* or *pointed pieces, of the potsherd.* וְרָפַד. *He reclineth,* i. e. *himself.* Arab. رَفَدَ. *Suffulcivit, sustentavit.* See ch. xvii. 13 above. The construction seems to be this: יִרְפַּד נַפְשׁוֹ עֲלֵי־חָרוּץ כַּעֲלֵי־טִיט: He sustains himself upon *the* pointed *things,* as upon mire: *i. e.* he makes no more account of them than he does of the miry bottom of the deep. Bochart here, rather clumsily, forces in the scales of the crocodile. His translation of the verse is: "*Pro eo* sunt *acumina testæ, sternit* se, ùt *tribulam* in luto." Where both the *acumina testæ* and the *tribulam* are made to stand for the scales of the crocodile. Let the reader judge.

23. יַרְתִּיחַ. *He causeth to boil,* &c. Syr. ܪܬܚ. *Fervefecit,* &c. The dolphin genus, &c. are said so to stir up the mud from the bottom; see note on vr. 6 above. *Ib.* כְּמֶרְקָחָה: *Like a* boiling *pot of ointment: i. e.* in a violent state of agitation. Bochart thinks the musky smell of the crocodile is alluded to here. But is musk ever used as an ointment? This may be more than doubted. I think the idea of boiling belongs as much to the last as to the first member here; and, to avoid mistake, I have supplied it.

24. אַחֲרָיו וגו׳. *After him,* &c. This is owing perhaps to the swiftness of this animal (see note on vr. 10 above), which cannot be said of the crocodile; nor has Bochart found one instance to justify such an application. Nor has he been able to shew that תְּהוֹם has ever been applied to any river, much less to the Nile.

25. אֵין וגו׳. *There is not,* &c. Bochart here makes עָפָר, *the dust,* to allude to those reptiles, to which he thinks the crocodile may, on account of the shortness of his feet, seem to belong, &c. But all this is futile. עָפָר is often used in this book for אֶרֶץ, as remarked again and again. The next shift, which is to make the crocodile *a reptile,* needs no remark. The passage therefore obviously declares, that there is no animal on the earth at all comparable to the *leviathan* here described; which is literally true. And the distinction intended is, that, as this is a water animal, no such other can be found on the land. But this cannot be said of the crocodile, which is amphibious. *Ib.* לִבְלִי־חָת.

*To be unbroken: i. e.* undaunted, untamed. Which cannot be said of the crocodile; for it has often been tamed. *Ib.* הֶעָשׂוּי, for הֶעָשׂוּי. Lit. *The made, created.*

26. עַל־כָּל וגו׳. *On every*, &c.: *i. e.* He looks down on it as its superior. So Gen. xxxix. 23. אין . . . רֹאֶה אֶת־כָּל וגו׳. *He looked not, took not the oversight of any thing*, &c. Which is explained here in the last member, הוּא מֶלֶךְ וגו׳. *He is sovereign*, &c. *Ib.* בְּנֵי־שָׁחַץ. *The progeny of insolence*, or *fierceness*. See ch. xxviii. 8. The phrase seems here to have a still more extensive application, taking in all the tribes of the water-animals. And, as the leading sense of the latter word seems to be (شَخَصَ), *sustulit se, per superiora elatus fuit: i. e.* obtrusiveness in advancing one's own claims to pre-eminence; which is assumption. I have already stated, that, from the descriptions here and elsewhere given, the *Delphinus Orca*, or common grampus, which Fabricius styles *Balænarum Tyrannus* (almost a literal translation of our sacred writer), is probably the animal more particularly had in view. See notes on vr. 27 above. By the terms מֶלֶךְ עַל־כָּל וגו׳, therefore, is probably meant nothing more than that this is, *of fierce animals the most fierce*. I think it must appear from what has been said, that, if the terms *leviathan* and *thannin* mean the same animal, and that this is in some cases at least the whale beyond all doubt (which Bochart allows); nothing certainly has occurred in these two last chapters of Job requiring a different interpretation. It should, *à priori*, seem unlikely that a word signifying a *whale* in some cases, should in others stand for a *crocodile*, when in fact the animals are totally dissimilar, and have no common uniting point of agreement, except it be that both are cruel and frightful. But, if we are to unite things in every other respect dissimilar, but agreeing in these, and to translate accordingly; then, I say, there is an end at once to every thing like precision, or certainty, in the sacred writers: which, I am sure, no one duly acquainted with them will ever think of allowing. Once more: If a sea-monster is here had in view,—which I think no one can doubt,—then the crocodile must be altogether excluded, as he is found only in large rivers. And the opposition so kept up between the בְּהֵמוֹת and לִוְיָתָן, will consist in the most powerful and courageous of land and sea animals: *i. e.* of the quadrupeds in the one case, and of sea-monsters in the other.

## CHAPTER XLII.

1. יָדַעְתָּ for יָדַעְתִּי, as in Ps. cxl. 13, &c. Gram. Art. 72. It is not necessary, therefore, to propose the Chaldaïc form, viz. יִדְעַת, as Rosenmüller has done, particularly as no such form occurs in the whole of this book. *Ib.* תּוּכָל. *Art able, i. e.* to perform. Some have taken כֹּל here as a sort of infinitive, as in פָּקוֹד פָּקַדְתִּי, which is unnecessary. לֹא יִבָּצֵר. Lit. *Is not cut off from.* See ch. xxii. 24; Gen. xi. 6. מְזִמָּה. *Imagination;* taken mostly in a bad sense, as in ch. xxi. 27.

3. מִי זֶה וגו׳. *Who* then *thus*, &c. I take זֶה adverbially, and the place to imply, Well mightest thou say, *Who then*, &c. The term לֵאמֹר, prefixed, would perhaps supply the ellipsis; but, as this would not make the English very intelligible, I have inserted *then*. The passage is plainly a citation of the words of the Almighty as given in ch. xxxviii. 2, and here repeated in reprobation of Job's conduct. There, however, we have מַחְשִׁיךְ, instead of מַעְלִים, with the addition of בְּמִלִּין. The Auth. Vers. has "*hideth*," which is not very clear. But as this verb (מַעְלִים) is used to imply obscuring any thing by hiding it, *darkeneth* is the more proper term for the translation. לָכֵן. *Nevertheless.* Auth, Vers. "*therefore.*" Rosenm. "*igitur:*" both of which tend to make the context scarcely intelligible. What Job intends to say, apparently is, I know and have confessed thy Almighty power, declaring that man, born of a woman, is ignorant, short lived, &c.; לָכֵן, *nevertheless* I have also gone on speaking of things much too high for me, and of which I had no knowledge. Comp. ch. xl. 3, 4. הִגַּדְתִּי. Lit. *I have brought forward* נִפְלָאוֹת *things too wonderful for me* (מִמֶּנִּי). The Psalmist, Ps. xl. 6; cxxxi. 1; cxxxix. 6, seems to allude to this place, and hence to have learned humility. I take וְלֹא אָבִין here, to be parenthetical, and וְלֹא אֵדַע, as its parallel and corroborative.

4. אֶשְׁאָלְךָ וגו׳. *I will ask of thee,* &c. This and the following term are manifestly taken from ch. xxxviii. 3, or xl. 7, and are, as before, the words of God himself. By their application here, I understand Job to mean, that he had made demands in his contests with his friends or, which

is the same thing, had used words — proper for none but God himself. He, therefore, represents himself here as speaking like God; and, apparently used *His* very words, that he might the more forcibly point out his own error, and thence impress upon himself the necessity of the deepest repentance. Bouillier pointed this out long ago; which, however, has been met with a "*hoc friget*," by Rosenmüller, who thinks the words ought to be taken as in our Auth. Vers. I cannot help saying to this, in the words of Rosenmüller, "*Sed hoc friget!*" Nothing surely could be more natural than for Job—who had just cited a passage from the speech of the Almighty—still more strongly to apply these declarations with the view of humbling himself, and for the purpose of justifying the humiliating language given in the sixth verse. The whole seems to me perfectly consistent with the character and circumstances of Job, and to be admirably fitted for the object which he had in view. We have a usage very nearly of a sort with this in Numb. xvi. 3, 7. Korah, Dathan, and Abiram, in the first place, accuse Moses and Aaron of assuming too much: רַב־לָכֶם, say they, vr. 3, כִּי כָל־הָעֵדָה כֻּלָּם וגו׳, &c. This, in vr. 7, Moses seems to retort, by repeating the first sentence, רַב־לָכֶם, *i. e.* at vr. 3, *It is enough for you* that all the congregation, &c. say the conspirators. Then, at vr. 7, Moses retorts, *Enough for you!* &c. Moses appears here to repeat this expression, for the purpose of condemning the impiety of those who had used it, and had by so doing assumed an authority which by no means belonged to them. In the same way, I think, Job here repeats the words of God, for the purpose of condemning himself, who had used terms amounting to something like an authority equally great.

5. לְשֵׁמַע וגו׳. *By the hearing*, &c. My knowledge of thy majesty has hitherto been defective. This seems to be intimated in ch. iv. 12; xxvi. 14, by the term שֵׁמֶץ, which in the former instance is connected with אֹזֶן; in the latter, with the verb שָׁמַע, as if the hearing were a less imperfect means of knowledge than the sight: of which, indeed, there can be no doubt when the subject is—as it is here—the majesty of the Almighty. And hence, to realise the presence of God has always been considered as the very best means of insuring humility. Comp. Ps. cxxxix. 6; ch. xl. 4, 5.

7. כְּעַבְדִּי וגו׳. *Like my servant*, &c. Job had affirmed

that both calamity and prosperity came from God (ch. i. 21; ii. 10; vi. 4, &c. as already remarked); whereas Elihu, with Job's other friends, argued exclusively on the contrary presumption. Although their sentiments, therefore, cannot be charged with wilful impiety, they may with being in some respects a departure from truth; or rather, perhaps, a misapplication of it.

8. שִׁבְעָה־פָרִים. *Seven heifers*, &c. We find no instance in the law of Moses—as formerly noticed—in which such double offerings consisting of sevens were commanded. In Numb. xxix. 32–36, we find that *seven bullocks*, in the one case, and *seven rams*, in the other, were to be offered; and 1 Chron. xv. 26; 2 Chron. xxix. 21, such double offerings were made: but nowhere are such commanded. I am inclined to believe, therefore, that such offerings were patriachal, and occasionally offered as things indifferent, under the law. Rosenmüller is unjustifiable, therefore, in affirming the contrary. In Numb. xxiii. 1, 29, however, we find not only *seven bullocks* and *seven rams* offered, but also seven altars prepared, on which each one was to be sacrificed, in conformity with the practice of the Moabites. In the places already pointed out, these were manifestly sin-offerings; and such was this in Job. It is certain, therefore, that this was practised prior to the giving of the law; and hence we find it here recommended in Job. It is, moreover, evident from this place, that Job was to act the part of the officiating priest, and to offer up prayer also as Abraham did, Gen. xx. 7, which he could not have done under the law. The whole is, therefore, patriarchal. *Ib.* נְבָלָה. *Foolishness, corruption;* here to be taken in what is termed *sensu prægnanti: i. e.* by a metonymy, signifying the reward, or punishment, due to foolishness, &c.

10. שָׁב אֶת־שְׁבוּת. *Turned the captivity.* Comp. Jer. xxx. 18; Ps. xiv. 7; lxxxv. 2; Rev. xiii. 10. Used to signify a restoration to former happy circumstances, as Schultens has well remarked. The phrase might have been in use among the inhabitants of Canaan, &c. long before the Jews were a people. *Ib.* וַיֹּסֶף וגו׳. *And He added*, i. e. *increased* gradually, as Spanheim has well remarked, all that Job had: first, by the gifts which he received from his friends; and then, secondly, by making his flocks, &c. fruitful, as he had formerly done with Abraham, Jacob, and others. It need not be supposed, therefore, that all this took place in a moment, particularly as Job's life was very much extended, as it appears in the sequel. *Ib.* לְמִשְׁנֶה

*To the double; i. e.* לִהְיוֹת לְמִשְׁנֶה, in order to *its* becoming double. It has already been remarked in the Introduction, that we need not suppose exactly *the double* here to be meant, but only, that in the main this was the case. It has also been remarked, that it is to this circumstance, in all probability we are to ascribe the otherwise obscure phraseology "*double for all her sins.*" Isa. xl. 2; lxi. 7; Jer. xvi. 18; Zech. ix. 12. The two first and the last of these passages, are evidently to be taken, as promising *double blessings* under the Christian dispensation, with reference to the sufferings of the true church under the Mosaic; in the third, as denouncing *double punishment*, as compared with any at that time experienced by the Jews: which was realised in the Babylonish captivity. Hence the phraseology is used both in a good and a bad sense.

11. קְשִׂיטָה אֶחָת. Lit. *One kesíta.* But what this was, or how much its value, it is impossible now to say. In Gen. xxxiii. 19, Jacob is said to have given an hundred of these for a piece of land; which, when referred to by St. Stephen, Acts, vii. 16, 17, is made to be the same that Abraham purchased of Ephron the Hittite (Gen. xxiii.). We are there told (vr. 15), that the field was worth four hundred *shekels* of silver; and at vr. 16, that Abraham weighed the silver to Ephron. It is also evident that a form of this root in the Arabic, viz. قِسْطٌ, signifies—as Schultens has shewn on this place—*a pair of scales.* קְשִׂיטָה, therefore, having a participial form, may signify *something weighed*, and to be synonymous with שֶׁקֶל; as, it should seem, is the case from the passages just cited. I have, therefore, translated it by *shekel*, leaving the term in all other respects as indefinite as I found it. Rosenmüller (on Gen. xxxiii. 19) will give a list of the authors who have treated on it. It ought to be observed here, that the relatives and acquaintances of Job are mentioned here, not as fictitious, but as those of a person who really existed.

12, 13. It will be seen by a comparison with ch. i. 3, that the numbers here given are the double of those there mentioned; which, as shewn in the Introduction, must be understood of round numbers only. The number, however, of the sons and daughters are still the same; and these, as I have shewn elsewhere, must have been by a second marriage. Jarchi, indeed, has supposed, that because Job's substance generally was doubled, the number of his children also was; and then, in order to make this good, that the term שִׁבְעָנָה,

used here, must be a dual form, equivalent to שְׁבָעַיִם, and signify fourteen!

14. The names of Job's daughters are here recited apparently to mark his prosperity. יְמִימָה, q. d. *Diurna;* because, perhaps, Job had now emerged from what may be termed the *night* of affliction, and what, indeed, is often termed in this book, *darkness*, and *the shadow of death; i. e.* as if the light once more shone on his tabernacle. קְצִיעָה. *Cassia:* which, according to Diodorus Siculus, &c. grew in abundance in Arabia, and was used as a perfume. See also Ps. xlv. 9. קֶרֶן הַפּוּךְ. *Horn of stibium:* used as a pigment to adorn the eye-brows of women in Arabia, and as a collyrium to give lustre to the eyes, as the travellers tell us.

15. לֹא נִמְצָא. Impers. *It could not be found:* the Niphhal form having this power, as already remarked in several places. *Ib.* נַחֲלָה. *Inheritance*, &c. This is evidently mentioned here as something extraordinary: and there can be no doubt, that among the patriarchs, as well as among the Jews, daughters did not generally succeed to the inheritance. The great wealth of Job was probably the sole cause of it here. The practice of modern Arabs can have no weight in such a question as this. I consider Rosenmüller's appeal to the Koran here, therefore, as vain and useless.

16. Job's living after this a hundred and forty years is also mentioned as *extraordinary*, as certainly it was. For, if we suppose him to have been seventy years of age now—and he could scarcely be less, having had a family of ten children—his whole age must have been two hundred and ten years; and hence perhaps it is said, that he saw so many of his posterity, even to the fourth generation. It is worth while here to remark, that Job's age was such as to claim the antiquity—if we may here reason from analogy—in which we have placed him. The length of human life, if we may credit the Biblical accounts, was now evidently declining. Take the following examples, pointed out in our marginal references; viz. Terah, the progenitor both of Abraham and Job, lived to the age of 205; Abraham, of 175; Isaac, 180; Jacob, 147; Joseph, 110; Moses, 120; Joshua, 110; and, according to the xcth Psalm, the general reduced age of man is that of 70 years. Now Jacob's age was 147 years; and he was partly contemporary with our partiarch. But the patriarch's case was extraordinary. We may, therefore, allow him a longer life; just as we are told

that Moses lived to the age of 120 years, without experiencing any diminution of natural strength; when Joseph, who lived a considerable time before him, reached only the age of 110 years. From this longevity and wealth of particularly religious characters, and especially from those of Job, we may, perhaps, observe a peculiar force in the passages; viz. Deut. xxx. 20; Ps. xci. 16; lv. 24; Prov. iii. 2, 16, &c. And hence, too, even in the New Testament, *weakness*, *sickness*, and *premature death*, are considered as marks of God's displeasure against sin.

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## ADDITIONAL NOTES.

Chh. xi. 6; xv. 7. See Euseb. Prep. Evang. lib. xi. cc. xv–xviii.: Viger's Edit. with his notes. It. Cyrill. Alexandr. contra Julianum, libb. i. viii. Theodoret. Serm. de Principio. Lactantius de vera et falsa sapientia. Kuinoel's Proleg. in Johan. Evang. § vii. Lex. Arab. Freytag. sub voce عُقاب, and my Heb. Dictionary, sub דבר.

Ch. xiii. 27. See Æschylus Prometh. vinct. l. 76, with the scholia.

Ch. xxi. 29. Strabo, edit. Casaub. p. 513, tells us that it was a custom with the Babylonians to expose the sick in a place in which three ways met, and to inquire of travellers what remedy ought to be applied for their relief. His words are: Τοὺς δ' ἀῤῥώστους εἰς τὰς τριόδους ἐκτιθέντες, πυνθάνονται τῶν παριόντων εἴ τις τὶ ἔχοι λέγειν τοῦ πάθους ἄκος· οὐδεὶς γέ ἐστιν οὕτω κακὸς τῶν παριόντων, ὃς οὐκ ἐντυχὼν εἴ τι φρονεῖ σωτήριον ὑποτίθεται.

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# SINGLE WORDS, OR PHRASES, DISCUSSED.


| | PAGE |
|---|---|
| אֵבֶה, | 252 |
| אַבְלִיגָה, | 254 |
| אָוֶן, | 361 |
| אָזַר / אָסַר | 277 |
| אֲחַרוֹן, | 334 |
| אֵיתָנִים, | 277 |
| אֲכַנֶּה, | 444 |
| אֱלִיל, | 282 |
| אַנְחֶנָּה, | 432 |
| אַשְׁרֵי, | 370 |
| בַּדֵּי, | 260, 319, 324 |
| בְּהֵמוֹת, | 529, &c. |
| בְּלִיל, | 219, 374 |
| בְּנֵי הָאֱלֹהִים, | 187 |
| בֶּצֶר, | 363 |
| בֵּרְכוּ, | 185, 188, 194 |
| גֹּאֵל, | 334 |
| גָּבִישׁ, | 406 |
| גָּלָה, | 448 |
| גַּלְמוּד, | 305, 196, 419 |
| הַוּוֹת · · · · הֲוֶה, | 229, 230, 423 |
| הָכַר, | 328 |
| הָמַךְ, | 381 |
| הֲתוּלִים, | 314 |
| זָחַל, | 440 |
| זָעַךְ, | 313 |
| חֶדֶר, | 248 |
| חָזָה, | 369 |
| חִין, | 540 |
| חָכְמָה, | 261, 9, 282, 296, 7 |
| חַלָּמוּת, | 220 |
| חִלּוּ פָּנִים, | 268, 414 |
| חָצַץ, | 353 |
| חֹרֶף, | 410 |
| חָרוּל, | 421, 2 |
| חָתַר, | 377 |
| טַל, | 413 |
| יַאֲהִיל, | 383 |
| יְיֵטִיב, | 380 |
| יְסַלֵּף, | 277, 8 |
| יִפְתְּ, יַפְתְּ, | 434 |
| יֵשׁ לְאֵל יָד, | 273 |
| יְשִׁישִׁים, | 275, 277, 440 |
| כָּהָה, | 316 |
| כָּזַם, | 298 |
| כִּי, | 236 |
| כִּידוֹר, | 301 |
| כִּימָה, | 247 |
| כָּלַח, | 416, 7 |
| כִּמְרִירֵי יוֹם, | 195 |
| כִּנּוּר, | 350 |
| כְּסִיל, | 246 |
| כֶּתֶם, | 403, 433 |
| לֹא, | 228 |
| לוּ, | 217 |
| לִוְיָתָן, | 196, 7, 529 |
| לַעוּ, | 218 |
| לָקַשׁ, | 374 |
| נדד, *r.* מִדַּד, | 230, 300, 340 |
| מָה, | 234, 284 |
| מוּפָז, | 404, 5 |
| מוּצָק, | 267 |
| מֵזִיחַ מֵזַח, | 279 |

PAGE

מְחִירָה, 402
מִיתֵּן, 289, 291
מַלְאָךְ, 452, 3
מִלָּה, מִלִּים, 203, 229, 275, 285
מַלּוּחַ, 419
מֵלִיץ, 311, 452
מָקוֹם, 243, 293, 327
מָרַץ, 228, 306
מָשַׁשׁ, 281
נָבוּב, 265
נִין, 325
נֶכֶד, 326
נָעֲפָה, 267
נְפִילִים, 301, 2
סְגוֹר סָגוּר, 401
סוּר, 183
סְנַפִּיר, 531, 2
עִבֵּר, 350
עָגְמָה, 426
עַד, 291
עוּגָב, 350
עָוֶת, 328
עָטִין, 354
עָלָי, 424
עַם, 269
עַמּוּדֵי שָׁמַיִם, 388
עֹמֶר, 376
עָנָן, 388
עֵפָתָה, 259
עַשׁ, 245
עַשְׁתּוֹת, 271
פְּלַגּוֹת, 343
פְּרָאִים, 374
פִּרְחָח, 423

PAGE

פַּרְשֵׁז, 388
צֹהֲרַיִם, 214
צַמִּים, 211, 323
קָבַר, 395
קָצִיר, 291
קָרֶת, 410
קַשְׁקְשׁוֹת, 531
קָשַׁר, 536
קֶשֶׁת נְחוּשָׁה, 345, 6
רָאמוֹת, 405
רָהַב, 249
רוֹב לֹב, 206, 451
רַעַם, 391
רְפָאִים, 384, 386
רֶשֶׁף, רְשָׁפִים, 211, 218
רְתָמִים, 420
שְׁאוֹל, 351, 386
שַׁאֲגַת, 205
שְׁבָא, 189, 190
שָׁזַף, 340
שְׁחִין, 193
שָׁחַץ, 547
שָׁטַם, 307
שָׁלַח, 450
שֶׁמֶץ, 205, 391
תָּהֳלָה, 207
תּוּשִׁיָּה, 213, 384
תַּנִּים, 196, 427
תֹּפֶל, 281
תָּפֵל, 219
תִּפְלָה, 191, 219
תֹּפֶת, 316
תַּרְדֵּמָה, 206

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# ERRATA.

| | | | | | |
|---|---|---|---|---|---|
| Page | 58, | line 15, | *read* | Ch. xxxi. 33, | *for* ~~xxi. 33.~~ |
| — | 141, | — 33, | — | even as the, | — even the. |
| — | 149, | bottom, | — | iniquities! | — iniquities? |
| — | 151, | line 3, | — | delivered in | — delivered by |
| — | — | marg. | — | Ezek. xviii. 22. | — xxi. 26. |
| — | 160, | line 13, | — | *that* | — *lhat.* |
| — | — | — 19, | — | when | — *when.* |
| — | 194, | — 15, | — | שִׁבְעַת | — שִׁבְעַ. |
| — | 203, | — 22, | — | פִּרְעוֹת | — פִּרְעוֹת. |
| — | 214, | — 29, | — | عَلَّامَةٌ | — عَلَّامَةٌ. |
| — | 240, | — 5, | — | بومي | — بوي. |
| — | 283, | — 35, | — | אַשָּׁה | — אַשָּׁה. |
| — | 295, | — 15, | — | יִרְאָה | — יִרְאָה. |
| — | 300, | — 24, | — | הוא | — הוא. |
| — | 362, | — 26, | — | Gomorrah | — Gomorrhah. |
| — | 439, | — 32, | — | خُدَا | — خُدَا. |
| Passim | | | — | Shakspeare | — Shakespeare. |

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